

*Thomson. Ac. 19.*  
Medicina Practica :

O R,

**Practical Physick.**

S H E W I N G

The Method of Curing the most Usual  
Diseases happening to H U M A N E B O D I E S.

As all Sorts of

*Aches and Pains, Apoplexies, Agues, Bleeding, Fluxes, Gripings, Wind, Shortness of Breath, Diseases of the Brest and Lungs, Abortion, Want of Appetite, Loss of the use of Limbs, Cholick, or Belly-ach, Apostems, Thrushes, Quinsies, Deafness, Bubo's, Cachexia, Stone in the Reins, and Stone in the Bladder, With the Preparation of the Præcipiolum, or Universal Medicine of Paracelsus.*

To which is Added, The Philosophick Works of

<i>Hermes Trismegistus,</i>	}	<i>Nicholas Flammel,</i>
<i>Kalid Persicus,</i>		<i>Roger Bacon,</i>
<i>Geber Arabs,</i>	}	A N D
<i>Artefius Longævus,</i>		<i>George Ripley.</i>

All Translated out of

The best *Latin* Editions, into *English* ; and Carefully  
Claused, or divided into Chapters, and Sections, for the more  
Pleasant Reading, and Easier Understanding of those Authors.

Together with a singular Comment upon the First Book of  
*HERMES*, the most Ancient of Philosophers.

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**The whole Compleated in Three Books.**

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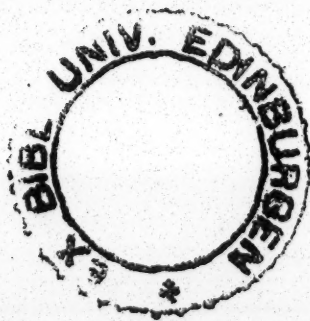
By *WILLIAM SALMON*, Professor of Physick.  
Living at the *Blue-Ball* by the *Ditchside*, near *Holborn-Bridge*.

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London, Printed by *W. Bonny*, for *Tho. Hawkins* in *George-Yard* in *Lombard-street*, and *John Harris* at the *Harrow* in the *Poultry*, 1692.

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# THE PREFACE.

I. **T**HE intention of a Preface is to inform the Reader of something, which the Book it self cannot tell him of ; and this matter relates for the most part, either to the Authors of the Work, or the matter of the Book: Now this following Work has had many Authors, some of which are of great Antiquity and Veneration, and their Works are valuable, for that they are (some of them) the first things which were written in the World.

2. The first Book of Practical Physick, is (for the most part of it,) my own, deduced from a large Series of Experiences: The Author of which, was only the Translator and Disposer of the other parts of this work, who in a succinct method, has taken the pains to clause them, viz. to divide them into Chapters and Sections, for the more pleasant reading, and easie understanding the minds of the said Authors, and withal, has given you a brief Comment, or Explication of the first Book of Hermes, who was one of the first, and Most Ancient Writers.

3. This Hermes Trismegistus, (who was also the Author of the Divine Pymander) lived, as some suppose, a long time before Moses: He received his Name of Hermes Trismegistus, i. e. Mercurius ter Maximus, The thrice greatest Intelligencer, because he was the first Intelligencer, who communicated knowledge to Mankind, by writing.

4. He is reported to have been King of Egypt; without doubt he was an Egyptian; and if you believe some Jews, even their Moses: And for the justification of this, they urge, this Phi-



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losophick Work, for that it is by all confest to be originally written in the Hebrew Tongue, which he would not have done, had he not been an Hebrew, but rather in his Egyptian Language.

5. But whether he was Moses or not, it is certain, he was an Egyptian, even as Moses himself also was; and therefore for the Age, it may be supposed (without much Controversie) that he lived much about Moses's time; if he was not Moses, but another Egyptian, it is more than probable that he was King of Egypt; for as Franciscus Flussas thinks, being chief Philosopher, he was according to the Egyptian Customs, preferred to be chief of the Priesthood, and from thence to be the Chief Governour, or King.

6. And as Paracelsus and Nollus say, He was called, Ter Maximus, for having a perfect and exact knowledge of all things contained in the World, (as this Aureus, or Golden Tractate, and his Divine Pymander witness) which things he divided into three Kingdoms, Mineral, Vegetable, and Animal; in the knowledge and understanding of which three he excelled, and transmitted to Posterity (tho in an Ænigmatical stile) the description of the Philosophers Quintessence, or Universal Elixir, which he made as the Receptacle of all Cœlestial and Terrestrial Virtues.

7. This Great Secret he discoursed, and delivered in the following work, part of which is also said to be found ingraven upon a Smaragdine Table, in the Valley of Ebron. Johannes Functius in his Chronology says, he lived in Moses his time, Twenty one Years before the Law was given in the Wilderness: that of Suidas seems to confirm it, who says, Credo Mercurium Trismigistum sapientem Egyptium floruisse ante Pharaonem. But this of Suidas may be applyed to several Ages, for that Pharaoh was the General Name of many of their Kings: Or, possibly it was intended for some of those times, before the name of Pharaoh was given to their supreme Governours; which if so, must be more than 400 years before Moses; yea, before Abraham's descent into Egypt.

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8. *In this Book our Hermes gives you to understand, that he had the Great Secret of the Philosophick Work; and without doubt, if God ever appeared in any Man, he appeared in him, as is evident both from this Book, and his Pyman-der: In which Works he has communicated the sum of the Abyss, and the Divine knowledge to all posterity, whereby he has demonstrated himself to be not only an inspired Divine, but also a deep Philosopher; obtaining his Wisdom rather from God, than from Man.*

9. *As for some of the next Authors, there is not much of their History extant, Kalid is reported to be a Persian King; and Geber, an Arabian King; without doubt, both of them were thoroughly learned in the Mysteries of Nature, but chiefly in this Philosophick Art. Artefius was a Jew, of whom it is reported, he lived a thousand Years; how truly, I will not say; himself affirms it, and very wise Men, such as Paracelsus, Pontanius, and others seem to give Credit to it.*

10. *Flammel was a French Man, and originally a poor Scrivener, yet left so great Monuments behind him as must convince the most incredulous that he knew the Secret, and performed such mighty Works at his own proper Costs and Charges, as the most opulent Prince in Europe can never do the like. I know a Gentleman who went to view these mighty Buildings, and their Records: The Archives and Governors of those places, he told me, own the matter of fact, but deny the Means; saying, that Flammel was a very Pious Man, and went a Pilgrimage to St. James of Gallicia, for a Reward of which Piety, the Holy Saint bestowed that vast Treasure upon him by way of Miracle; thereby denying the power of Art, by which it was effected, to establish it in a Miracle for a Confirmation of the Romish Church.*

11. *Roger Bachon, or Bacon, was born Anno 1215. near Ilchester a great Town in Somersetshire, of an Honourably Family: He was brought up in the University of Oxford, where he made an incredible Progress in the Arts and Sciences: He applied himself to Philosophy, and the*



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*search of Natures Secrets, one of his Tutors being Edmund Arch-bishop of Canterbury, and became a Franciscan Fryar in a Convent at Oxford.*

12. *He wholly laid himself out in a diligent search of Nature, and the knowledge of the Tongues and Arts; was intimate with many Great and Learned Men, expending some Thousands of Pounds in trying Experiments, most of which were supposed to be those of the Philosophers Stone: Nor did he bestow his cost or time in vain; for 'tis believed he attained to the knowledge of the Secret he sought after.*

13. *By this means he did such great things in Nature, and such Wonders, that not only the Ignorant, but also some Learned Men reputed him to be Magician, or Conjuror, saying, He made a Brazen Head, which speak, by the help of the Devil: Such was the Ingratitude of that Age, that he was Persecuted by the very Men of his own Order, and Religion: For being Accused of Magick and Heresie, Pope Nicholas IV. (who disliked, or understood not his Learning) cast him into Prison, and kept him close Prisoner many Years.*

14. *He wrote many Books upon several Sciences, as Grammar, Logick, Geometry, Cosmography, Astronomy, Astrology, Musick, Ethicks, Physicks, Metaphysicks, Perspective, Opticks, Divinity, History, Physick, Chymistry, and Alchymy: How many Books he wrote is uncertain; 'tis to be doubted all are not in being, and what have out-lived the injury of time, many of them are difficult to be procured, as yet lying hid in Manuscript. As he was an Universal Scholar, so he wrote well in all Arts and Sciences, and Johannes Balæus, de Scriptoribus Angliæ, gives us the Titles of above an Hundred Books which he had wrote in all the choicest and most useful Sciences, of which, these we have here made English, are two of them, viz. De radicibus Mundi. and Speculum Alchymix.*

15. *He was the greatest Critick of his Age, and complain- ed vehemently of the Ignorance, and Ingratitude of his Contemporaries, there being many created then, Arte ulla, Artium Magistri,*

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Magistri, & fine Doctrina, Doctores: He spared not the ignorance, or ill Lives of the Clergy, for which cause without doubt it was, that he was so ill treated by them, and complained, that not a Man in England, besides Grosthead, and two or three more of his Acquaintance, that understood the Hebrew or Greek Tongues.

16. For the reason therefore of his Learning it was, that he was Accused of Witchcraft, and upon Malicious Pretences, they took from him his Books and Writings, long before Pope Nicholas cast him into Prison; for which cause he complained to Pope Clement IV. his Friend, saying, The Priests and Fryars have kept me starving in close Prison, nor would they suffer any one to come at me. And some Ignorant fellows, that would have been accounted Learned Men, when they could not understand his Books, condemned them as Books of the Black Art:

17. Leland saith, He wrote many Books, but that it was as easie to gather the scattered Leaves of the Sybils, as to Collect but the Titles of them: For which, and his siding with Grosthead, in opposing the Pope, and some other Heresies, as they called them, he was Accused of Witchcraft, and by the said Pope Nicholas seized, and kept close Prisoner as aforesaid; in which Prison, some say, he died for Grief, or with his hard Usage, which was in the 78th. Year of his Age, in the Year of Our Lord, 1292. and was Buried in the Franciscans Church, in Oxford.

18. George Ripley was a Cannon of Bridlington, and flourished in the Year of Our Lord 1470. and about the 10th Year of Our Edward the Fourth: much about which time, he travelled into Italy, and many other Foreign Countries, and wrote his Medulla Alchymix; and sent it as a Present to the then Arch-bishop of York; After all, he returned home to England, and wrote several other Books, as 1. his Epistle to King Edward IV. 2. His Twelve Gates. 3. His Breviary of Alchymie, or Recapitulation, with several other things not yet come to our hands.

19. He



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19. *He was an Excellent Man, profoundly learned in the Art of Alchymie, and an absolute Master (without doubt) of the Secret; and it was the Opinion of a Learned Man in this Study, that his Writings are for thefulness of them, to be preferred before any others that he had ever read or seen: I learned (says he) the Philosophers Magnet from one; the Magical Chalybs from another; Diana's Doves from a third; the Philosophers Air, or Chamelion from another; the Preparation of their Menstruum from another; and the number of Eagles in another: But for the true Matter, signs of the true Mercury, and the Operation, I know none (saith he) like Ripley, though Flammel be Eminent, He Dyed Anno Dom. 1490.*

20. *We come now to the matter of the Book: As to the first Book, we say it is a Practical Discourse upon some principal Diseases, deduced from the Fountain of Experience it self: wherein we have delivered a new Hypothesis, concerning the Generation of Sand, Gravel and Stones in Humane Bodies, and now brought to light purely by Reason, and Mechanical Operations: The thing as it is noval, it is rational, and without doubt is possible to be improved to many singular advantages, if a Prudent Man has it under his consideration.*

21. *The Works of Hermes we Translated with what care and circumspection we could: The First Book was in the Latin Copy divided only into Seven Chapters; we for more convenient reading have divided it into Thirteen, to which, as a Fourteenth, we added the Smaragdine Table. The Latin was barbarous and uncouth, scarcely intelligible, and done out of other Languages, when Learning was at its lowest ebb; so that it may easily be believed, a free, natural, and true Version, would have been difficult to be made by the best of Scholars, who had been unacquainted with Chymical Learning.*

22. *As it was one of the first of Writings, and wrote in the first of times, so its Method seems to be rude, the Language obscure, and the Connection of the Discourse not natural; whether it was designed, in respect to the subject matter; or was Acciden-*

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*Accidental, as being written in the Infancy of the World, before the knowledge of Logical method and reasoning was invented, I shall leave to others to determine.*

23. *This I am confident of, it contains the substance of the Philosophick Learning, the root of the matter, the true Process of the great Elixir, but clouded with Ænigmatical Discourses, ; yet not so absolutely obscured, but that in some places he seems to unveil the truth, and expose the Secret ; as they who seriously Contemplate the 12th and 13th Chapters, will easily perceive. I have heard several Great, and Learned Men say, that they received a greater light into the Philosophick Work, from these Discourses of Hermes (tho' seemingly rude and unpolished) than from all the Writings in the World, how speciously soever they were composed.*

24. *For this reason sake, we essayed to write a Comment upon his first Book, or, explicate the meaning of the Ancient Hermes ; 1. From the Analogy of Principles. 2. From the natural reason of things. 3. From manifold Experiments. 4. From the Universal Consent, and Sentiments of the Philosophers being compared : So that we cannot say the Comment is so much ours, as that we have deduced it by a Rational Argumentation out of the many, and Voluminous writings of the Ancients, and others, the most Learned in this Science.*

25. *I determined at first an Explication of the second Book of Hermes ; but the work swelling so big, my daily business in my Profession, and other manifold Avocations have diverted that intention : If what I have done in the first be acceptable and approved, I shall be contented, and it will encourage me to a second Essay of this kind. However this second Book, as it is shorter, so it is plainer, and in many places, may be its own Comment. In Chap. 18. Sect. 13. he speaks plainly, Now know (says he) that it is our Water which extracts the hidden Tincture ; behold the Example and understand it, if you have once brought the Body into Ashes, you have Operated rightly. In the Water and the Ashes is the depth of the Mystery.*



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26. *The Book of Kalid, seems to be of great Antiquity, and has many Excellent things in order to this great Work, yet needs an Explanation, and unlocking, which I had attempted, but meeting with a Key, (which was a Writing found in a Coffin upon the Brest of a Religious Man) which seemed to fit the Wards of this Lock, (as being a Process derived from the same Principles) I desisted from my own thoughts, and have given you that instead of them.*

27. *As to Geber, I am not ignorant, that it was some Years since published in English by another hand who has no ways answered my Intention, neither as to the translation, nor the method of the Work. As to the Translation it was very mean, and in some places false; for instance see the Latin Copy Printed at Basil, Anno 1572. pag. 75. calce Capitis 29. at these words, Lunam Amalgamatam cum Mercurio, &c. and compare them with the said English Translation Printed Anno 1678. page 300. and with our Version in this work, Chap. 45. Sect. 29. so will you easily see the difference.*

28. *As to the method of the Work, (tho' it was Geber's own) we wholly dislike and decline it for several Reasons which we have gathered out of the Author, for in Chap. 13. of his Investigation of Perfection, he says, That all the words are true, which are now by us written in our Volumes, as found out by Experiment and Reason; but the things experimented which we have seen with our Eyes, and handled with our Hands, we have writ in our Sum of Perfection; therefore studiously peruse our Books, and collect our dispersed Intention, which we have described in divers places, that it might not be exposed to Malignant and ignorant Men. So that he who would understand him, must make a Collection of like things together, without which the matter will never be understood, or accomplished, for which reason, I rather chose to common place him, than to deliver him in his own order.*

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29. *Again in the Preface of his Sum of Perfection, he says,* And what we have diminished in other Books, we have sufficiently made up in this Book, and supplied the defects of them very briefly; and what we absconded in one part, we have made up in another in this our Volume, that the compleatment may be apparent to the Wise; *so that it appears even from this, that he wrote nothing of the matter in any continued order.* And in the same place *he affirms,* That he who in himself knows not Natural Principles, is very remote from our Art, because he has not a true root whereon to found his intention: And therefore, (*says he*) labour studiously in our Volumes, and ponder them often in your mind.

30. *And in the last Chapter of his Sum of Perfection, he has these words.* But that the Malicious may not Cumniate us, we declare, That we have not treated of this our Science with a continued Series of Discourse, but have dispersed it in divers Chapters; and this was done, ~~because~~ if we had wrote it in a continued Series of Discourse, the Evil Man, as well as the Good, would have unworthily usurped it; therefore we have concealed it in some places, and speak it more openly in others, not under an *Enigma*, but in plain Language. Let not therefore the Industrious Artist despair, for if he seeks it, he may find the same, but he who follows Books only, will very slowly attain the knowledge of this most Excellent Art.

31. *In his Invention of Verity, Par. 3. cap. 13. he says,* Wonder not that we have dispersed the special things pertinent to this Operation in divers Volumes, seeing we endeavour to hide our Art from Evil Men: *And in Par. 4. Cap. 21. he further says,* Considerately. ruminate upon what we have taught in our Sum of Perfection, for our purpose was not in one only Volume to demonstrate all things, but that Book should declare Book, and expound the same.



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32. Now to manifest, that he treated not of things in a direct order, see Chap. 12. of the Invention of Perfection, sub calce, where he has these Words, Our Stone is no other than a Fruitful Spirit, and Living Water, which we have named the Dry Water: Here he desists, and gives over the Discourse, and leaves it interrupted till he comes to the first Chapter of the Third Part of the Sum of Perfection, where he goes on and continues the Discourse in these words. We now signifie to you, that the Natural Principles in the Work of Nature, are a Fruitful Spirit, and Living Water, which we have also named the Dry Water; and so continues the Discourse of it: These two Places, or Discourses, we have joyned, or connected together in this our Translation, Lib. 2. Cap. 37. Sect. 18. that you may see the full of what he intends concerning it.

33. In his Sum of Perfection, Lib. 2. Cap. 8. towards the end of the Chapter, he speaks of the Separation of an Earthy Substance from its compound, which in the root of Nature is united to a Metal, which is done either by Elevation, or Lavation: The way of doing it he has not taught in the place cited: But in a great many Chapters distant in the second Part of the said second Book of the Sum of Perfection, of the Preparation of Venus, he orderly goes on and Explicates the Method, saying, The way of the Preparation of Venus is manifold; one is by Elevation, another is without Elevation; the way by Elevation is, that Tutia be taken (with which Venus well agrees) and that it be ingeniously united therewith. These places in our Translation, Lib. 2. Cap. 45. Sect. 11, 12, 13, & 14. we have laid together and united.

34. These are a taste of the many scores if not hundreds of places, which in Geber himself are designedly interrupted; by which means the Mystery is hid, and the Method of operating, and understanding of the Secret, so obscured, that without a great deal of Study, searching, comparing of places, and laying the ending and beginnings of things together, it would be almost

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almost impossible to apprehend what he intends; for this reason it was, that we went on, not in an orderly and succinct Translation, but rather compendiously to common place him; by which means, you have all things relating to one subject or matter laid together, and brought under one and the same head, which in the Author himself are possibly dispersed asunder into more than ten, fifteen, or twenty places of this Book.

35. These things being said, we have only to inform you concerning this work, that this our composition, is really Geber himself, without any addition whatsoever. Here is every single and individual process contained in the whole book; nor any thing diminished which concerned the knowledge and practice of the Art; but that we have (for brevity sake) left some things out, 'tis true; as all his Prefaces, and prefatory Discourses, contentions and disputes about the reality of this Art, tautologies and often repetitions of things (which was necessary in his interrupted method) which to have incerted, as they would have been of no use or profit, so they would needlessly have swelled this work to an unreasonable bulk, whereby it would have been not only more chargeable to the buyer, but more unpleasant and tedious to the Reader.

36. In Geber also there were many cuts or figures of Furnaces, which were holy omitted and left out in the afore mentioned English Translation; these to our work we have added, curiously cut in Copper; with quotations upon each figure or furnace, shewing to what Place, Book, Chapter, and Section they belong.

37. Flammel we have also now translated, and claused into Chapters and Sections, to which we have added his summary of Philosophy, which was never prented with him before in any Language: To his work we have also added his Hieroglyphicks neatly cut in Copper, with quotations also upon each Hieroglyphick, shewing to what Book, Chapter, and Section they have a reference, or belong.

38. Artefius (whom we have named Longævus,) we also claused or composed into Chapters and Sections, which it was  
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never divided into before in any Language; and because the Author is a Rarity to be met with, we have wihal added the Latin Version for the sakes of such ingenious Persons who are curious in things of the nature: Next to Hermes, he is the most celebrated or famed Author, of whom, and which work, we have many things to say, but that we are prevented by the Epistle of the most excellent John Pontanus, prefixed before the Book and to which we refer you.

39. The first book of Roger Bachon, called Radix Mundi, we had in manuscript out of the Library of a learned man, and our particular friend, a Doctor of Physick, who set a great value upon it, and not undeservedly; his Speculum Alchymiae is a translation out of that Copy in the Thearum Chymicum, vol. 2. page 409. a discourse scarcely inferior to any thing extant, and of great estimation among the Learned.

40. Riply we have published from a Manuscript, not from the printed Copy, yet we carefully compared it with that which was printed, and supplied it out of that with some thing which the written one wanted; as on the contrary, our written Copy had some things in it, which the printed one had not, as in particular the first Chapter, which is a Preface to the Arch-bishop of York; so that by the help of both together we have published one compleat.

41. And to this work we also added the last Chapter, viz Chap. 73. Ib. 2. which is an Extract of Ripleys Philosophick Axioms in the Theatrum Chymicum, Vol. 2. page 116. In our written Copy, (which without doubt was Ancient, there were several Annotations in the Margent, referring to several parts of the work, (the Additions of an unknown Author) These, because they seemed to be excellent, and very pertinent to the Explication of our Author, we have inserted in the body of the Work, in the very place where they are to be read, putting them into Sections, and numbring them with the rest; but to distinguish them from the Authors own work we have caused them to be printed in a differing Character.

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to wit, in the Italick, and every where included them between [ ] two Crochets.

42. We have wrote an Appendix to our first book of Practical Physick, containing a short practical method for the Cure of all Diseases; it is but a small thing, not above six or seven sheets of Paper, and only design'd as an abstract to help the Memory; this we had published now in this work, had it not swelled so big; but since the magnitude of this has prevented it, we intend, for the benefit it may be to the publick, and the sakes of such as desire it, to publish it alone by it self, with all the speed that may be.

43. These Things being said, I shall now give the Reader an Account (since several have desired it of me) of my Books; what are already published, and what are now in hand in the Press, to be made publick as soon as may be. Those already published are the following Ten:

44. 1. Synopsis Medicinæ, the second Edition, with a Compleat Anatomy in Octavo. 2. Pharmacopœia Londinensis, or the new London Dispensatory, fourth Edition, large Octavo. 3. Doron Medicum, or a Supplement to that my Dispensatory, large Octavo. 4. Polygraphice, or the Art of Drawing, Engraving, Etching, Limning, Painting, Washing, Varnishing, Perfuming, &c. Fifth Edition, large Octavo. 5. Systema Medicinale, Or a Compleat System of Physick, according to several Hypotheses, large Octavo. 6. Parateremata, Or select Physical and Chyrurgical Observations, containing above 700 Cures of several Diseases performed by the Author himself, large Octavo. 7. Phylaxa Medicinæ, a Cabinet of choice Medicines, so many as are enough to Absolve the whole practice of Physick in Two Parts: The first is already Printed; the other is in hand with, and will soon be published. 8. Horæ Mathematicæ, the Soul of Astrology, containing that Art in all its Parts, large Octavo. 9. Jatrîca, seu Praxis Medendî, containing my Practice, with several Hundred of Observations at large, in Quarto. 10. Medicina Practica, This present Practical Physick, to which is added a Translation of the Alchy-



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*Alchymical Works of Hermes, Kalid, Geber, Artefius, Flamel, Bachon, and Ripley, in large Octavo.*

45. *Those now in Hand, and to be published with what speed may be, are the following four.* 11. *Seplafium, the English Physitian, or Drugists Shop opened: containing the Names, Natures, Kinds, Qualities, Growth, Virtues, Uses, and Goodness (whether Medicinal or Mechanical) of all sorts of Drugs sold in the Drug sts Shops; together with the making, Preparations, Purifications, Properties, and various Uses of Common-Salt, Salt Peter, Pot-Ashes, Soap, Gun-Powder, and Glas: a Laborous work, and the first of this kind extant in the Wor'd.* Octavo. 12. *Pharmacopæia Bateana, Translated into English, with a large comment upon every Medicine, shewing the Judgments and Opinions of all the most Learned Men, upon each particular Medicament, in Octavo.* 13. *Officina Chymica, The Chymical Shop, or Apothecaries Hall, shewing the Composition; Preparation. Virtues, Use, Doses, and Dangers of all the things contained there in* A Great work, and comprehending the whole Art of Chymistry, as it is now Practised, in Octavo. 14. *Botonologia, or a compleat English Herbal in III. Books; containing. I. English Herbs and Plants. II. English Trees and Shrubs. III. Exoticks, or Out Landish Drugs, so many as we use in Physick. The whole compleated with a Thousand Curious Cuts, being the Icons or Figures of each Plant. Together with, 1. The various names in Arabick, Greek, Latin, and English. 2. The Description. 3. The Kinds or Species. 4. The Differences. 5. The Places of Growth. 6. The Time of Flouring and Seeding. 7. The Qualities. 8. The Specificat on. 9. The Preparations, Galenick and Chymick. 10. The Virtues and various ways of Using, in Folio.*

46. *Of these Four last Books, the Seplafium will be published, in two or three Months after the publication of this Practical Physick. The Pharmacopæia Bateana, is nearly half Printed already. The Officina Chymica, is also in a good forwardness. And the Botonology or Herbal is hastning with all*

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With the possible Dilligence and Care that may be. The Cuts are the greatest part of them done, but being all performed but by one Hand, it makes it so much the longer and more tedious.

47. In the mean time I cannot but complain of an abuse put upon me by one John Hollier who pretends to Publish and Sell my Family Pills, under my Name, Effigies, and Seal, in most places of this Kingdom, without my Priviledge, Order, Allowance, or Consent, to my great Prejudice and Damage. For this Reason, I have made it my Business in part, to make some Improvements and Alterations of the Medicine, for the advantage thereof, of which Hollier nor any Man else knows any thing, neither as to the Names, Numbers or Natures, nor to the Preparation, Parts, or proportion of any thing contained therein.

48. And by Reason of this Alteration, they neither Vomit, nor make Sick, or Grieve the Bowels in the least; but work more nimbly, and pleasantly than formerly, and without any the least danger, being fitted against the most Stubborn and Rebellious Diseases, which scarcely any other Remedy can cure or help. So that I modestly affirm, that one Box of these Pills, thus improved and Advanced in Virtue and Goodness, are worth Five Boxes, (for all that I know Ten) of those which Hollier or any else Make and Sell without my Order or Advice. And from henceforth, they are only to be had thus rightly Prepared by my own Hand, at my House in London, or where else I shall appoint.

49. The World is also desired to take Notice, that the Advertisement which Hollier or some of his Accomplices, have put at the end of one of my late Published Books, entitled, Select Physical and Chyrurgical Observations; Printed for Thomas Passenger on London-Bridge (while I was absent in the West-Indies) is a base unworthy, and Malicious Libel, Designedly done to wrong me; for that I left large quantities of all sorts of my Medicines behind me with my Wife, to be Sold in my absence: nor did I ever give Hollier leave, Order, or Directions to do the same, much less to Publish that Malici-



## The P R E F A C E.

ous Advertisement, which now being returned to England, I am necessitated in my own Defence, here to signify and declare to the whole World.

50. Lastly, As to the Great and Philosophick Work, it is my Opinion and Belief, that there is such a thing in Nature; I know the Matter of Fact to be true, tho' the way and manner of doing it is as yet hid from me: I have been Eye witness of so much, as is able to convince any Man endued with Rational Faculties; that there is a possibility of the Transmutation of Metalls; yet for all these things will not advise any Man Ignorant of the Power of Nature, and the way of her Operation, to attempt the work; lest erring in the Foundation, he should suffer loss, and blame me. Without doubt it is the Gift of God, and he that attains it, must patiently wait the moving of the Waters; when the destined Angels moves the waters of the Pool, then is the time to immerge the Leprous Metal, and free it from all impurities.

Blew-Ball by the Ditch-side near  
Holborn-Bridge, London.  
10. Nov. 1691.

W. S A L M O N.

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THE

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# ADVERTISEMENTS.

## *Balsam de Chili.*

1. **I**T is an Excellent Balsam differing from that of *Peru*, and *Tolu*, but no ways inferiour in Virtues and Excellency, as the several Experiments lately made of it by several Learned Physicians in the curing of Diseases, have given sufficient proof of: It is without doubt the most precious of all natural Balsams, by reason of its great Virtues, and admirable Odour, excelling all others, even the most fragrant.

2. It eases all manner of Pains in any part of the Body, coming of Cold or Wind, chiefly pains of the Stomach, Indigestion, and want of Appetite, corroborating and strengthening of it after a wonderful manner. It cures all Ulcers of the Breast and Lungs, Reins, Bladder or Womb, inward bruises, spitting of Blood, and such like, helps shortness of breath, Coughs, Consumptions, Wheezings, Hoarseness, Asthma's, and other Diseases of those parts.

3. It is good against the falling Sickness, Apoplexy, Convulsions, Pallies, Lethargy, Tremblings, old Head-aches, Megrims, Vertigos, and other cold and moist Diseases of the Head, Brain, and Nerves, being inwardly taken as after directed, and outwardly anointed upon the part. It strengthens the Brain, helps the Memory, comforts the Nerves, and fortifies all the Senses both internal and external, beyond any other natural Balsam.

4. It kills Worms whether in old or young, cures Ruptures, altho' of many years standing; dissolves soft stones, and expells them, as also Sand, Gravel, or Slime, or any other thing which may obstruct the Urine, or stop its passages, so that it is believed there is scarcely a better Remedy for that purpose upon Earth; for it gives ease in the most vehement pain, and being constantly taken for some time, perfects the Cure.

5. It eases all Colick pains, Gripings, Wind in the Stomach or Bowels, and perfectly cures all Fluxes, bloody Fluxes, Excoriations, and such other like Distempers of the Guts. It cures deafness, pain and noise in the Ears to a wonder, a drop or two being put in, and stopt in with a little Cotton dipt in the same.

6. It provokes the Terms in Women, being taken from 20 to 40 drops or more in a glass of White-wine, (as anon directed) Morning and Night for a Week together : it is said to cure barrenness, promote Conception, and cause easie delivery to Women in Travel, and in a great measure prevents or takes away those after-pains, being taken to the quantity aforesaid in a glass of Juniper-water.

7. It heals all manner of green Wounds, rotten Ulcers, Fistula's, new or old running sores in any part of the body, as also punctures or hurts of the Nerves and Tendons, Aches, pains, lameness, weakness of the Limbs or Joynts, being dropt into the wound or puncture, or otherwise applied thereon with Lint, a Tenu or Leather, &c. and bound up, and not stirred in 24 hours, it commonly cures at 4 or 5 times dressing, sometimes at 2 or 3 times, and sometimes at the first dressing, be the wound deep, contused, or large.

8. It is an assured Remedy to cure the Palsie (if not inveterate) Trembling, Gout, or any weakness of the Nerves and Joynts coming of a cold and moist cause, by anointing the afflicted parts therewith, and taking of it inwardly, as shall be immediately directed ; for it does gently, and by degrees (as it were) carry off the morbid Cause and matter almost to a Miracle.

9. This marvellous Balsam opens all Obstructions of the Liver and Spleen, being taken Morning and Evening for a Month together in a little Syrup, or other convenient Vehicle : It is held for a great Treasure, and has many other singular Virtues not here necessary to be named, lest we should prejudice its worth and Excellency.

10. *The way and manner of taking it.* In Diseases of the Head, Brain, and Nerves, give it in Rosemary, or Juniper-water, or in Canary : For the Stone, and other Diseases of the Reins and Bladder, you may give in Rhenish-wine : For the Colick and Diseases of the Bowels, you may give it in Juniper or Cardamum-water : For Palsies and weaknesses of the Nerves and Joynts, you may give it in some Antiparaliticke Wine : First grind or mix it with a little of the yolk of an Egg, to open its body, and then mix it with the Liquor you would give it in.

11. If the sick cannot take it so, it may be made up into Pills with some fit Powder, as of Zedoary, Nutmeg, Cinnamon, Bay-berries, Cubebs, Winter-cherries, or what the Physician shall think more fit, and so gilded ; for by this means it will be taken without nauseating ; you may give the Balsam from half a Dram to two Drams, according to Age and Strength ; and it may be given Morning and Night for a Month, two, or three together.

12. And it is certain that this Balsam is one of the greatest specifics in the cure of the Palsie, Scurvy and Gout that is, transcending all other Medicaments ; but it ought to be constantly given in a due Dose, and with those Advantages that it may not leath the Stomach :



mach ; so taken, it performs more than any other Balsam : It cleanses the whole body of all Impurities, mundifies the whole mass of Blood, heals all inward Bruises, Wounds, Ulcers, or Excoriations, whether in the Bowels or Lungs, restoring decayed Nature, and carrying off all its Fæculencies by Urine and Stool.

It is only Sold by the Author of this Work, at his House at the *Blue-Ball* by the *Ditch-side*, near *Holborn-bridge*,; and at Mr. *John Harris's* at the *Harrow* in the *Poultry*, *London*. Price 24 s. the Pound, or 18 d. the Ounce.

---

**A**T the sign of the Archimedes and Spectacles in Ludgate-street, near the West-end of St. Paul's, lives John Marshall, who both turns and grinds, makes and sells all sorts of Glass Instruments ; as, Perspective Glasses, Telescopes, Microscopes, Horoscopes, Sky-Opticks, Reading Glasses from the smallest size to 20 Inches Diameter Microscopes according to Mr. Leewenhoeck Also Microscopes of the said Marshall's Designing, a singular Invention for the advantage of Light, the like of which were never yet done before. Also Spectacles for all Ages Cristal Prisms, Speaking Trumpets ; and all other sorts of Optick Glasses (for brevity sake) not here named.

Medicina Practica,  
O R,  
**Practical Physick.**

CONTAINING  
The way of Curing the more Eminent and  
Usual Diseases happening to HUMANE  
BODIES.

As all Sorts of

*Aches and Pains.*

*Apoplexies.*

*Agues.*

*Bleedings.*

*Fluxes, Gripings, Wind.*

*Shortness of Breath.*

*Miscarriage.*

*Want of Appetite.*

*Use of Limbs lost.*

*Collick or Belly-Ach.*

*Hysterick Colicks.*

*Apostems.*

*Thrushes.*

*Quinsies.*

*Deafness.*

*Buboes.*

*Cachexia.*

*Diseases of the Breast.*

*Stone in the Reins.*

*Stone in the Bladder.*

Whereunto is annexed.

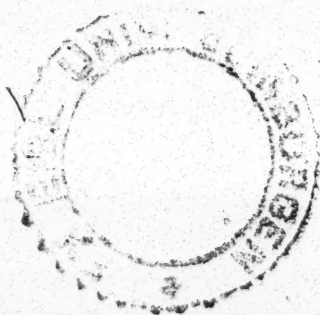
1. The preparation of the *Præcipiolum* of *Paracelsus*.
2. The Key of *Helmont* and *Lully*.
3. The Opening of *Sol* and *Luna*.

By **WILLIAM SALMON,**  
Professor of Physick.

The First BOOK.

LONDON, Printed by *W. Bonny*, for *T. Howkins* in George-  
Yard in Lombard-street, and *J. Harris* at the Harrow in  
the Poultry, 1692.





## *Errata sic Corrigenda.*

- P**Age 61. b. line 19. for *Pounds*, read *Ounces*.  
pag. 165. b. l. 23. r. *Receiver half full of Water*.  
pag. 191. a. l. 16. for *strange*, r. *strong*.  
pag. 191. b. l. 31. for *Word*, r. *Work*.  
pag. 201. a. l. 22. r. *should not be*.  
pag. 209. b. l. 4. for *noly*, r. *only*.  
pag. 236. a. l. 6. for *Fire*, r. *force*.  
pag. 251. b. l. 23. for *removed*, r. *renewed*.  
pag. 267. b. l. 1. 15. for *Coler*, r. *Color*, *Colors*.  
pag. 267. b. l. 31. r. *Mercury*.  
pag. 275. b. l. 6. r. *Matters*.  
pag. 316. b. l. 9. r. *impalpable*.  
pag. 316. b. l. 33. r. *difficult in respect of the*.  
pag. 342. a. l. 8. r. *Venus and Mars*, by reason of the *Oleagenity of Sulphur*, which is most easily burnt.  
pag. 352. l. 4. r. *CHAP. XLII*.  
pag. 395. b. l. 12. r. *Inimical*.  
pag. 36. b. l. 17. 18. r. *in this Chap. 47. Sect. 11. 12. aforegoing*.  
pag. 497. b. l. 8. r. *purified*.  
pag. 527. b. l. 7. r. *equally*.  
pag. 543. a. l. 13. for *which*, r. *with*.  
pag. 629. b. l. 20. for *Dof-course*, r. *Dis-course*.

What other Litteral Errata you shall find, pray be pleased to Correct  
also with your Pen.



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# Practical Physick.

# The First B O O K.

# CHAP. I.

*Of ACHEES of all sorts.*

**I. For an Ach,** proceeding of Cold in any  
part of the Body.

**T**Ake Oyl Olives ,  
Venice Turpen-  
tine, *ana* two  
Ounces; Oyl of  
Amber four Ounces , Vola-  
tile Salt of Amber fix  
Drachms; melt, and mix  
them together for a Balsam,  
and anoint the place well  
there with, Morning and  
Evening ; for eight or ten  
days, more or less, as occa-  
sion requires. *Salmon.*

II. *For an Ach in the Joints.*

Take Palm Oyl, Turpen-  
tine *ana* one Ounce; Oyl  
of Wormwood, three Oun-  
ces, Volatile Salt Armonicak  
two Ounces, melt, mix, and  
make a Balsam; It is excel-  
lent, being anointed with  
all. *Salmon.*

### III. For Aches in the lower parts of the Body.

**Take Palm Oyl, Turpen-  
B                  tine.**



tine, Oyl of Amber, and Anniseeds, of each one Ounce, mix, melt, and make a Balsam. *Salmon.*

IV. *For an Ach in the Bones.*

Take Palm Oyl, Turpentine, *ana* two Ounces; Oyl of Amber and Juniper Berries, of each two Ounces and two Drachms: Camphier two Ounces; melt, mix, and make a Balsam. *Salmon.*

V. *An approved Searchcloth for all Aches.*

Take Burgundy Pitch, one pound; Oyl Olive, six Ounces; Wax, four Ounces; white Frankincense, two Ounces, powdered; melt them in a Pipkin, stirring all well together, and Boil to a Consistency; then pour out all into a Bason, or Pan of Water; then anoint your Hands with Butter, and make the Plaster, into Rolls.

VI. *An Excellent Ointment for the same.*

Take the Gall of an Ox, White-wine Vinegar, Palm Oyl, Aqua Vitæ, of each a

like quantity; boyl them gently on a Fire, keeping it scum'd, till it grow clammy, and with this bathe well the part, by rubbing it in, before a Fire, with a warm Hand Morning and Evening, still laying a Linnen Cloth upon it.

VII. *For Ach in the Bones, and the Gout.*

Take of the best Aqua Vitæ, and Oyl of Amber, of each a like quantity, mix them well together, and anoint the part well with a warm Hand before the Fire, and bind on it a Linnen Cloth, Morning and Evening.

VIII. *For the Joynt Ach, and the Gout, most Excellent.*

Take the Juice of Sage, Aqua Vitæ, the Oyl of Bays, Vinegar, Mustard, and of an Oxes Gall, of each a like quantity, put them all together in a large Ox Bladder; Tye it fast, and chafe it up and down with your Hand, during one hour and half, then keep it for your Use, and anoint the griev'd

part

part Morning and Evening.

**IX.** *A Proceſs againſt all Aches in the Back, Hips, Sides, Knees, or any part of the Body.*

Take firſt Pil. Mirabile one Scruple, to Purge now and then, and take them in Syrup of Roſes; after Purging, procure Sweat thus.

Take Guaiacum, one Ounce and a half, the Root of Enulacampane, one Ounce; boyl them in a Pot-  
tle of ſmall Ale, till half be conſumed, then drink thereof a quart in a Hot-  
houſe, and Sweat often; Then in the Houſe, bathe all the Body with this Oleaginous Balfame.

Take Oyl of Amber, Oyl of Turpentine, of Foxes, of Exceſter, and of Chamomil, of each a like quantity, and mix it well with ſome Brandy.

And if the Pains and Aches, fall out to be moſt painful in the Night (as many times they do.)

Then at Night let him take this Potion, Syrup of Poppy, three Drachms; Syrup of Betony, one drachm

and a half; Waters of Bugloſs and Sage, of each an Ounce, mix them well together.

**X.** *This Cured a Man perfectly, when he was Lame over all his Body.*

Take the Gall of an Heifer, for a Man; and the Gall of a Steer, for a Woman; Brandy, of each a like quantity; then bath it well upon the Wriſt, a little before the Fit cometh, and let it lie till the Fit be gone.

**XI.** *Aches from a hot Cauſe.*

Take Spring Water, two quarts; Sal Armoniack, Nitre, of each four Ounces; mix, diſſolve, and keep it for Uſe: Bathe the part with it; then anoint with Oyl of Poppy Seed. *Salmon.*

**XII.** *Another for the ſame.*

Take Camphire, two Ounces; Spirit of Wine, a pint; mix, and diſſolve, there with; bathe the parts Afflicted. *Salmon.*

**XIII.** *Another for the ſame.*

There is nothing better in the World, than to bathe



the place afflicted, two or three times a day; which our *Gutta Vitæ*, mentioned in one *Phalyxa*, lib. 1. chap. 9. sect. 1. *Salmon*.

XIV. *For an Ach in the Shoulder.*

Take Bole Armoniack, Chalk, *ana* one Ounce; Spanish Oyl, one Ounce; Vinegar six Drachms; Camphir, half an Ounce or better; Saffron, 2 Drachms: Mix, and apply it hot with Tow twice a day. *Salmon*.

XV. *An Ach from a Veement hot Cause.*

Take Comfry Roots fresh gathered, beat them, till they are soft, or a perfect Cataplasm; then spread, upon Leather, and lapply it: 'Tis an excellent thing. *Salmon*.

XVI. *Another against Aches.*

Take Balsam of Ambers and anoint with it twice a day. How this Balsam is made, see in our *Phylaxa*, lib. 2. now in the Press.

XVII. *Another for the same.*

Take Oyl of Earth-worms

one Ounce; Oyl of Amber, one Ounce; mix them. If this increases the Pain, it proceeds from an hot Cause; Anoint then with this Receipt, *Unguentum Populneum*, two Ounces; Oyl of Poppies, six Ounces; in which dissolve Camphire two Ounces; mix them for an Ointment. *Salmon*.

XVIII. *For an Ach by a Fall.*

There is nothing better then that you anoint the place hurt with *Balsam de Chili* twice a day, rubbing it well in, and keeping warm, for that helps to disipate the Congregation of Humours. *Salmon*.

XIX. *For an Old Ach.*

I have scarcely found any thing more effectual, than first, well to anoint, for three or four daies, with *Balsam de Chili*; and then afterwards to apply *Balsamum Amicum* plaister-wise, for a month together. See them in my *Phylaxa*. *Salmon*.

XX. *Another for this purpose.*

Make a Plaister of *Tacamahaca*, and apply it. *Salmon*.

XXI. *Ach*

XXI. *Aches from vehement hot Causes.*

Take Oyle of the Yelks of Eggs one Ounce, dissolve in it Camphire two Ounces; and mix all with Oyl of Earth Worms one Ounce, and anoint with it. *Salmon.*

XXII. *To heal and strengthen weak Limbs of Children, and those which cannot stand nor go. Most wonderful and excellent to cure the Rickets.*

Take juices of Sage, sweet Marjoram, Rosemary, Time, Chamomil, Hyfop, Feverfew, Lavender, Balm, Mint, Wormwood, Rue, Winter-Savory, and Bays, of each Three Ounces; put it in a double Glass, the which stop well, and paste it all over with Dough, and set it in an Oven with Household-Bread; and when it is drawn, break off all the Paste, and if the juice be thick, break the Glass, and put it into a Gally-Pot; and when you use it, take the quantity of Two Spoonfulls of it, and put to it as much of the Marrow of an Ox-Leg, melt them together, stir them well, and add to

it a little Brandy; and Morning and Evening anoint well before a Fire the Child's Arms, Sides, Thighs, Leggs, Knees, Feet and Joynts, bathing it well in, with a warm Hand. Then give it some Syrup of Rheubarb (to open the Obstructions of the Liver) and mingle it with Two Ounces of Mint-water, mix it well, and give it the Child fasting. This will mightily strengthen the Limbs, and make the Child to stand and go. *Probat.*

XXIII. *For all Aches or Pains in the Nervous Parts, arising from a Cold Cause, Contusions, &c.*

There is nothing can take away the Preheminence from *Balsam de Chili* (which may always be had at the Author's House, at the *Blew Balcony*, by the *Ditch-side*, near *Holbourn-Bridge*, London;) because of its amicable and peculiar Faculty in strengthening the Nerves, and dissolving or dissipating any inherent Matter. I could give you (I believe) an Hundred Histories, of Cures of this kind, performed by this



dicine. I have cured with it an Ach in the Hip, or the Sciatica. Anoint with it twice a day, at least, viz. Morning and Evening, and apply Lint dipt in it, over the part in the mean season. *Salmon.*

## CH A P. I I.

### *Of the Apoplexy.*

I. **T**Ake of the best Aqua-vitæ, well rectified from Phlegm, one Pint; Oyl of Vitriol one Spoonful, mix them, and let him drink thereof one Spoonful first in the Morning, and another last at Night.

Then let him Sweat in a Stove, twice a Week, and every time thereafter, bathe him with *Balsam de Chili*. This is Excellent.

II. *For the Joint-ach, and Numbness after an Apoplexy.*

Take Six Spoonfuls of Dragon-water, dissolve in it one drachm of Mithridate; drink the same draught Three Mornings together fasting, and sweat Two Hours after it: This Cures.

III. *For an Apoplexy, or other like Fits.*

Take a large quantity of Earth-worms, gathered in the Mornings in *May* (when they Generate:) put them into a Pail of Water for twenty four Hours, that they may perfectly cleanse themselves. This done, take them out, and dry them carefully upon a Marble Tile, before a clear Fire: being thoroughly dried, keep them in a dry place for use. When you have Occasion to use them, beat them into Powder, in a large Brass or Iron Mortar; and of this Powder, take a Spoonful at a time, Morning and Evening, in a Glass of Wine, four days before, and four days after, the Full, and Change of the Moon;

it will perfectly Cure. I lately cured one of an Apoplexy therewith ; and I know several others, cured some Years since. *Salmon.*

IV. *An Errhine against an Apoplexy, in the Fit.*

I can propose no better than that of *Deckers*, which exceeds all others ; and it is thus made. Take *Turbith Mineral*, one Ounce ; powder of *Liquorice*, three ounces ; *Flowers of Rosemary*, one ounce and a half, mix into a most subtile Powder. Of this Powder you may blow up, from six to ten or twelve grains at a time, viz. from three to five or six, up each Nostril : It brings out of the Fit ; and used in the Intervals prevents it : I have proved it in two or three several Persons. *Deckers* saith, *multumque pituitæ viscidæ educit ; cum successu præscribitur hic Pulvis in Apoplexia, Epilepsia Lethargo, Capitisque affectibus soporosis omnibus, nec non quibusdam capitis affectibus recentibus, & inveteratis vertigine, gravedine, &c.* Exec. med. pag. 20. *Salmon.*

V. *Strong Purging in an Apoplexy.*

Authors commend purging, but it must be with very strong Medicines ; as *Troches Albandal*, *Scammony* with *Castor*, or *Pil. Cockie*, one ounce, as *Rondeletius* prescribes : But in my Opinion, nothing is better than my *Pil. Mirabiles*, taken from a scruple, to half a drachm. See it in my *Philaxa Med. Lib. 2.* Now in the Press. If Purgatives do nothing, the Patient commonly dies. *Salmon.*

VI. *Strong Emeticks to be given.*

*Celsus* saith, *Many things ought, or may well be done in a dangerous Case, which otherwise should be omitted.* Therefore, it is Lawful to give *Antimoniates* in a large dose ; as *Aqua Benedicta*, *Vinum Antimoniale*, *Infusion of Regulus*, *Sal Emeticum Mynsichti*, and such like : which evacuate great quantities of Phlegm, and other Humours, not only from the Stomach and Bowels, but even from the Brain it self. *Salmon.*



VII. *Alterative Remedies for the same.*

Nothing is better than our Powers of *Rosemary, Amber,*

and *Spir. Antiasthmaticus*; given as directed in our *Phy. laxa.*

*Salmon.*

CHAP. III.  
Of AGUES.

I. *A rare Secret to Cure all Agues whatsoever;*

**T**ake Venice Turpentine half an ounce; incorporate it with as much Camphire and Mastick beaten into fine Powder, as will make it into a Plaister; then take of it, and spread it on a piece of Sheeps Leather, cut round, and lay it on the Stomach and Navel pretty warm, a day before the Fit cometh, *Probat.*

II. *Against an Ague.*

Take Posset-drink, a pint and half, put into it nine heads of Carduus, boyl it 'till half be wasted; to every quarter of a Pint, put in a quarter of a Spoonful of gross Pepper, stir it well, and take

half a Pint an Hour before the Fit cometh; and be sure to Sweat him in his Bed upon the taking of it.

III. *A Plaister against an Ague.*

Take a piece of Leather pricked full of Holes, spread it over with Venice-Turpent. and on that spread all over Rue and Frankincense, beaten into Powder, of each a like quantity, then bind it to the Wrist a little before the Fit cometh, and let it lie 'till the Fit be gone.

IV. *Against a Tertian Ague.*

Take (at the coming of the cold Fit) half a Pint of

ex.

expressed Juice of Germander; for Germander is styled by Physicians, the Scourge of a Fever.

V. *Against all burning and pestilential Fevers.*

Take of the Herb Fluellin cut small, and infuse it twenty four Hours in White-Wine, then Distil it, and drink of this Distillation, with three, four, five, or six Drops of Oyl of Vitriol in every Draught, when Thirsty. This hath cured Old and Young that took it.

VI. *An Excellent Process to Cure all Quotidian, Tertiane, Pestilential and Burning Fevers and Agues.*

Take Aloes three drachms, Myrth one drachm, Saffron half a drachm, Sugar three drachms; beat them well together, then infuse them in a pint of White-Wine over Night, and give it two several Mornings, half a pint at a time to purge with.

And for ordinary Drink, when thirsty, use this. Take White-Wine-Vinegar, half a pint; Rose-water, Conduit

or Fountain Water, *ana*, one Pint; seeth them together with a Pound of Sugar.

VII. *Sleep to procure, in an Ague.*

If he want Sleep, Take Syrup of white Poppy, one ounce; distilled Water of Lettice; Sal Prunella 15. grains: mix them, and take it at Night, for Sleep cools the Body, and prevent motion, and Motion is one of the principal Causes of heat.

VIII. *An Ague, with a sore Mouth to Heal.*

If the Mouth be sore, take a handful of red Sage grossly cut, one handful: of French Barley beaten, Roach Allom, *ana* one ounce: Boyl all these together in a pint and a half of Spring-water, then dulce it before it be cold with Honey, and therewith wash the Mouth, and gargle the Throat.

IX. *Against a new Ague.*

Take one drachm of pure Tobacco in the Leaf, infuse it all Night in half a pint of White-Wine, then strain it, and



and drink it, fasting two Hours after it. This will purge Phlegm and Choler thoroughly.

**X. Against a burning Fever.**

Take Water distilled from Wall-nuts, a Week or two before Mid-Summer, and give of that Water one ounce and a half at a time, an Hour before the Fit. It Cures.

**XI. An Excellent Julep in all Fevers.**

Take Poppy-water, four ounces of Prune-water, Juice of Oranges, Syrup of Gilly-flowers two ounces, a few drops of Spirit of Vitriol; mix them, and let the Patient drink two or three spoonfuls at a time often.

**XII. A Specifick against all manner of Agues.**

Take *Quin-quina*, or Jesuits Bark, two Drachms; beat it into Powder, just about the time of using it; Infuse it in a good Draught of Claret, or other Generous Wine, for the space of two Hours; then give the Patient both Liquor and Powder at

once, as they lye in Bed. Some advise to give it as the Fit is coming, others, as the Fit is going off; the latter way is best, if the Sick be very weak. *Salmon.*

**XIII. Another Remedy for the same.**

If you give my *Catharticum Argenteum* to forty, fifty, sixty, or one hundred Drops according as the Patient is in Age and Strength, as I have directed in my *Phylaxia Medicinæ*, Lib. I. Cap. 3. and continue it for five or six times taking, it will go near to Cure any Ague whatsoever; more especially, if after such universal Purging, you give either my *Gutta Vitæ*, or my *Volatile Laudanum*, in such due Dose as in my said *Phylaxia* is prescribed, about three Hours before the coming of the Fit, so as the Sick may be in a good Sweat, about the coming of the cold Fit; by this means used five or six times the Ague goes off, and comes no more. I scarce ever fail of Curing an Ague by this method. *Salmon.*

#### XIV. Agues Cured by another Medicine.

I have Cured hundreds of Agues exactly by the former method, except only that instead of the *Catharticum Argenteum*, I have used either my *Tabulæ Emeticæ*, or Vomiting Lozenges; Or my *Vinum Emeticum*; and sometimes some other proper Emeticks and Catharticks alternately: But before either *Quin-quina*, or *Opiates* be given, if you would do like an Artist, you ought to premise Universal Cleansers. *Salmon.*

#### XV. A violent burning Fever, with Vomiting and Bloody Flux.

Where the Disease has been long, the Patient wasted, and brought as it were to Death's door, there is nothing in the World better than our *Pulvis Antifebriciticus*, mentioned in *Phylaxa Medic. Lib. 1. Cap. 45.* You may give it to half a drachm or a drachm, in any convenient Vehicle, an Hour and half before the coming of the Fit. *Salmon.*

#### XVI. Agues (chiefly Quartans) Cured by the following Arcanum. Rolfinc. Lib. 5. Sect. 6. Cap. 12.

Take Leaf-gold a drachm, dissolve it in *Aqua Regis*; Glas of Antimony a drachm, dissolve it in *Aqua Fortis*, Quick-silver six Drachms, dissolve it in *Aqua Fortis*: mix these Solutions together, and Distil them by an Alembick, cohobating twelve times; at last to the Powder left in the bottom put Spirit of Wine, which abstract from it six times; then Calcine it upon a Tile, or in a Hascican Crucible, in a Circular Fire; so have you one of the best Remedies for an Ague, chiefly a Quartane, yet commonly known. Take of this Powder six Grains, Scammony twelve Grains, mix for a Dose, give it in the Morning the day before the Fit, or in the Morning the same day, if the Fit falls towards Night. *Salmon.*

#### XVII. Riverius his Ague-Frighter.

Take Flowers of Antimony,



ny, thrice sublimed with Sal Armoniack, and Dulcified; Perlucid Hyacinth, Glafs of Antimony, *ana* half an Ounce: Aqua Fortis, (made of Nitre and Alum) 4 Ounces; Præcipitate the said Antimony in the said Water: Again, Take Quick-silver, revived from Cinabar six Ounces; Aqua Fortis, (made of Nitre, Alum, and Vitriol) q. s. in which dissolve and præcipitate the Mercury: Take also fine Leaf-Gold one Ounce, dissolve it in Aqua Regia. All these three Menstruums, with their Præcipitates, put into a well Luted Retort, and with a gradual Fire distil to dryness, which repeat by Cohobation twelve times; then wash the Powder five times with some Cordial Water, and dry it; put to it of the best Spirit of Wine a Quart, and distil it from it, in a well Luted Glafs Retort, Cohobating six times; and the remaining Powder put into a strong Crucible, well Luted, which place in a Circular Fire for three Hours; remove it from the Fire, and being

cold, burn off the best Spirit of Wine from it. Dose Gr. six. *ad* twenty, with Scammony from twelve Gr. to twenty five, the day before the Fit, or the same morning, if the Fit falls towards night. *Salmon.*

XVIII. *A most excellent Medicine against all sorts of burning Fevers.*

There is nothing better in the World, that I know of, than my *Febrifuge*, mentioned in my *Phylaxa*, Lib. 2. now in the *Press*. You may take about twenty Grains, to thirty, or thirty five Grains, in a Glafs of fair Water, sweetned with Sugar, or in Wine well sweetned, just at the coming of the Heat, and you may give another Dose about an Hour after; and if the Heat be vehement, you may give a third Dose in like manner; 'twill take off the Fever as it were by Incantment: This Course being taken for two, three, or four returns of the Fit, 'twill at length certainly vanish. If the Fever be *Continent*, you ought to give it every Day 4 or 5 Doses

Doses a Day, as before directed, 'till the Feaver is wholly taken off: 'Tis one of the best of *Antifebriticks*. I speak experimentally from (I veryly Believe) a Thousand Proofs; the greatest of all which, was made upon my own Person in the *West-India's*, when it was supposed there was scarcely an Hour betwixt me and Death. *Salmon.*

**XIX.** *Agues, chiefly Quartans, cured by our Aurum Vitæ Catbartick, in Phylaxa, Lib. 1. Chap. 41. Sect. 1.*

Tho' I did always know this Medicine to be a very good *Antifebritick*, yet my late Experience thereof, since the Writing of that Book, has much more confirmed me in the use of it; I have Cured many Quartans with it of long continuance, when the hopes of Cure were almost past, by a declivity into other more dangerous Diseases. Dose is from two Grains to twelve, according to Age and Strength: Let it be given in a Bolus over Night, and a Purge the next Day; or it may be given in

the Morning Fasting, in a simple Extract of Aloes. *Salmon.*

**XX.** *Another Remedy against all sorts of stubborn Agues.*

Take of our Royal Powder (in *Phylaxa, Lib. 1. Cap. 44. Sect. 1.*) from fifteen Grains, to thirty or thirty five, and mix it with the Pap of an Apple, or a stew'd Prune, or with a little Conserve of Roses, or a little Syrup; and so let the Sick take it early, the Day before the Fit, or the same Morning, if the Fit comes towards Night, Drinking warm Posset Drink, or Broth, liberally after it; it is a good thing, and scarcely ever fails. *Salmon.*

**XXI.** *A Tedious Quartan and Tertian.*

I have oftentimes Cured Tedious Quartans and Tertians, by giving half a Pint of the Crude Juice of Camomil, an Hour before the coming of the Fit, and repeating the same Dose for four or five Fits. *Salmon.*

**XXII.**



XXII. *A good Observation.*

If in any Ague whatsoever, when any Concoction (though not perfect) appears in the Urine, then give a Purge on the Ague Day, so as it may have done Working before the Fit comes (*viz.* four or five Hours before the coming of the Fit) you will find the Ague will never return any more after the Fit, but will be quite removed, as if done by Incantation: It has been often tryed with answerable Success. In Tertians, do it after the third or fourth Fit: In Quotidians, you may tarry longer: In Quartans, scarcely before the thirtieth Day. And in this case we may fly to Antimonial and Mercurial Medicines, especially if of long continuance.

For as the Matter lies in several places, so chiefly in the Mesentery, whence, unless it be fetcht, the Cure seldom succeeds as it ought to do. If the Disease vanish not upon Purging, I always give my Volatile Laudanum before the Fit. *Salmon.*

XXIII. *Another method in Quartans and long continued Agues.*

Take Water half a Pint, Salt of Tartar 2 Drachms, Oyl of Sulphur half a Drach. Sena three Drachms, Jalop in Powder one Drachm. Make an Infusion for two Doses; the next Day Purge also with this. Take Calomelanos, Scamony in powder, of each alike, mix them. Dose from half a Drachm to one Drachm. *Salmon.*

## C H A P. IV.

## Of BLEEDING.

I. *To stop the Bleeding at the Nose.*

**T**ake Bole Armoniack, der; Ashes of an Old Hat, stamp it finely to powder; of each alike; mix them, then

then blow up some of it with a Quill, into the bleeding Nostril of the Patient, and it stops presently. *Salmon.*

II. *Against Pissing of Blood.*

Take Sheeps Milk (highly praised herein above all) Fasting four Ounces, mix with it a Drachm of fine Bole Armoniack in Powder, and one or two Grains of my *Volatile Laudanum*, dissolved, and so give it. *Salmon.*

III. *Against the Bloody-Flux, and Pissing of Blood.*

Take Conserve of Roses one Ounce, Crocus Martis one Scruple, *Volatile Laudanum* two Grains, mix them well, then take it on the point of a Knife, in a Morning Fasting, and do so three several Mornings together. *Salmon.*

IV. *Against spitting of Blood.*

Take Mastick and Olibanum, in Powder, two Scruples of each, Conserve of red Roses 2 Ounces, Diacordium half an Ounce, Guttæ Vitæ three Drachms;

mix them together, and make an Electuary, then take thereof Morning and Evening on the point of a Knife, as much as a Nutmeg at a time. *Salmon.*

V. *A good Remedy against Bleeding at Nose.*

I commend this Powder of *Hearnus*. Take Seeds of white Henbane, white Poppy, *ana* one Ounce; Bloodstone, red Corral, *ana* two Ounces, Camphire two Scruples, Terra Lemnia two Scruples; mix them. Dose, half a Drachm, or two Scruples Morning and Evening, with Conserve of red Roses. If Opium in fine Powder, (eight Grains) were added, 'twould be so much the better. *Salmon.*

VI. *Another against Bleeding of a Wound.*

If a Fuss-Ball, tough and soft, be cut into slices, and squeezed hard in a Press, those pieces applyed are sufficiently able to stop any Bleeding, especially if any Stegnotick Powder be strewed on. So also the Fungus growing on a Birch Tree, the



the Powder of Agarick being first strewed on the place. *Salmon.*

VII. *Another for the same.*

The Powder of Man's Blood is almost an Infalible Remedy, strewed upon the place; or if it be in the Nostrils, blow it up with a Quill, or put up in a Nasale, the Mouth being held full of cold Water. *Salmon.*

VIII. *A most effectual Remedy.*

I commend as one of the greatest Secrets our *Aqua Regulata*; (see it *Phylaxa Med. Lib. I. Cap. I. Sect. I.*) being applyed by washing the Part, and then laying Linnen Cloths often doubled over the place; it closes up the extremities of the Vessels, and powerfully stops the Bleeding. *Salmon.*

IX. *Where the Bleeding is extreme and dangerous.*

Diffolve Salt of Vitriol in fair Water, and wash the place with it, then apply Cloths doubled wet in the Solution; or this Powder. *Take fine Bole, Sanguis Draconis, Powder of Galls, Salt of*

*Vitriol, ana, make each into a Powder, and mix them. Salmon.*

X. *Another thing for the same purpose.*

I have often stopt Bleeding in most parts of the Body, by the use and application of *Aqua Styptica*, especially in Wounds made by a Cut; 'tis not so useful in a Hemorrhage at the Nose, but 'twill do the Feat, if not Impetuous. *Salmon.*

XI. *Another for the same.*

A Tent made of the prest *Fungus* (at Sect. 6. aforegoing) and put up the Nostrils to the place that Bleeds, will so admirably stop the Bleeding, that it will seem as if it was done by Witch-craft, or Inchantment. *Salmon.*

XII. *A Remedy from Colcothar.*

The Illustrious Prince of Orange was re-called from a Fatal Bleeding only by the use of *Colcothar*, or burnt Vitriol. He every Day bled a vast quantity of Blood at a Wound which he had received in his Jugular Veins, and it could be stopt by no other

other Remedy but by a Tent wrapt up in a Digestive, and good store of the Powder of Colcothar, which was thrust into the Wound. By this very means I cured a Youth that had a great Wound and Bleeding in the Calf of his Leg: and I stopt the Bleeding in another, which had a Bleeding in his Arm. *Salmon.*

XIII. *A Remedy made of Alum.*

After cutting off of Limbs *Borellus* made little Tents of Alum, and thrust them as far as he could up into the Orifice of the Vessels, especially the greater; and so finished the Business with the application of many *Splenias* and Astringent Powders. And the Bleeding of a Vein in the Arm, which could by no means be stopt, he did it only by applying Alum.

XIV. *Galeri's Topick against Bleeding.*

Take Aloes, Frankincense, Hares Wooll, *ana*, all very finely powdred, which mix with the white of an Egg,

with which fill the Wound, and then bind it up. *Salmon.*

XV. *Bleeding stopt by Spirit of Vitriol.*

In Scorbutick Bleeding, Spirit of Vitriol mixt with any convenient *aqueous Vehicle*, is of admirable use. It has also been found excellent to stop a Hemorrhage in Hysterick Persons, and such as have been troubled with Quartans and Dropfies; and this it does by coagulating a Blood too Fluid, and attenuating it when too thick. *Salmon.*

XVI. *Bleeding at Nose stopt by touching.*

I have oftentimes stopt a Bleeding at the Nose by pressing outwardly upon the Jugular Carotide Artery; and this has done when many other Remedies have failed. *Salmon.*

XVII. *A Medicine made of Sheeps Blood.*

Take Sheeps Blood (Ox Blood is as good, but Man's Blood much better) dried and powdred an Ounce; Crocus Martis, red Colcothar,



thar, of each half a Drachm; mix them. It is a Medicine that exceeds all Credit; apply it, or strew it upon Wounds. If Powder of a dried Toad, 2 Drachms, be added, 'tis much better. *Salmon.*

XVIII. *To stop Bleeding caused by Leeches.*

Take a Bean, slit it in two, take away the Skin and lay it on a place where a Leech hath drawn, that Bleedeth too much, or cannot be easily stoppt, and it will stop the Bleeding.

## CH A P. V.

### *Fluxes, Gripings, Wind.*

#### *I. Against Wind and Gripings in the Belly:*

**T**Ake of the Roots of Kneeholm, Elecampane, Anniseeds and Fennelseeds, half an Ounce of each; make them all into Powder, and mix them well together, with half an Ounce of Sugar, and take every Morning of it as much as will lye on a Shilling, in Wine or Posset-Drink.

#### *II. Against the Griping in the Guts.*

Take Salt of Worm wood half a Drachm, Andromachus Treacle 2 Drachms,

Volatile Laudanum 2 Grains, make it into a Bolus, to be taken first in the Morning, or rather last at Night *Salmon.*

#### *III. A vehement Diarrhœa, or Flux stoppt.*

*Riverius* saith, *A Robust and Cholerick Man was taken in the midst of Summer with a Cholerick Diarrhœa, very violent, with extreame Thirst.* I (saith he) prescribed him *Sal Prunellæ* in his ordinary drink as also in *Juleps* of Lettice and *Parslane Water*, to be taken thrice

thrice a day, and he recovered  
in 24 Hours. Almost in  
imitation of this, I prescri-  
bed, *Sal Prunellæ* half a  
Drachm at a time, four  
times a day in Spring-water,  
well sweetned with double  
refined Sugar, to one that  
had a Vomiting, and vehe-  
ment Flux; and although  
the Flux had continued 14  
Days, and the Patient had  
sometimes twenty or thirty  
Stools a day, yet in the first  
day (24 Hours) the Flux  
was stoppt, and after the se-  
cond Dose the Vomiting;  
and in about four Days time  
the Patient was well, his  
Weakness only excepted.  
*Salmon.*

#### IV. Another Remedy for a Flux.

Take *Madera*, or Sherry-  
wine, half a Pint, *Sal Pru-  
nella* half a Drachm; mix,  
dissolve, and give it three or  
four times a Day. This  
will do, though in a vehe-  
ment burning Feaver. *Sal-  
mon.*

#### V. A Flux with sharp matter.

Take forty or fifty Drops  
of our *Spiritus Anodynus*, two  
or three times a day in a

Glass of Wine, or Burnt  
Brandy; and it will do the  
Cure in four or five Days.  
See how it is made in my  
*Phylaxa Medicinæ*. Lib. 1.  
Cap. 13. Sect. 1. *Salmon.*

#### VI. A vehement Flux, with Vomiting.

If the Stomach be so weak,  
that things cannot be easily  
administred by the Mouth,  
then you must use Clysters.  
Take Posset-drink, or Mut-  
ton Broth, or Decoction of  
Sage a Pint, Spirit of Wine  
four Ounces, *Spiritus Ano-  
dynus* two or three Drachms,  
or half an Ounce; mix,  
and let it be exhibited once,  
twice, or thrice a day, as  
need requires. *Salmon.*

#### VII. Another for the same.

Take Canary four Oun-  
ces; of our *Gutte Vitæ*, four-  
ty, fifty, or sixty Drops, as  
the Sick is in Age and  
Strength; mix, and give it  
every Night going to Bed.  
And if the Flux be vehe-  
ment, give also this Clyster.  
Take Decoction of Rose-  
mary or Sage, a Pint, com-  
mon Spirit of Wine, four  
five, or six Ounces: mix



them, and exhibit it warm.  
*Salmon.*

VIII. *Fluxes Cured with our Volatile Laudanum, in our Phylaxa Medicinæ, Lib. I. Cap. 50. Sect. 1.*

Take our *Volatile Laudanum* every Night going to Bed, beginning first with a Grain or two, and so increasing the Dose gradually to five, six, seven or eight Grains, and in a few Days it will do the Cure: After three or four times taking of this Medicine, 'twill be good to Purge with our Family Pills (such as you have from me, not those of *Holliers* making, for they are not made as I make them, nor does he know how to prepare the Aloes, and some other particulars of them, as they ought to be prepared.) I advise to Purge, not first (because of weakness) but after four or five Doses of the *Laudanum*, because by that means the Sick will gather some Strength to endure the Purging withal; and this Purging is necessary to carry off the offending Matter: And then you are

to proceed in the use of the *Laudanum* to a Cure, which will succeed to your good liking. *Salmon.*

IX. *Fluxes Cured with Volatile Laudanum.*

Take Decoction of *Rosemary*, or *Sage*, *te* Ounces; common Spirit of Wine four or five Ounces: our *Volatile Laudanum* ten or twelve Grains: Dissolve the *Laudanum* in the Spirit, and mix it with the Decoction, and exhibit it warm once a day Clysterwise; it will cure in about three or four days. *Salmon*

X. *Griping of the Guts, and vehement Flux.*

Take *Rhubarb*, thin sliced two Ounces, *Anniseed* bruised one Ounce and half *Gentian*, *Cinnamon*, and half an Ounce, common Spirit of Wine a Quart: mix and make a Tincture. Dose from five Spoonfuls to eight twice or thrice a Day: 'Tis a Medicine without an equal, and the best thing in the World for Gripings in *Nurses*, *Infants* and little Children, to whom you must

must proportion the Dose. *Salmon.*

XI. A pleasant Remedy against Fluxes.

Take *Catechu*, which is choice in fine Powder, three or four Ounces, common Spirit of Wine a Quart; white Sugar Candy in fine Powder three Ounces; mix them; put not in the Sugar-Candy, 'till the *Catechu* and Spirit has been ten Days in Digestion; then mix and dissolve. Dose from half a Spoon full to two or three, Morning and Night. *Salmon.*

XII. Fluxes not to be stoppt rashly.

*Celsus* saith, To be Loose for a Day is good for Ones Health, or for more, so there be no Fever, and it stop within seven Days, for the Body is Purged, and what would have done hurt is beneficially Discharged; but continuance is dangerous, for sometimes it causes a Gripping and Fever, and consumes the Strength. If therefore the Strength be not too much weakned, in order to stopping of a Flux, you ought

first to Purge with our Family Pills (such as come from my own Hand, not those which *Hollier* sells) and then to take my *Guttæ Vitæ*, *Spiritus Anodynus*, or *Volatile Laudanum*, (such as come from my Hand) and after eight or ten Doses, to Purge again with the Family Pills: But if the Strength of the Sick be too much weakned, you must not Purge first, but as we directed at Sect. 8. a-foregoing. *Salmon.*

XIII. Stubborn Fluxes.

Take *Angelus Mineralis*, Grains ten or twelve, Pulp of an Apple rosted, as much as a Nutmeg; mix and give it at Night going to Bed, for eight or ten Nights; after Purge with an Infusion of *Rheubarb*. See the *Angelus* in my *Phylaxa*, Lib. 1. Cap. 42. Sect. 1: It takes away all those Impurities (or Precipitates them) which often Creates stubborn Fluxes. *Salmon.*

XIV. An Inveterate Flux, in a Scorbutick Habit.

An Inveterate *Diarrhæa*, or Flux, in a Scorbutick Habit,



Habit, ought not to be stopt with Astringents, nor is it easily Cured with *Antiscorbuticks*. *Salt of Vitriol* is a good thing, for it makes revulsion, and evacuates upwards. You may give it from one Drachm, to half an Ounce, in Posset-Drink, in the Morning Fasting. *Tincture of Antimony* given to sixty, eighty, or one hundred Drops, in Claret-wine is good. So also our *Tinctura Martis* well prepared, which is preferred before all others. *Salmon.*

XV. *Several other approved Remedies against Fluxes.*

Powder of unripe Mulberries is an approved thing, and gratifies the Stomach. Powder of Mastick taken in Conserve of Roses, or juice of Quinces, is an excellent thing. Water thickned with Powder of Acorns, by Boiling, has Cured an Inveterate Flux, universalls premised. Quiddony of Sloes, ripe or un-ripe, is an approved Remedy. *Riverius* commends Juices of spotted Arsmart and Housleek, ana, mixt and boyled away to a

third part, as a thing that never fails, though the Flux be never so Inveterate. Bees wax given in substance is good, but its Oyl, in a proper Vehicle, of admirable use: Or this; Take Wax boyl it in a Lixivium of Salt of Tartar, then take it out, melt it, and mix it with Chymical Oyl of Nutmegs. Dose twenty Grains to half a Drachm every Night. Tincture of Oak-bark is a prevalent thing; so also Tinctures of Balauitins, and Pomegranate Peels. Our *Pulvis Bezoarticus* has cured several, who have been given over by many Physicians, which it did by absorbing the Acid and Virulent Humour. Not is our *Pulvis Antifebricitans*, any mean Remedy. *Salmon*

XVI. *To Cure an extraordinary Flux of the Blood.*

Take Mastick in Powder one drachm, 2 hard Yells of Eggs, temper them with good Rose-Vinegar: Or Juice of Quinces, and give it to the Patient to eat first in the Morning. By this Medicine alone, a Man was Cured of this Distemper, who

who had daily 70. Stools a day, when all other means failed.

XVII. *Against Gripings and Wind in the Guts.*

Take Oyl of Aniseed, half a drachm; mix it with White Sugar, and in a Cup of Wine; drink it fasting it doth the Work.

XVIII. *A Clyster against Pains, and Gripings in the Bowels, Dysenteria.*

Take Cows Milk, one Pint; common Spirit of Wine, four ounces; Gum-Tragacanth, one drachm; the Yolks of three Eggs; Oyl of Roses, two Ounces; make it Blood warm, to the dissolving of the Gum, and so put it up. *Salmon.*

G H A P. VI.

*Shortness of Breath.*

I. *Against shortness of Breath.*

Take of Saffron in Powder one Scruple, of Musk in Powder one Grain, give them in Wine; after take *Spiritus Antiasthmaticus* in Wine.

II. *For the same.*

Take Juniper Berries two Ounces, boyl them well in two Quarts of Water, and drink of the Decoction first and last, and at other times. This helps all Diseases of the

Chest, and will make you breath freely. *Salmon.*

III. *Against shortness of Breath, with a Cough.*

Take the Roots of Valerian and boyl them with Liquorice, Raisins stoned, and Anniseeds, and drink of the Decoction often; this is singular good against the said Diseases; for it openeth the Passages, and causeth the Phlegm to be spit out easily.



IV. *Shortness of Breath.*

Physicians commonly say, That the strongest Purges are most proper in this Disease, if the Matter be highly peccant and inveterate: *Paulus* advises even to Purge with *Coloquintida*: Some despise *Agarick*, tho' a Plegmagogue, because of its weakness. *Elaterium* is a good Purge, not only in a *Dropsey*, but also in an *Asthma* and *Orthopnæa*, for that they are caused by gross Matter; it may be given of it self (in a proper Vehicle) to five, or six Grains; in Composition you may give it thus. Take *Scammony* ten Grains, *Gambogia* five Grains, *Elaterium* half a Grain; all being in fine Powder, mix them for a Dose, if the Sick be strong. *Galen* also approves of the most violent things. Take *Mustard-seed* one Ounce, common Salt half an Ounce, *Elaterium* fifteen Grains; grind them together, and make Troches. (*Galen* saith eight Troches; so that in each Troche you will have almost two Grains of *Elaterium*.) Or you may give it in

Powder, with a little Honey, or the Pap of an Apple. But that the Cure may be safe, Emollients Clyster may be given afore-hand and half a Pint of Aqua Mulsa after. These Purges may be given every fourth or fifth Day. *Salmon*.

V. *Shortness of Breath cured by Vomiting.*

Experience shews, That when a great quantity of impacted Matter lies in the Lappets of the Lungs, especially if there be a Sickness at Stomach also, that then I say, Vomits are of great use, and sometimes the Paroxysm is taken off with this Remedy alone. Salt of *Vitriol* may be given, from half a Drachm, to a Drachm: *Aqua Benedicta*, from three to four Drachms, or one Ounce to an Ounce and a half; if to very strong Persons: My Catharticum *Argentum*, given from one to two Drachms, is one of the best of Remedies. *Salmon*.

VI. *Shortness of Breathing Cured by reiterated Clysters.*

Take Mutton-Broth eight Ounces;

Ounces; Tincture of Colocynthis half an Ounce; Infusion of Crocus Metallorum; Elixir Proprietatis, of each an Ounce; mix, and give it warm: In this case Clysters ought to be given in small quantity, lest the Guts too much distended, should press upon the Diaphragma, and make the Paroxysm more vehement and dangerous; and they ought also often to be repeated. *Salmon.*

**VII.** *For a vehement shortness of Breath.*

I have often given with great Success, my *Syrupus Nephriticus* (see it in my *Phylaxia*, Lib. 1. Cap. 34. Sect. I.) for that causes the Matter contained in the Cavity of the Breast to be avoided with the Urine through the Bladder, the Urine for the most part being much, thick, and troubled, by which the peccant Humours are carried not only from the Breast, and places of Respiration, but also from the head Veins and other parts: I have done wonders in this case by the assiduous use of *Spirit of Sul-*

*phur per Camp.* given in pectoral Drinks. *Salmon.*

**VIII.** *A Pectoral Drink.*

Take Raisins of the Sun stoned, Figs slit, *ana*, Liquorice bruised two Ounces, Elecampane Roots bruised, one Ounce, Spring water a Gallon; Boyl all to two Quarts, and strain it for use Dose half a Pint three or four times a Day. *Salmon.*

**IX.** *Of the use of Opiates.*

If Rest has been long wanting, and there be withal a vehement Flux of *Rheum* and *Cough*, though the stopping of the Catarrh cannot be without sensible danger, yet you must immediately give an Opiate, such as my *Laudanum Volatile cum Aloe*; for otherwise the Obstruction will so increase with the Catarrh, that before you are aware the Breath will be stoppt, which there is no great fear of by giving the Opiates; for that all Opiates stop the Flux by no other way than by thickning the Matter, whereby it cannot so easily flow to the part; the Humour then being thus thick.



thickned through the whole Man, and not flowing to the Bronchia of the Lungs as formerly, it at length finds a vent by other ways, and that for the most part by Sweat, Urine, or Stool, either of which ways you must endeavour to promote, according as you see the disposition of the Body is inclinable. *Salmon.*

#### X. *An Inveterate Asthma.*

I Cured an Inveterate Asthma, that had been of fifteen or sixteen Years standing, by giving my *Pilulæ Mirabiles* twice, and then my *Family Pills*, as they are now prepared by me, (not as *Hollier* pretends to

make them) once; letting a Day or two be between each; and so reiterating this Course two or three times as you see occasion. *Salmon.*

#### XI. *Shortness of Breath in Woman with Child.*

Truly, because I saw the peril of her Life was no small, by reason of her being with Child, I could not pursue the usual methods of Cure, I took the following course. I gave her my *Volatile Laudanum*, at Night going to Bed, and the *Spiritus Antiasthmaticus* in all her Drink; and by this course in about a Months time she was freed perfectly from her Disease. *Salmon.*

## CHAP. VII.

### *Diseases of the Breast.*

#### I. *A Pultess for a Sore Breast.*

**T**ake new Milk and grate white Bread into it, then take Mallows and red Rose Leaves, a handful of each, then chop them small,

and boyl them together till it be thick, then put in Honey and Turpentine, of each two ounces: white Lead six ounces; mix them, spread it on a Cloth and apply it.

#### II. *For*

II. *For an Ague in the Breast.*

Take good Aqua-vitæ and Linseed Oyl, and warm them together on a Chafing-Dish of Coles, dip therein two Cloths made fit for the Breasts, and lay them thereon as hot as may be suffered Morning and Evening.

III. *To heal an Inflammation, or Ague, in the Breast.*

Take the Whites of two Eggs, and Housleek two handfuls; let the Whites be first well beaten, then pound them with the Housleek, and three handfuls of Barley Meal, and apply it very hot.

IV. *To heal Ulcers in the Breast, tho inveterate.*

Take Oyl of Sulphur and touch them with it; then apply this following Oyntment. Take Yelks of two or three new laid Eggs, Turpentine, Butter, Honey of Roses, Barley-Flower, ana half an Ounce; Grind them all in a leaden Mortar, and dress them therewith till they be whole.

V. *Against Pain and Swelling of the Breasts.*

If it proceeds from Cold taken, or from a Blow, Bath the Place very well Morning and Evening, with Powers of Amber, for three, or four, or five Days, and the Pain and Swelling will go away. *Salmon.*

VI. *For a Sore Breast.*

If the Sore be recent, it may be Cured with our *Balsamum Vulnerarium* two Ounces, *Mercurius Dulcis*, Levigated, half an Ounce; mix them well, and apply it. *Salmon,*

VII. *For an Inveterate Ulcer in the Breast.*

Take our *Balsamum Amicum*, two Ounces, *Angelus Mineralis*, half an Ounce; mix, and apply it, dressing the Sore Morning and Evening; It will Cure it in a Short time. *Salmon.*

VIII. *For a Painful Swelling in the Breast.*

Take our *Balsam of Amber*, and Anoint therewith Morning and Evening, and keep the



the part warm. If it proceeds from Cold, or a Blow, it Cures. *Salmon.*

**IX.** For hard Tumors of the Breast.

Take Gum *Ammoniacum*, strained and made up into a Plaister, it cures them to a Miracle; much more if it be made up with Juice of Hemlock. Or you may use *Emplastrum de Ammoniaco, cum Cicuta*; it is a Remedy that hardly ever fails. *Salmon.*

**X.** A Cancerated Breast not broken.

I Cured two Cancerated Breasts with the following. Take Diapalma six Ounces, Oyl an Ounce; of our Hercules 3 Ounces; mix them over a gentle heat; spread it upon soft Leather or Cloth, and apply it. The Cancers (that which was oldest) was not above six Months standing. The assiduous use of this Medicine eased the Pain, in five or six Days time, and in the space of four Months time, or thereabouts, perfectly dissolved the Tumour. *Salmon.*

**XI.** Soreness of the Nipples of Am five D cured. mon.

Take Bees-wax 1 Ounce Fresh Butter two Ounces Venice Turpentine half an Ounce; mix, melt, and a noint with it; it will be much the better, if you add to it two Drachms of Oyl of Wax. *Salmon.*

**XII.** A Tumour of the Breast broken.

Let the Patient Purge every day, or every other day, with *Elixir Proprietatis*, according to their Strength, and outwardly, let it be dressed with this. Take of our *Balsamum Amicum* four Ounces, *Pulvis ad Ulcera* two Ounces; mix and apply it, and let it be dressed at first twice a Day, afterwards once a day. *Salmon.*

**XIII.** For that which the Vulgar call an Ague in the Breast, viz. an Inflammation.

First Purge with our Family Powder, then apply a Cataplasim of baked Turnips for twenty four Hours; after bathe it with our Powers

of *Amber*, and in four or five Days it will be well. *Salmon*.

XIV: *Another for an Inflammation of the Breasts.*

Universals being first pre-

mised, as Purging with the *Family Powder*, &c. Apply outwardly our *Balsamum Amicum*; or if you please anoint with *Balsamum de Chili*, Morning and Evening. *Salmon*.

## CHAP. VIII.

### *Of Abortion or Miscarriage.*

I. *Abortion more dangerous than a Timely Birth.*

IT is not only more dangerous, but more painful, by reason of the violent division of the *Immature Fœtus*; whence it is that many Dye, and such as escape, it is not without dangerous Symptoms, vehement Pains, Fevers, &c. It is not unlike to unripe Fruit, which is difficultly pulled off the Tree; whereas was it full ripe, it would drop of its own accord, whether it was ripe or no, which is the true cause of a mature or timely Birth. The danger is the more if the *Fœtus* be in the sixth, seventh, or eighth Month,

and the Woman be of a weakly Constitution; for that healthy Women never miscarry without eminent Danger.

II. *Bleeding by the Womb, not always a sign of Abortion.*

This is evident, for that some Women have their Terms all the time of their going with Child; and I have known some that have had them from the third Month to the last, after they had been stopt 3 Months, without danger; and therefore Midwives ought to be very discreet in making Judgment: For though a Woman with Child may void much Blood by the Womb,



Womb; yet it may be no Miscarriage, but either be a natural Flux, as it is to some Women, or only fore-shew a Danger, which ought by proper Means to be prevented. Therefore Mid-wives ought diligently to examine the Matter excluded, whether it be Blood or Flesh, or Seed or Fætus, which by washing it in Water will easily be discerned; and Judgment may be made accordingly, whether there be an Abortion or no.

### III. *A History of a Woman that Miscarried.*

A Woman gon with Child fourteen Weeks Miscarried: First much Blood came away, then the Membranes and Fætus: Two days after the Woman fell into a high Feaver; due means was used, and sufficient Cleansers; but the *Placenta*, or After-burthen stuck so fast, that it could by no means be removed; all the while she voided a filthy Cadaverous stinking Matter, and sometimes pieces of Flesh: on the tenth Day she died.

### IV. *A Spirit to prevent Abortion.*

Take Spirit of Wine one Gallon, Balauftians, Pomegranates Peels, Oak-bark of each four Ounces, Opium two Ounces; mix, dissolve the Opium, digest all together, for six or seven days, then add to it a Gallon of five Quarts of fair Water Distil in an Alembick, and draw off five Quarts of Liquor, which Dulcifie with white Sugar, and keep for use. Dose four or five Spoonfulls, two or three times a day. *Salmon.*

### V. *Another for the same much stronger.*

Take of the former distilled Spirit a Gallon, Catechu, Cortex Peruvianus, both in Powder, of each a Pound; mix, digest, shaking it twice a day, for ten or twelve days, then keep it for use. Dose from one Spoonfull to two, or more Morning and Evening; it will scarcely ever fail. *Salmon.*

VI. *A Powder for the same.*

Take Antimony Diaphoretick, Pearl, red Corral in fine Powder, Levigated Powder of Crabs-Eyes, *ana* two Scruples, Balauftians in Powder, Nutmegs, *ana* five Grains; mix for a Dose to be given Morning and Evening. *Salmon.*

VII. *Another Powder for the same.*

Take Blood-stone, Mastick, Olibanum, *ana* fifteen Grains; make all into a fine Powder, for one Dose to be given Morning and Evening in a Glas of Tent. *Salmon.*

VIII. *An Emplaster for the same purpose.*

Take Blood-stone in fine Powder half an Ounce, Mastick, Frankincense, Olibanum, of each an Ounce, Sumach, Balauftians in Powder, *ana* two Drachms, Galbanum two Ounces, Pine Rosin, Venice Turpentine, enough to make a Cerecloth, which apply to her Belly, and continue the use of it till the seventh Month, or

time of Birth. Let it be laid on the Belly, and on the Loyns on each side, the Backbone being left bare; and every ten or twelve Days it may be changed.

IX. *A most excellent mixture for the same.*

Take of our *Guttæ Vitæ* one Ounce, (see it in our *Phylaxa*, Lib. I. Cap. 9.) and our *Tinctura ad Catarrhos*, four Ounces; mix them: Dose one Spoonfull every Night going to Bed, in a Glas of Ale: Tho' there be evident signs of Abortion, yet this will prevent it; I have proved it above a hundred times with success. *Salmon.*

X. *A Plaster from Riverius.*

If the Child be not fevered from the Cotyledons, apply this. Take Olibanum in Powder two Ounces, the Whites of five Eggs; stir them together over the Fire, always keeping stirring that they may not run to a Lump; adding also a little Turpentine, that they may not stick too much. Lay it upon Tow, and apply it to the Navel as hot as it



it can be endured, twice a day, Morning and Evening, for three or four days; in the mean Season also let her wear an Eagle-stone, or a Stone found in the Heart or Womb of a Hind, under her Arm-pits.

**XI. A Cataplasm to comfort the Womb.**

Take Crumbs of Household Bread two Pound, Camomil Flowers a handfull; Mastick, Olibanum, of each half an Ounce in Powder; Nutmegs, Cloves in Powder of each an Ounce, Rose-Vinegar two Ounces, Tent or Malmsey-wine a sufficient quantity: Boyl all over a gentle Fire, to the consistence of a Pultice; put it into a Bag or folded Cloth, and apply it hot to the bottom of the Belly.

**XII. A Cataplasm to prevent Abortion.**

Take of our Balsamum Amicum two Ounces, of our New London Treacle one Ounce; mix them, and with Powder of Rue make it of a consistency; apply it warm to the Belly. *Salmon.*

**XIII. Prevention of Abortion.**

A Woman who had miscarried four or five times and dispaired of ever having a live Child, I Cured by the following Remedy. Take Rheubarb four Ounces, slice it thin; Anniseeds, Caraway seeds bruised, of each two Drachms; put all into a large thin Rag, with a stone in it, and so tie it up, when put in a Gallon of Ale in a Stone or Glass Bottle: after it has stood three or four days drink of it: This she drank of all the time of her going with Child, and she went her whole time on cheerfully and well: I have prescribed the same to several other Women with the same Success. *Salmon.*

**XIV. An Observation worth noting.**

Consider whether there be a real Miscarriage or no, viz. whether the *Fætus* be actually excluded, or only fears of it; If it be actually done, you must abstain from Astringents, and things preventing Abortion, and then use Forcers, Loosners, and

Forcers, lest any of the Membranes, or after-Birth, or any part of it, or other foetid and putrid Matter should be left behind, by which the Woman would certainly Perish. But if the Child be not Dead, nor expelled, but only a Danger, and the *fœtus* retreats, then you ought to use restifigents, and things above directed, that Abortion may be prevented, and the Child preserved. *Salmon.*

#### XV. A Medicine after Miscarriage.

If part of the After-birth

should remain, and a continual Flux of Blood for some Months should accompany it, the most Excellent *Sylvius* has restored the sick by three ounces of the following Decoction, taken twice or thrice a day. *Take Bistort-root three Ounces, Marjoram, Pennyroyal, ana, a handful; Water, White-wine, of each a sufficient quantity: Strain, and Sweeten with Syrup of Mugwort a Tenth part: Cinnamon-water a Twentieth part.* By Virtue of this, a piece of the After-birth, as big as ones Fift was voided, and the Flux of Blood stopped and cured.

### CHAP. IX.

#### *Want of Appetite.*

I. IF want of Appetite proceeds from a cold Cause, or cold Flegm afflicting the Ventricle or Stomach, 'twill be necessary to give a proper Vomit, and then such things as may heat and corroborate it.

II. A Vomit evacuating Flegm, and cold and watery

Humours. Take our *Pulvis Argenteum* 10. grains, mix it with the Pulp of a roasted Apple, and give it in the Morning fasting; drinking warm Broth or Posset-drink after it. The third day repeat the same Dose.

III. Then to warm, comfort, and restore the Stomach,



*mach.* Take our *Tinctura Stomachica*, from half a Spoonful to a Spoonful in a draught of Ale or Wine, Morning, Noon, and Night, a quarter of an Hour or more before eating; it does Wonders, and restores the Appetite, tho lost for many Months: I have proved it many Hundreds of times for these Twenty five or Twenty six Years together. *Salmon.*

IV. Salt Meats are also good, because they irritate and provoke the languid Faculties of the Stomach; Salts also have an inciding and attenuating Virtue: and next to these such things as have a volatile heat and sharpness, as *Mustard-seed, Onions, Garlick, Leeks, Shellots, &c.*

V. When Flegm disaffects the Ventricle, that is, tough, thick, and viscous, whereby the Appetite seems to be almost destroyed, it will be necessary that you use Medicines of another Nature, viz. such as are acid, sharp, and cutting, for that these things not only separate the offending Matter from the Tunicles of the Stomach;

but also prevent Putrefaction and the Generation of the like for the future.

VI. For this purpose *Spiritus of Vitriol* is most commended by some, and 'tis doubtless a good Medicine, but ought to be cautiously used to distill Bodies, lest it induces a Consumption.

VII. But in fuller and milder Bodies it is not only safe but very profitable, more especially, if the *Anorexia* or want of Appetite, proceeds from Choler, Yellow or Green, abounding in the Stomach.

VIII. In this case I commend my *Spiritus Aperiens*, and my *Syrupus Diasalphuris* (see the in my *Phylaxia Med. Lib. Cap. 14. Sect. .* and *Lib. Cap. 36. Sect. 1.* given first to 30. 40. 50. or more Drops in a Glass of Ale: the other in all this drink the Sick drinks, to a Spoonful, more or less, which they can Affect it, and Strenuously take it assiduously for Fifteen, or Twenty, days together: they are Medicines that seldom fail of the effects, and are beyond Commendation.

IX. I always adjust the Medicaments for cure according to the Causes: where there is an exceeding Coldness of the Stomach, my *Tinctura Absinthij* is beyond compare, so also *Elixir proprietas sine Acido*: To these things, add our *Aqua Bezoartica*, and *Tinctura Corallorum Composita*, given in Wine.

X. If the want of Appetite is restored by taking Acids, it is a Sign that the Acid Humour in the Stomach is Languid, debile and weak; but if not, or it rather is hurt by it, it is a sign that it is too Rampant and Vigorous, and therefore Alcalies as *Tincture of Tartar*, *Volatile Sal Armoniack*, or our *Spirit. Antiasthmaticus* ought to be given, and other like Volatile Salts: *Bezoar Mineral* in our *Syrup. Volatilis* is of good use in this case. *Salmon*.

XI. The loss of Appetite, which arises from decay of Strength, or old Age, is seldom or never cured, unless it proceed from a Cold cause, in which case *Volatile Sulphurs*, and *Spirituuous Things* are proper, but things that dry too much must be cauti-

ously given: The Stomach may be Anointed with Oyl of Mace: or you may use this: Take Balsam of Amber one Ounce: common Oyl, 1 dram: mix them.

XII. If there be neither Sickness, nor weakness, nor old Age present, and yet the Person complains that he never comes to his Food with a Stomach, or eats with an Appetite; the only way to restore such an one, is to let him fast till he is a hungry, for long want of Victuals and emptiness in such always breeds an Appetite.

XIII. In Women, especially such as have Gross Bodies, want of Appetite is cured (if not with Child) by proper Emeticks and Catharticks. For the first of these I commend our *Cartbarticum Argenteum*, given to a dram, in a Glass of Ale: For the latter, either our Family Pills, or our Family Powder, both of which may be taken 2, or 3, or 4 times, with due intervals. *Salmon*.

XIV. If it happens in a Woman with Child, all or most of the Preceeding Courses must be avoided, and other



Courses taken. The juices of Oranges and Lemons with white Sugar may be daily taken for some time: so also Canary made acid with juice of Limons: and if heat also abounds; a Decoction of Tamerinds sweetned, alone, or mixt: A Syrup or Infusion of Rheubarb, is of good use.

XV. Want of Appetite in Consumptive People is of dangerous Consequence: some commend as the best thing *Elixir Proprietatis* given in wine: it may be good for a little Season, but long it must not be taken, lest it also induce the Consumption. The best thing which I have found by my large experience is Our *Tinctura Stomachica* given to a spoonful, 2. or 3. times a day in a large draught of new Milk: And altho the ingredients thereof heat Violently, yet by reason they are of thin Substance

and parts, their heat is quickly dissipated, and so do no harm. *Salmon*:

XVI. If Sicknes at Stomach and want of Appetite proceed from worms (as sometimes it does) Our *Tinctura Absinthij*, or Infusion of Worm-wood, in Rhenish Wine, or Canary, is good. *Salmon*.

XVII. *Galens Antidotus Terebinthina*, for want of Appetite. Take Smallage-seed xij. drams; Myrrh, Anniseed, Opium, ana vj. drams; White-Pepper, v. drams; Parsly-seed, Long-pepper, Spicknard, Cassia-Lignea ana iv. drams; Castor, Saffron, Flowers of Juniper, *Odoratus*, ana iij. drams; Clove-namon, ij. drams; Honey pound: make an Electuary: dose the quantity of a Hazle-Nut, at Bed-time, in a little Drink.

## CH A P. X.

*Loss of the Use of Limbs.*

I. IN many people here in England there is a loss of the use of their Limbs, the most part caused by taking great Colds; and sometimes it is the effect of the Palsie: the like may happen in the *West Indies*; but though in those hot Countries it is possible to proceed from such a Cause, yet it is oftner, and more generally known to proceed from the Belly-Ach, and that kind of Belly-Ach, which proceed from dryness and Coarctiveness of Body.

II. If it proceeds from taking of Cold, though Sudorifics are commonly used yet they ought rather to be used after a Legitimate purging and cleansing the Body: let the Sick first take our *Pilulæ Mirabiles* from a Scruple to a dram. And repeat the same for 2. or three times with due Intervalls between each Purging, as of

two or three days or more, as they are in Age and strength.

III. After sufficient purging and cleansing the Body, let the Patient sweat well with new *London-treacle*, for 3. or 4. times or oftner as you see occasion; and be very cautious that the Sick takes no Cold again: and in the time of sweating, Frictions ought to be used to the helpless Limb, with coarse Cloths: that as by the *Diaphoresis*, the nervous juice becomes depurated and clean; so also by the rubbing the natural Spirits may be called back again.

IV. After Sweating the weak Limbs are to be bathed *alternatim* with Powers of *Amber* and Powers of *Juniper*; and in strong robust Bodies, and where the Skin is very thick, with Oyl of *Amber* pure and simple, for some few daies; and then



then afterwards with *Powers of Amber*, &c.

V. If it be caused from a Palsie; there ought to be some gentle Purging, but with such things as more particularly carry off the cold, glutinous, and clammy Humour, which has devolved upon the Nerves; among which our *Vinum Catharticum* is none of the meanest: if it be a strong Man, and in the flower of his years, you may, with caution, give the former *Pilulæ Mirabiles*; if he complains of a fulness and heaviness in his Stomach, give him One Two, or Three Doses of our *Impetus Mineralis*, and you shall find a wonder succeed.

VI. But during all this, you must sweat oftentimes, and powerfully by giving our *Vinum Catharticum* inwardly, and provoking the Sweat with Spirit of Wine, in *Hartman's Chair*, if you have such a one, using Frictions withal, as before directed.

VII. Outwardly let the paralytick Limbs be well anointed, Morning and Evening, with this following Oyntment, Take Chymical

Oyl of Rosemary and Anniseeds, of each an ounce: *Volatile Sal Armoniac* in fine Powder half an ounce; *Palm Oyl* half a pound; mix them for use: Rub it well in before a good Fire.

VIII. Inwardly, let the Sick take every morning this: Take our new London Treacle, *Volatile Sal Armoniac* ana Five grains; mix it with pulp of Figs, and give it an hour after the taking of it give this: Take our *Spiritus Cosmeticus* half an ounce *Powers of Rosemary* half a drachm, *Spiritus Antiastringens* Twenty Drops mix, and give it in a Glass of Sack, or Ale; and give the same at Night, continuing this course for a month together.

IX. But when it proceed from the dry Belly Ach, as for the most part it does in the *West-Indies*, this following method is necessary to be pursued: First, Give the following Clyster, *R. Chickney Broth* a pint, *Honey or Salt* half an ounce; *Tinctura Auræ* One Ounce, (or instead thereof, boil two ounces of the Pulp of the bitter Gourd in the Broth) then exhibit

the clear Liquor warm, if it comes away without any apparent effect, repeat it again.

X. Then purge with our *Pulv. Mirabiles*, two, three, four, or six times, as need requires, with intervals between each Purge; but for poor People, who cannot go to the charge of these Pills, or if they be not to be had, use this: Take a large quantity of Peach Leaves bruised, viz. about forty handfuls; Pulp of the bitter Gourd Six ounces; boil all in a gallon of Water to two Quarts, strain and sweeten with Sugar and Honey: Dose from half a pint to a pint, according to Age and Strength: This Purge, at due intervals, is to be repeated three, four, five, or six times, as you see need.

XI. This done the Bowels, and all the pained Parts and lamed Limbs, are to be

bathed with *Powers of Amber* Morning and Evening; or with Oyl of Turpentine two ounces, mixed with Hogs-lard Eight Ounces.

XII. Lastly, In the loss of the use of Limbs, proceeding from what cause soever, this following Drink must be constantly used and no other, without which a perfect Cure cannot be expected: Take Juniper Berries well bruised, Seeds and all Four Ounces; Fountain Water a Gallon; boil all to Three Quarts or Five Pints: strain out the clear, and put to it of Spirit of Wine Four Ounces; sweeten with White Sugar, and drink it as your ordinary Drink. This Dyet will seldom or never fail the desired end, which is to restore the Sick to the perfect use of their Limbs, and without which it can scarcely be done. *Salmon.*



## CHAP. XI.

*Of the Cholick or Belly-ach.*

I. **T**O Cure the Belly-ach in a Child. Take the best Brandy a Quart, Cinnamon, Cortex Winteranus, ana half an Ounce, Anniseeds an Ounce and half, Rheubarb very thin sliced, or grossly bruised, two Ounces; mix, and in a gentle heat of a Bath make a Tincture. Dose from two Spoonfulls to eight, alone by it self, or sweetned with Sugar; but to Children give it sweetned with Sugar, and mixed with a little Ale: It is a thing not to be contemned, and which I have proved almost a thousand times. *Salmon.*

II. Where a continuing and long lasting Belly-ach, has been with a vehement Flux, I have Cured it by the following Diet Drink. Take strong Ale a Gallon, choice Brandy a Pint, Rheubarb thin

sliced four Ounces, Anniseeds bruised 1 Ounce: Tie them up in a loose thin Rag with a Stone in it, and put them into the Ale and Brandy, and let the Sick continually drink of it: I have used it in several Cures of Weak Patients, and never found it fail. *Salmon.*

III. For the Cholick, accompanied with a Quartan Ague. Take Butter of Antimony rectified from Regulus of Mars, 'till it is clear. You may give of this from two drops to five, in our *Aqua Bezoartica.* *Salmon.*

IV. For a Pocky Cholick or the Belly-ach in Pocky Habit of Body. This is difficult to be remedied, and many times not without much trouble, and sometimes dangerous to the Sick; this following is of wonderful use. Take

Crude

de Antimony, Sal Armo-  
ck, of each as much as you  
use; reduce them into an  
impalpable Powder, then su-  
me; so will you have red  
flowers: Take of these Flowers  
Gr. iii. ad vj. Of white Præ-  
state well edulcorated à Gr.  
ad 8. Mix them, and with  
am de Peru, a sufficient  
tity, make a Mass for one  
of Pills. 'Tis a wonder-  
ful Medicine, and not e-  
ough to be praised: But if  
the Patient be Young or  
Weak, you must proportion-  
ably lessen the Dose. You  
may give it in the Morning  
Fasting, and let the Sick be-  
ware of taking Cold. Sal-  
mon.

V. The Cholick, with a ve-  
hement Catarrh and Cough.  
Where the Gripping of the  
Bowels is with Costiveness  
of Body, which is for the  
most part accompanied with  
a great Cough and Catarrh,  
there is no better Remedy  
upon Earth than our Spiri-  
tus Anticolicus, of which  
the Sick may take half a  
Spoonful every Morning  
and Evening, in a Glass of  
Ale or Wine; and if it be

vehement, in all the Drink  
they take. Salmon.

VI. The Cholick, with a vi-  
olent Flux of the Belly down-  
wards, and a vehement Ca-  
tarrh upwards. I have sever-  
al times seen this preter-  
natural Flux, though it be  
not common: Once I re-  
member I had a Patient af-  
flicted therewith, and in a  
most deplorable Condition:  
I Cured him by giving a  
Spoonful, or Spoonful and  
half of my *Tinctura ad Ca-  
tarrhos*, Morning and Eve-  
ning in a Glass of Ale, and  
in a Weeks time he was  
perfectly well. See it in  
my *Phylaxa Med.* Lib. 2.  
Cap. 9. Sect. 1. Salmon.

VII. One Purge saith, Rol-  
fincius, given with Judg-  
ment in the Cholick does that  
alone, which ten Clysters  
will scarcely reach, especially in  
the Cholick pain from Ob-  
struction of the Excrements a-  
bove the valve. It was ob-  
served when a Patient had  
thirty Clysters given him  
without any benefit, that a-  
nother Physician gave him  
an Ounce and half of Man-  
na,



na, with two Ounces of Oyl of sweet Almonds, in fat Chicken Broth, and eased the Patient of his pain. We in the *West-India's* in this case, where the Constipation is great, give a strong Decoction of the bitter Gourd, or bitter Squash made in Water, which effectually does the Cure at once, if given in the beginning of the Disease: Pulp of Colocynthis here will do the same. In the *West-India's* (where Peach-Trees are plentiful) the Disease is Cured by taking three or four times Syrup of Peaches; or by taking a very strong Decoction made of the bruised Leaves of the Peach-Tree. *Salmon.*

VIII. Sometimes when Clysters are given, they come not away, but almost suffocate, by reason of their ascension being stopt by much Wind; in this case if one, two, or more Clysters do not come away, you must either put up a very sharp Suppository, or recall them with a small Clyster made of a strong

Tincture or Decoction of Pulp of Colloquintida.

IX. Where the Cholick proceeds from a kind of Glutinous Pblegm, weak Clysters must not be given, made of Opoponax, Hiera, and the like; they may do some good, yet in a violent one, can do nothing, rather mischief: at this case nothing less than a strong Clyster made with our *Tinctura Aurea* (see *P. Cap. laxa*, Lib. 2. Cap. 5.) will do any good. After the Clyster has been taken, and is come away, let the Patient be three or four times Purged with our *Pilula Mirabiles* (see *Phylaxa*, Lib. 2. Cap. 59.) and he will be perfectly Cured, that the Disease will no more recur from that numerick Cause. *Salmon.*

X. In a vehement Cholick with Obstruction of the Course I gave the following things. 1. I Purged the Sick with my *Pilulae Mirabiles* thrice. 2. I gave the following Powder. Take Liver and Galls of Eeles, dry the

and make them into Powder.  
Dose from one Drachm to  
two in white Wine. *Salmon.*

XI. *A Venereal Cholic.*  
There is no better Medicine  
Upon Earth, then to give e-  
very day for a Week toge-  
ther (if it has been of long  
continuance) our *Vinum*  
*Herculeanum*, a Sack Glas full  
at a time, three or four times  
a day. The way of making  
wit see in *Phylaxa Med. Lib. 1.*  
*Cap. 47. Sect. 15.* It is much  
beyond all the the Spicy and  
Aromatick Things in the  
World. *Salmon.*

XII. *A Clyster against the*  
*Cholic.* Take Decoction  
of Juniper Berries a Pint,  
*Spiritus Aureus* one Ounce,  
*Aqua Benedicta* four Oun-  
ces, Oyl of Olive two Oun-  
ces; mix them; this works  
in a small time; but which  
is admirable, even before it  
works the pain ceases. *Sal-*  
*mon.*

XIII. *Another Clyster for the*  
*same.* Take Decoction of  
Dates, made in Mutton-  
Broth a Pint, *Vinum Eme-*  
*ticum* five Ounces, mix for

a Clyster; it gives ease al-  
most in an Instant, and  
brings away the morbifick  
Cause or Matter after a  
wonderful manner. *Salmon.*

XIV. *Rondeletius* saith that  
*Castoreum* and *Euphorbium*  
are of good use, if the pain  
be constant and stir not  
from its place; yea, he e-  
stimates them not only as a  
present, but as the ultimate  
Remedy: If you take six,  
eight, or ten Grains of Ca-  
stor in Wine, and drink a  
little after it, it will quickly  
Cure: And five or six Gr.  
of *Euphorbium* may be In-  
fused, and taken (the clear  
Infusion) in the same quan-  
tity and manner.

XV. *If the pain be in the*  
*upper part of the Belly, above*  
*the Navel,* Clysters seldom  
do any good; for they ne-  
ver reach the Morbifick  
or offending Matter; yet  
sometimes, even in these  
cases, when the pain is very  
violent, and the Humours  
crude, Clysters may be gi-  
ven, but they ought to be  
made of strong Attractives,  
such



such as the afore-mentioned.

XVI. *This Clyster has done much good.* Take fat Broth a Pint; Aloes dissolved two Drachms, Turpentine one Ounce and a half, or two Ounces: Truly it is a Medicament not to be despised, I remember once above (all the rest of the times I used it) I recovered a young Lady even from the Jaws of Death with it: The Sick had been three daies and three Nights tortured with incessant Pain: Clysters of most kinds had been given by an Apothecary, by the Prescript of a Physitian: moreover, there had been given previous to those, Aromatick Bolus's, bitter Decoctions, and lastly Opiates, but all in vain; nor could the Opiates do any good, for that they constipated the Bowels much more, which were before costive, and so rendered the Disease, to all appearance, uncurable, so void of true Medical Sense or Knowledge, were those Men of great names, which had been before concern'd with her: In short, they

neither gave her any Ease nor made her go to Stool so that what with the Aguish and Pain, she was given over and lay dead. In this state and Condition, a Gentleman then present, moved that I might be sent for which was accordingly done, when I came thither I viewed my Patient, no appearance of Life could be discerned, so that I had but small encouragement to act however, being entreated by her grieved Parents, was perswaded, even for their satisfaction. The Apothecary was sent for and gave me an account of all that was done; I could not forbear blaming the Physitians, for acting so preposterously, against the rules of Art, as to prescribe Opiates in a Cholick, with a strong constipation of the Bowels: The Apothecary could no waies take their part, but was of my Opinion. But the business was now, what was most fit to be done; nothing could be given by the Mouth, for her Teeth seemed to be

set;

Set; I immediately bethought of the former Clyster, which was presently given, and in half an hour came away, with many hardned Excrements, after which, the Sick was discerned to breath: I caused the same Clyster to be administred again, and all the Region of the *Abdomen*, to be bathed very well with *Powrs of Amber*, and a Flannel moistned with the same, to be laid hot over the afflicted Parts. The Clyster staid Two Hours with the Sick, and then came away with more hardned Excrements; after which she opened her Eyes, and seemed to move herself; and in about six hours time speak. The first Clyster was given about Ten in the Morning, the second before Eleven: About Eight at Night I prescribed this, *Take Mutton Broth three quarters of a pint, Aqua Benedicta three Ounces, Venice Turpentine two Ounces, Oyl one Ounce, mix and make a Clyster.* She confessed she had great Ease before this was exhibited; but after she had received this last, she confess'd she

was in perfect Ease; it came away from her, in about an hour and quarters time: After which, I first gently purged her with a Dose of my *Family Pills*; then with two Doses of my *Pilulæ Mirabiles* (but withal giving her respite to recover Strength) after which she constantly took my *Spiritus Anticolicus*, in all her Drink, and became perfectly well. *Salmon.*

XVII. *A Cholick proceeding from Gravel, obstructed in the Reins;* It was plainly perceived to be an Obstruction of the Reins, because the Sick could not make Water. I prescribed the last of the afore-going Clysters, which was repeated three times, once every day; and the Patient, by this means alone, was perfectly cured: And this might possibly be performed by the *Balsamick* and *Diuretick* Particles of the Turpentine, being received into the Lacteal Veins, whereby it was mixed with the Lacteal Juice, and so entred into the mass of Blood, and was circulated with



with it; whereby, altering its Crasis, it opened the Obstructions of the Passages, and so provoked Urine; for alwaies after the Clysters, the Sick made a very large quantity of Urine. This thing I have many times experienced. *Salmon.*

XVIII. *In some Patients the best Clysters do little good; and by I know not what hidden cause, the Pain, in a day or two, or three, returns again, as bad as ever, or worse: these, by the following Suppositories, have not only found present Ease, but the Cure has succeeded, as if it had been done by Incantment. Take Honey One Ounce, boiled to a thickness, that it may be wrought with ones Finger; then add in Powder Sal Gem two Scruples, Troches Albaudal half an Ounce, and with distilled Oyl of Wax, ten drops, make and form a Suppository, which let be put up in the Paroxysm.*

XIX. *Whether the Cholick comes from Choler or Vitreous Flegm, sharp and emollient Clysters, are of excellent Use: And sometimes Clysters made*

only of Oyl, or of Oyl three parts, Turpentine one part, have saved the Life of many Patients: For since the Cholick is caused by the Colon being obstructed by plenty of Matters above, Wind in the middle, and a great quantity of hardened Excrements below, whereby the Wind can neither get up nor down, or get out: It is necessary first of all, to open the lower Passages, and to help the dryness of the Bowels, which may be done by Lenitive and Emollient Clysters; and if the matter be tough and viscous by sharp, inciding and attractives, such as we have before described, which must be so long continued, till all the hardened Excrements are taken away: Nor must Oyl be omitted, because it mollifies and loosens much more than any Aqueous Body, and leaves the Bowels in a better temper. *Salmon.*

XX. *Fienus advises to mix Narcoticks or Opiates with Purgers. And this may be good where the Constipation is not Great; for by this means the*

the sick has present ease; the tough flegm or matter is afterwards carried off, and the wind descending into the Colon, is dissolved. In this case take this: *Take Extract of fine Aloes one Scruple, Scammony in fine Powder eight Grains, of our Volatile Laudanum, with Aloes, five or six Grains: Mix and make a Dose, to be given at night. Salmon.*

XXI. Bartholinus saith, that Clysters of Tobacco-Smoak are excellent, and a present help. There is a Pipe made on purpose for this use; but the Smoak may be blown up the Anus by a common Tobacco-pipe, which for the most part effectually brings away the hardest Excrements, dissolves Wind, and even cleanses the Intestines of cold glassie Phlegm.

XXII. An Electuary to purge with in a Cholick: Take of Dates, pulp of Raisins of the Sun, of each half an Ounce; Scammony in fine Powder twelve Grains, Bezoar mineral a Scruple: Mix them for one Dose. *Salmon.*

XXIII. If the Excrements be very much hardened, Clysters of pure Oil ought first to be given; then such as are more sharp: For the Oil first dissolving the Excrements, they are the more easily brought away by a sharp Clyster, such as this: *Take Broth, Oil Olive, of each seven Ounces; Elixir proprietatis sine Acido one Ounce and half; mix them. 'Tis a thing beyond Commendation, if seasonably used.*

XXIV. If the Cholick proceeds of bilious humours, whereby the Constipation of the Bowels is vehement; one of the best of simple things, is Syrup of Peach-blossoms three Ounces given at a time: Or this, *Take Extract of fine Aloes, Calomelanos in fine Powder, ana one Scruple, Scammony seven Grains; mix and make Pills for one Dose; it seldom fails. Or, Take pulp of Raisins half an Ounce, Calomelanos a quarter of an Ounce; mix for a Dose: After which, drink an Infusion of Sena and Rheubarb, sweetned with Manna and Syrup of Roses.*



Roses. After the Purge has done working, give eight or ten Ounces of Oil of sweet Almonds ; and let the sick repose himself. *Salmon.*

XXV. *Rondeletius* tells us he has cured several with a Clyster made of Decoction of Hedge-mustard, especially being made with Wine: You may sweeten it with Honey.

XXVI. *Hercules Saxonia* saith, *I must ingenuously confess, I have cured several in one day with this Medicine:* Take Diaphcenicon half an Ounce, Species Hiera three Drams ; mix for a Bolus.

XXVII. *In some cases, especially where Convulsions attend a Cholick,* it is good to make Revulsions by vomit. Some prescribe a Vomit by Leaves of *Asarabacca*, and it is a good one: But there is no better Emetick for this purpose, than our *Pulvis Emeticus*, or our *Cartharticum Argenteum*: The first may be given from three Grains to six or eight in Broth or Posset drink; the second to a

Dram, or a Dram and half in like manner: They are easie and safe. *Salmon.*

XXVIII. *In some Constitutions troubled with a Cholick, Wine and strong Liquors are very pernicious, and always generate the matter causing the pains:* In those cases drinking of Water is the only Remedy, and Fountain-water in which *Sal Prunella* (Scruple to half a Pint) is dissolved, and well sweetened with Sugar; and this is always certain in a bilious Cholick, especially if accompanied with a Fever; in which cases, as also in an Inflammation of the Colon, this Remedy never fails.

XXIX. *This is also to be noted That where there is occasion of using my volatile Laudan. Gutta Vitæ, new London Treacle, or any other of that kind, that they ought to be used while there is yet strength: For if they be used when the Forces are wasted, and the sick consumed, or near death, they will not only do hurt, but also hasten the Patient's death, taking away Life and Sense*

to be given together: Nor ought they to be given by any means, if the Pulses be low, languid, and weak: Yet if they be at all used, they ought to be applied externally, or only used in a Clyster, in a proper Vehicle; and the Clyster being given, the sick to lie on the pained side. *Salmon.*

XXX. They are also most effectual, if taken after Universal, as proper and fit Emetics, or Catharticks, or both, such as we have before described: And without these Preparatives, they ought not indeed to be taken. *Salmon.*

XXXI. Authors say, Clysters should first be given, as of Oils alone, from six Ounces to a Pound, which the sick is to keep all night. If evacuation of Excrements follow not that, then exhibit five Ounces of fat Manna, dissolv'd in Broth, aromatiz'd with Cinnamon or other Spices; for that by its softness, moistness, and subtilty of parts, loosens and penetrates, and by softning expels the Excrements. If this does not, Oil may be

given again, from six or seven Ounces to a Pound. When the Excrements are brought away, purge with this: Take Sena an Ounce, Aniseeds bruised a Dram and half, Salt of Tartar one Dram, Juice of Liquorice half a Dram, Spring-water a Pint; make an Infusion over a gentle heat for twelve or sixteen hours, and strain it out for four Doses. This will effectually cleanse the Bowels, and take away all the Excrements, or remaining morbifick matter: Or instead thereof, you may use our Tinctura Aurea, from half an Ounce, to a whole Ounce at a time, till the whole Cause is removed. *Salmon.*

XXXII. Should the Disease yet return, and the Cholick pains be violent, there is a necessity of having recourse to Opiates: You may give them from 2 to 4 or 6 grains of our Volatile Laudanum; after which give this: Take of our Spiritus Cosmeticus a spoonful, or spoonful and half, choice Canary six spoonfuls to eight; mix them, to be given immediately after; and the whole Region



The *Abdomen* is to be bathed with our *Spiritus Anodinus*: And these things are so much the better, if the Constitution be hot: But if cold, the morbidick matter is made thicker, and the Disease becomes yet more stubborn.

XXXIII. *When the Bowels or their Tunics are thus afflicted with a gross, tough, and cold matter, heating things ought to be used, whether they be Cathartick, or Alterative only.* In this case you may purge with this: Take of our *Tinctura Aurea* from half an Ounce to an ounce, Powers of Anniseeds half an ounce; mix them with a Glass of White-wine or Ale, for a Dose. An Alterative *Essence of Garlick* is an admirable thing; for it exceedingly heats & warms, discusses Wind profoundly, and withal prevents the breeding and increase of the cold flegmatick Humor.

XXXIV. *To make the Effentia Allii, or Essence of Garlick, of so great use in this case.* Take a large quantity of Garlick, beat it well in a Marble Mortar, and reduce it to an impalpable Pap as much as

you can; put it into a long neck'd Matrafs, or large Bolt-head; which seal hermetically, or otherwise well close it; set it to digest in Horse-dung, or a Sand heat of equal strength for forty days: Then open the Vessel, take out the matter which will most of it be reduced into a slimy Liquor strain out the thinner part by pressing: Digest again a little Sand-heat, or rather in B. M. that there may be residence of the gross parts: The thinner separated by inclination, which perfectly purifie by adding to every quart of the Liquor from half an Ounce to whole Ounce of its own fine Salt; or for want of the same as much Salt of Tartar; digest again for forty days then separate the pure from the impure, and keep the *Essence* for use in a Glass close stoppt: It will keep long time, and be as it were incorruptible: Dose from half a spoonful to one or two spoonfuls, or more. These *Essences of Plants* made after this manner, will be transparent, either of an Em-  
ral.

red green, or of a red Oriental Granate, according to the quality and quantity of Salt, Sulphur, and Mercury, predominating in each Plant. *Salmon.*

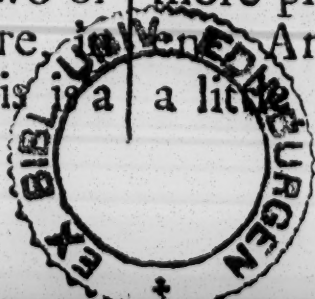
XXXV. To make the *Essentia Apii*, or *Essence of Smallage*, which is a *specifick* in this Disease.

Take a great quantity of Smallage when in Flower, beat it well as aforesaid; digest in a long-neck'd Matrass for forty days close stopt, in a Sand-heat; strain out the thin by pressing: Digest again in a very gentle Sand-heat, or *B. M.* to make a farther separation: Separate the thinner by inclination; which perfectly purifie by adding to each pint of Liquor from two Drachms to half an Ounce of its own fixt Salt; or for want of it, as much Salt of Tartar; digest again for forty days then separate the purely clear, and keep it close stopt for use. Dose from a spoonful to two or three spoonfuls, or more, in a Glass of Wine. This is a

Medicament not enough to be valued. *Salmon.*

XXXVI. *These Essences thus drawn from the whole Plant, or its parts, are purified and exalted until they arrive to the nature of their first Being,* which will eminently posses all the central Virtues of their mixt; for here Art and Nature, in this Preparation, have preserved all the feminal Powers with which it was endowed; and these Essences contain in themselves all the efficacy and Virtues of the Plants of which they are made. The addition of the Salt of the Plant, not only adds to its virtue, but it also causes to separate all the heterogeneous and slimy matter which did hinder the exaltation and perfection of the Medicine, and brings it to the highest clarity and purity imaginable. If three or four Ounces of white Sugar be added to every Pint of the Essence, it will not only help to its conservation, but also be more pleasant to the Patient. And withal, if you put a little Spirit of Wine, or

E 2 instead





instead of the Sugar, five or six Ounces of our *Syrupus Volatilis*, the Preparation will not be the worse for it. Note also, these Essences may be given in Wine, Water, Broth, or Decoction, as the sick best likes. They restore decayed strength, and bring Nature back again into its old path, for the health and preservation of the Body. *Salmon.*

XXXVII. *The Essence of Peach-leaves.*

Take Peach-Leaves (long before the Fruit is ripe) so many as by supposition you may have six Quarts of juice from; beat them well as before; digest all according to the former method for forty days: Strain out and digest again, separate the thinner part, and with its own Salt, or Salt of Tartar, in the former proportion; by digestion purify and perfect the Essence by another forty days space of time. Lastly, adding three or four Ounces of white Sugar to every Pint or Quart, keep it close stopp'd for use. Dose from two spoonfuls, to four, six, or eight, according to age & strength:

It purges well, and carries off the morbid cause to Miracle; but it ought to be taken three, four, or five times, as the exigency the Disease requires. This is a specific in a Cholera beyond most other things, and withal very safe. *Salmon.*

XXXVIII. *Among Carnatives, or Discussers of Wind, commend (from a very long and large Experience) our Powers of Anniseeds, Powers of Carraways of Juniper-berries, Limons, Cloves, Nutmegs, Rosemary, and the like. Of these the following Composition may be made: Take Powers of Cloves, Nutmegs, and one Ounce, of Anniseeds, Carraways, and an Ounce and half; of Juniper, two Ounces of Limons and Rosemary, all two Ounces and a half: mix all for the Uses aforementioned. Dose half a spoonful in a Glass of Ale or Wine. *Salmon.**

XXXIX. *This is also certain from a very great Experience. That as vehement Cholerae are often caused from a cold, tough, viscous Phlegm, this*

ing to the Stomach and Guts, and Wind thence arising; so that not only the said Wind may be gradually discussed, by the assiduous Use of the said *Potestates* or Powers, but also by the use thereof, that viscous Phlegm adhering to the Tunics of the Stomach and Guts, will be by degrees incided, corrected, and removed.

*g Salmon.*

XL. But though these *Aromatick Potestates* are so admirable in the precited case, and so powerfully resist the Cause; yet it is my Opinion, That nothing exceeds my *Spiritus Anticolicus*, being profitable to all the intentions of the Cure; for that it not only corrects both Phlegm and Choler, and discusses Wind when bred, but also hinders it from breeding. It not only discusses Wind, or condenses it, but prevents its new extention, or rarification again. I could produce several Histories of this Cure, performed by this Medicament alone.

XLI. Some, after all other Remedies have failed, have

been cured by a Decoction of *Guaiacum*, and its Bark. And several Histories of Cures performed by it are extant; but the most eminent is that of a Bath-keeper of *Vienna*, after he had been tortured with a most vehement Cholick for nine months, and used a great number of things to no purpose, his Disease still increased upon him, and by drinking of Spaw-waters was still exasperated. He was married to a young Wife, and she was also afflicted with the same Disease, and dead of it: He feared the same fate, and began to be convulsed in his whole Body; so that his Physicians began to fear, that the Disease was or would be translated to the *Genus nervosum*, or nervous Stock, and so cause a Palsie. Having stopt his Convulsions by other Medicines, he gave him *Guaiacum Wine*, according to the Advice of *Amatus Lusitanus*, *Cent. cur.* 32. to cause him to sweat, which he did for five days, and was perfectly cured: *Germ.*

*Eph. An.* 3. p. 487. This Cholick the Physician judg'd



arose from phlegmatick Humours, the Seminaries of Wind, which being dissolved by that diaphoretick Wine, were spent by Sweat: Some Laxatives were also given between whiles.

XLII. *In a Cholick proceeding from a hot cause, hot things, whether for inward or outward use, must be avoided, lest an Inflammation be caused:* In this case purging Waters, clarified Whey with Sena, and Syrup of Violets, drank plentifully, are given with good success: and outwardly to the Bowels, *Willis* advises to Fomentations of a Solution of Nitre, or Sal-Armoniack, as in pains of the Gout; and sometimes, as *Septalius* reports, of simple cold Water.

XLIII. If the Cholick be caused by hard Excrements, hindring the passage of the rest of them, and of Wind, Emollients must first be used, and afterwards sharp things to irritate the faculty. *Sennertus.*

XLIV. I had a Patient that for Four Months had been

troubled with an almost invincible Colick; at length he desired my help; I only gave him my *Spiritus Anticolicus*, two Drachms at time, in a Glass of Wine and made him sweat upon it; and by the using of about two or three Ounces thereof, he was Cured.

XLV. A Man, about sixty Years of Age, mightily complained to me of a grinding pain in his Groin, which always seized him just at Night, and this had continued with him for three or four Months; the Constitution of the Bowels at this while being as it should be, for, he was neither Costive nor Loose; from whence I conceived it to be rather a Flatulency of the Muscles of the *Abdomen* than in the *Colon*, and so proved; for I caused him to bathe the Part afflicted with *Powers of Amber*; at this alone in about a Week time (without taking any thing inwardly) cured him.

XLVI. I have several times

cured an Inveterate Colick, with loss of the use of Limbs, by giving *Turpethum Minerale*, so as to raise a Flux, which has sometimes lasted twenty Days, or more; for by this means the peccant Matter lodged, and as it were, rooted in the *Nervous System*, which could not be removed by other Medicines, is taken away: For the Mercurial Particles, by diffusing themselves every way, dissolve, divide and dissipate the morbidick Matter, into almost insensible small Particles, and at length wholly expell them. And this I experienced in a miserable Lame Patient, whom I Cured by this means, even while this present Book was in Writing.

LXVI. I am of opinion, that Catharticks, mixt with Opiates, are of good use: I have used this following, with a wonderful success: Take Extract of fine Aloes, Extract of Colocynthis, of each twelve Grains; Laudanum Volatile Nostrum, five or six Grains: mix them for a Dose. It is true, the Purge works

not presently, by reason the Opiate is mixt with it, and therefore I give it over Night, but it commonly works by the next day-noon: yet this is very observable, That the Patient does not feel himself as if he had taken a Purge, but lies very quietly and pleasantly all Night, the Physick not disturbing him, griping him, nor making him sick; and when it does work, it is with a great deal of pleasantness, without any pain at all; and by this silent way (as it were) of carrying off the Humour, the *Paroxysm* is many times presently at an end.

XLVII. If the Pain, as I said before, be not in the Bowels, but in the Muscles of the *Abdomen* (from what cause soever, it does not so much matter) it is sometimes cured by a *Vesicatory* applied upon the part, or a little below the Navel; and this is often done with very great success: But you must by no means lay it upon the Navel; lest Convulsions or Swooning follow, by reason  
of



of the commerce of the umbilical Vessels and the Heart. For a man certainly dies, if the Skin be flea'd off the Navel, though 'tis possible he might live, if he was flea'd in any place besides; which is a note, worthy observing.

XLVII. Authors say, That Mercury-Water, inwardly taken, radically cures the Cholick: I have not had the experience of it, but this I know; That being myself seized with a vehement Cholick, I drank about a quarter of a Pint of Wine, digested a Month upon my Hercules, and it cured me momentarily, or upon the spot: And some years since that time, I have several times been troubled with that Disease, and in like manner applying myself to that same Remedy, I have always found the same success, to my very great satisfaction: But the Philosophical Reason of this thing, is not very easie to be penetrated into.

XLIX. Alexander Benedic commends this: Take *N. II.* two Ounces; dissolve it in a sufficient quantity of Water, with which mix as much Vinegar as you desire, and exhibit it by Clyster, every second beat. This, they say, wonderfully draws out the thick Matter, and dry concompact Excrements. It may be a good thing for all that I know, but I have had the experience of it. This is probable, That if it proceeds from a hot Distemper of the Viscera, or Intestines, this Medicine may do good; but if from a Cold, it may be infallibly naught.

L. Speedwell, is commended by Crato, as a Specifick in the Cholick, 1. By drinking the Decoction thereof made with Wine with half a Drachm of Myrrhe. 2. By exhibiting Clyster-wise, a Decoction thereof in Chicken-broth. He also says, That when no other Remedies would do, he cut Root of Masterwort, put it into a Glass of Wine, and gave it to drink every Day before Supper, which made the pain cease.

**LII.** This following Clyster has cured many. Take *Almsey*, or *Muskadel*, or for want of them *Malaga*, or *Canary* six Ounces; Oyl of Nuts four Ounces; Powers of *Fennel*, and of *Rue*, of each an ounce and a half; mix, and exhibit it hot. Inwardly, you may give by the Mouth your *Tinctura Anticolica*, from half an Ounce to one Ounce in Wine: Or this Powder: Take Powder of the Testicles of a Horse, or of *Castoreum* one Drachm, *Aniseeds* in Powder one Scruple: mix, and give it in Wine or Broth: Or, half a Dram of the Powder of the Sponge which grows upon the wild Bryar.

**LII.** A Cholick proceeding purely from taking Cold I cured, by anointing the whole Region of the *Abdomen*, with *Balsam of Amber*.

**LIII.** This following mixture being first given in a proper Vehicle, by the Mouth, Secondly, well bathed three, four, or five times upon the whole Region of the *Abdomen*. Thirdly, Given Clyster-wise in a little Broth, I have often-times found to cure the Cholick miraculously. Take Powers of *Caraways*, of *Lemons*, of *Nutmegs*, of *Cloves*, of *Virtues*, of each a like quantity; mix them; to be used after the manner aforesaid. Salmon.

## CHAP. XII.

### Of an Hysterick Cholick.

**I**N describing this Disease, and prescribing a method of Precepts for the Cure thereof, I cannot follow any Author, nor have I met with any thing yet extant, which has yet given me any satisfaction: The florid Discourses of some upon this Subject, seem to me rather an excursive sound of Words and Noise, than any



any thing of substantial Reasons; and truly in some sort, are rather Deviations from the Truth, than either Illustrations of the nature of the Disease, or sound Documents in order to its cure.

II. The very name of the Distemper imports the Nature and Quality thereof; it being a Pain excited from a distemper or disturbance of the Womb, or some parts adjacent to it; in all my Observations of Diseases of that part, there has seem'd something to indicate a consent of the Nerves of the *Mesentery*, if not some Disease actually residing therein; and that which induces me so much the more to this Opinion, is a vehement Cholick excited (as 'tis thought) from that which is vulgarly called a distemper of the Womb.

III. But if I should descend to the exact discussion of Hysterick Diseases, I am apt to think that in many of those cases, where the Womb is so much blamed, it is not concerned at all, but

is rather from Convulsion or distemper of the *Mesentery*; for that I have known several Men (though not commonly as among Women, because not so subject to such Passions) in an extreme manner afflicted with such as are commonly counted Hysterick Fits.

IV. If a Cholick be excited in Persons not subject to Hysterick Fits (and such I shall call them, as oft as I have occasion to make use of their name, because the vulgar acceptation) cannot be an Hysterick Cholick, but that of the simple kind, of which I have largely treated in the former Chapter, and therefore shall say nothing here

V. But if in Persons subject to Hysterick Distempers, upon the exciting of the Hysterick Fit, a Cholick be induced, this is the which we intend here, and whose Symptoms, Cause, Prognosticks, and Indications of Cure, we design in this Chapter.

VI. It is easily known by the difference afore mentioned from an ordinary Cholick, yet there is a farther cause, than what simple causes Hyſterick Fits, viz. ſharp, phlegmatick, or ſlammy Matter, lodged in the nervous foldings of the *Meſentery* and Bowels: moreover, the Sick for the moſt part complains of a vehement pain at Stomach, for ſome time before hand, with a weight and heavineſs; and many times there is a Coſtiveness of Body preceding it; and if the Patient is plethorick, or full of Blood, there is ſometimes a bleeding at Noſe; or in heavy, melancholly, and unpleaſant Bodies, a Flux of the *Hæmorrhoids*; if theſe precede not, the Patient complains of Vertigo, or a pain in the Head, a dull pain or heavineſs in one of the ſides, either right or left, and a dimneſs of Sight, with an unwillingneſs to ſtir, and move up and down, to which add, for the moſt part, a ſadneſs and dejectedneſs of Mind, and ſometimes Fooliſhneſs.

VII. The Nature of this Diſtemper is ſuch, that it makes the Bowels ſore, and all the Region of the *Abdomen* is as if it were beaten with Sticks; and if it continues long, ſo that the Sick cannot get Remedy, it ſo enervates the whole Body, that it not only takes away the Strength in general, but in many (as in a certain Gentlewoman, not long ſince my Patient,) it takes away the uſe of the Limbs alſo; in ſome the Arms, in ſome the Legs, in others the Arm and Leg on one ſide, and in other ſome all the Limbs together; ſo that the Patients are made wholly incapable of helping themſelves. Now this difference proceeds from the ſtrength of the Diſeaſe, and the matter cauſing it, and the Plicatures, or Ramifications of Nerves, hurt by the ſame; and in ſome Perſons, the extremity of the Cauſe is ſo vehement, that it cauſes fooliſhneſs and alienation of Mind, with a ſtrong Melancholly.

VIII. The



VIII. The nearer Cause appeared to be lodg'd in the *Muscles* of the *Bowels* and *Mesentery*, where sharp Salt, join'd with an acid Phlegm, being dissolved, and put into a fermentation upon the *hysterick Paroxysm*, causes this vehement pain: For by reason of the Collision of the neurotick Spirits jostling one another in their passages, and the acid Sals pricking the most sensible Fibres of the Nerves with their vitriolick Particles, causing a vehement anguish; and the distention of the Nerves and musculous Passages, where the said acid Juices are lodged, this almost invincible Cholick is excited, which, *Proteus*-like, is so various in its appearances, that we cannot here in few words describe it.

IX. The remote cause is to be known from the consideration of the six Non naturals, and other Accidents of Nature intervening, the which we shall here pass over, and leave to the more exquisite Consideration of philosophick Minds.

X. As to the Progress of the Disease, this we have to observe. That if the Disease has been of long continuance, ancient People, it will be a difficult cure; the older the longer the Disease has been, so much the more difficult. If the Limbs have lost their use, 'tis very probable that the Sick recover. If a Palsie be induced, the Sick is incurable; so if a contraction of the Nerve with loss of the use of a Limb: The same also if the Patient is become foolish or there be a very great alienation of Mind, more especially if it be not recent, but of long continuance. But if there be no loss of the use of Limbs, or it only returns by long intervals; if it be recent, & the Patient young, strong, vigorous, and lively. If they can eat freely, and sleep well, there is all the possible signs of recovery and so much the better and easier if in a Woman not with Child, or in a Body not scorbutick.

Prog XI. The *Indicationes Curativa* are these: Obstructions must be opened, hyperenterick Vapours or Fumes must be quieted, the acid humors and Juices must be altered, the peccant or offensive Matter must be evacuated or removed: And lastly, the parts weakned must be corroborated and strengthened, and the scorbutick Taint (if any be) destroyed.

XII. In respect to opening of Obstructions, we must consider whether the Constitution be hot or cold; for accordingly different Medicines must be used. Those things which open Obstructions in hot Bodies, create them in cold, & *e contrario*. If therefore, by the exuberant symptoms, you perceive the Constitution to be hot, these following things are fit to be used, viz. *Spirits of Sulphur and Nitre, Spiritus Aperiens, & Antiasthmaticus, Spiritus Anticolicus Salnitri, Tartari nitratum, & Nitri Vitriolatum, Sal Armoniacum Volatile, Syrupus Nephriticus*, being given in a

convenient Vehicle, and in a proper Dose; all which you may see in my *Phylaxæ Medicinæ*.

XIII. But if it be in a cold habit of Body, then you will find these following things good: Take Juice of Smal-lage two Pound, Sugar as much, make it into a Syrup by boiling, which strain through Hippocrates his Sleeve; Dose three spoonfuls every morning fasting, and at night going to bed. Or this: Take Juices of Fennel, Germander, Agrimony, Brooklime, Watercresses, ana four Ounces, Sugar twenty Pound; make it into a Syrup, which clarify with Whites of Eggs: Give it in the same manner and Dose with the former: Or these Juices may be mixt with new Ale, bottled up with a little white Sugar, and a Clove slit put into each Bottle, and so drank. In this case also *Tinctura Martis* given in clarified Juice of Plantain, mixt with an equal quantity of Canary, is of good use. Also *Potestates Carui, Juniperi, Lithonriptici, & Pulegii*, may be daily given in all their drink.

XIV. To



XIV. To quiet the irregular and turbulent motion of the Spirit, and hysteric fumes, these following things are fit to be done: First, the Stomach, and whole Region of the *Abdomen*, are to be bathed with *Powers of Amber*, or *Pennyroyal*, or both, and a hot Flannel dipt in the same, laid over them. Secondly, the Nostrils are to be often touched with *Postestates Cornu Cervi*; and the Sick should keep a Bottle always about them to swell to, or at least a Bottle of *Volatile Sal Armoniack*, mixt with some few drops of *Oil of Pennyroyal*, or *Savin*. Moreover, our *Tinctura Hysterica* should be at convenient times given in a little Wine or Ale. Or this: Take *Tinctura Hysterica* one Ounce, *Gutta Vitæ* half an Ounce; mix them; of which sixty drops may be given at a time, every night going to bed; and, if extremity require it, every morning fasting. But if the Sick be troubled with a costiveness of Body, this following is of more excellent use: Take of our Extract of

*Aloes* one Scruple, *Cassia* Powder half a Scruple, *Volatile Laudanum* three four Grains; mix them, one Dose, to be given every night going to bed. Things thus used, will fail you expectations.

XV. The third intention of Cure, is, to sweeten the acid Salts and Juices of the Body; for which purpose *Tinctura Minera* is certainly nothing so powerful and admirable as our *Spiritus Universalis* (which see in our *Phyl. Maff;* Lib. 2. cap. 22.) given three or four times a day, or as often as the Sick drinks in all their Ale or Beer: Or instead of *Tinctura Volatile Sal Armoniack*, six or eight Grains, in their Liquor aforesaid. Some possibly may prescribe preparations of *Pearl*, *Case of Amber*, *Crabs Eyes*, &c. these things (though after a very long use may do some good, yet) being fixt bodies, do not so immediately enter into the Mass of Blood, and are therefore to be laid aside, where the other things can be had, as much as this Disease

the whole Mass of blood and Humours, and the whole habit of the body.

XVI. But more effectually answer both the first Indication of Cure at Sect. 12. and 13. aforegoing, and this third present, this following composition is most excellent: *Take Venice or Strasburgh Turpentine two Ounces, Angelis Mineralis, Bezoarticum Minérale, ana enough to make the Turpentine up into Pills*: Dose one Dram, or a Dram and half; and in some cases two Drams. It is a most effectual Medicament for the Purposes intended, and not enough to be valued; and so much the more especially, if it be given in a scorbutick habit of Body, and where the Sick has lost the use of their Limbs.

XVII. The fourth Indication is to evacuate the morbid Cause, or peccant Humour, which you may most compleatly accomplish with my *Pilulæ Mirabiles*, for they (given from one Scruple to half a Dram) wonderfully carry off the offending mat-

ter, and draw it away even from the most remote parts of the Body: Or instead of them, you may use my *Family Pills* (those which are made according to my last designation, by which they are much improved in their Virtues and Goodness, which can be only had of me, and such as have them from my hand, not from Hollier, or his Accomplices, for that he knows neither the Names, Number, or Nature, Preparation, or Proportion, of any thing contained in them, as they are now prepared by me: So that I modestly affirm, one Box of this Preparation is really worth three Boxes, for all that I know ten, of any of those made and sold without my order or consent.) These Family-Pills may be given, three, four, five, or six in number, according to Age and Strength. If the Patient cannot take Pills, they may purge with *Vinum Catharticum*, (see it in my *Phylaxa Medic. Lib. 2. cap. 44.*) one of the most excellent things in the World,

VIII. The



XVIII. The fifth and last Indication is *Vital*, or to strengthen and restore the hurt and weakned parts, which is done both by Internals and Externals: For Internals I propose chiefly our *Tincture of Kermes*, to be exhibited in a Glass of Wine, or other convenient Vehicle half a spoonful at a time morning and night. To this purpose serves our *Tinctura Antimonii, tinctura Corallorum*, (which are no mean things) given in the same manner;

as also our *Potestatis Virtutum*, given to twenty, or thirty, or forty drops in *Aqua*. Outwardly you may bathe the *Stomach, Abdomen, Back*, with the same; and now and then to comfort the Bowels, give this *Clyster*: Take *Venice Turpentine* Ounce, *Yolk of one Egg*; grind them well together in a Mortar till they are well mixt; then add to them *Chicken-Breast*, choice *Canary*, of each half Pint, of our *Aqua Bezoartica* an Ounce; mix, and exhibit warm. Salmon.

### C H A P. XIII.

#### Of an APOSTEME.

I. **A**N Abscess or Aposteme, is an Aggregation of Matter in a muscular or fleshy part, with an intention to break out; the Precursor of which, is always Pain and inflammation: And it is for the most part known by tumour or swelling of the part, with great heat and continual pain.

II. If therefore pain follows in any part of the Body, and there be a suspicion that Matter is gathered there; in the Sick sweats, or there is a natural *Diaphoresis*, especially about the Face, and the pain yet continue, you may certainly conclude, that Matter is gathered together in the part, though the Colour thereof be not changed; and there

Therefore in its due season it  
must be opened, that the  
congregated Matter may be  
brought out.

III. I remember once I  
was sent for to a little Boy,  
about ten years of Age, who  
play had hurt his Leg:  
The Child complained ve-  
emently, and almost always  
cried out, yet no great ap-  
pearance of an Aposteme:  
There was no outward dis-  
coloring, or inflammation, or  
scarcely any appearance of  
Tumor; but at length a  
small general swelling over  
the whole Leg, and the ve-  
ement pricking pain was  
only in one particular part  
whereof: I applied Matura-  
ves or Ripeners, which  
made the general Tumor  
more apparent; but the pain  
equally continued, and the  
colour of the Skin was the  
same as formerly, or as that  
of the other Leg, without  
any protuberance, or place  
pointing out, where it ought  
to be open'd. When I thought  
it was time to open it, I did  
not with an Incision-knife, up-  
on the very place of the

pain, which was about three  
Inches, or more, below the  
Knee, on the outside of the  
Leg; after opening of it,  
the Child had immediately  
ease; and I took out of the  
*Aposteme*, of well-digested  
Matter, about three quarters  
of a Pint, at several times:  
And then I cured it after the  
general method of healing  
Apostemes. *Salmon*.

IV. 'Tis true, *Guido* ad-  
vises to tarry till Nature  
causes an Aposteme to break;  
because he thinks that which  
is made by Nature, is better  
than that which is done By  
Art: But by Experience I  
know otherwise, and, with  
*Avicenna*, am fully of Opi-  
nion, That an Aposteme  
which is brought to ripeness,  
ought immediately to be  
opened, for that many evils  
flow from Matter kept too  
long in the Abscess, and  
sometimes divert or seize  
upon more noble Parts, in-  
fecting the Nerves and Mus-  
cles, and sometimes corru-  
pting the Bone, to the very  
great, if not irreparable dan-  
ger of the Sick.



V. And for this Reason it is, That *Buboes* (in the *Plague*, or a *Pestilential Fever*) when they appear; we hasten their ripening with so much vehemency, and sometimes are forced to open them before they are perfectly ripe, lest the poisonous Matter should revert inwardly, and its malign Fumes, strike to the Heart, and smite the vital Spirits.

VI. But again on the contrary, too much haste ought not to be made to open an *Aposteme*, before it be thoroughly ripe, (except in malignant Diseases, as aforesaid, and where the hazard of Life, for that Cause is very great, or a Mortification is beginning,) lest a mortification of the part (from the Crudity of the Humour, not yet turn'd into *Pus*) should ensue, or a violent Fever, with sometimes Convulsions; for that such an untimely Operation, does indeed much more excite the pain than the Tumor it self, and causes a new conflux of Humors.

VII. But beside the former Reasons, for a hasty opening of the Abscess, the following also conclude to it. 1. Where the heat of the part is languid or weak, ripe the Sick wants sleep. 2. Where it is evident, there is a very great plenty of Matter, which Nature cannot dispose of. 3. When the Matter is seated deep, and wide at bottom. 4. When it is adjacent to a principal Member, which may be in danger of being hurt or affected by the malign Fumes thereof. 5. If it be near the Joints, lest the corroding Humor, thus increased, should seize upon and eat the Ligaments. 6. If it be in a glandulous part, cause they are more subject to putrefaction, and the rotting of them hurts but little. 7. Lastly, If it be upon Nerves, or Tendons, *Whitloes* and *Fellons*, which happen to the Nails and fingers ends, where for want of a reasonable opening, the part is many times putrified and corrupted, to the ruin sometimes of a Joint,

nes of two. So Hippocrates advises, concerning an Abscess upon the *Perinæum*: When (saith he) any such little Tumour shall begin, cut it forthwith, while it is yet unripe, lest the suppuration should reach to the *Intestinum Rectum*, or Arse-Gut.

VIII. When therefore an Inflammation with pain is present, and that it appears, the Tumor will apostemate, it is necessary to apply Suppuratives, to bring it to a complete maturation or ripeness: Such as this: Take Yolks of Eggs, Honey, Oil Olive, ana two Ounces, Pulp of Figs, Raisins, ana three Ounces; Mithridate four Ounces, Powder of Aron-Roots, enough to bring it to the consistency of a Pultise, which renew twice a day: Or this, which is stronger: Take Basilicon minus, Ox Gall, Black Sope, soft Hens dung, ana two Ounces; Onions, Garlicke, Leeks, ana an Ounce and half; Mithridate, Gum-Elemi, ana an Ounce; Saffron half an Ounce; Powder of the Roots of Aron and Briony, of the Leaves of Dittany and Rue, ana enough to make it into

the consistency of a Pultise. It will bring it to maturation in a short time.

IX. But if you would have the Maturative much stronger, as in those cases where Life is in imminent danger, as in the Plague, and other malign, poisonous, and putrifaſtive Diſtempers, you must add to the Composition, Salt of Tartar, Nitre, Quicklime, Pouders of Gentian roots, Ranunculus, Pyrethrum, Hellebore, and Mustard-seed, with other things of like kind, which you must apply, and renew it every twelve hours.

X. The Abscess being now brought to ripeness, or a necessity of opening it; the next thing to be considered, is, the best way of doing that operation. It is done either by a potential Cantery, or an Actual, or the Knife.

XI. Celsus, lib. 7. cap. 2. saith, If the malady be deep, it is to be considered whether that place be nervous, or no;



If it be without Nerves, the Actual Caute-  
ry, as a red-hot  
Iron is to be chosen; (because  
it strengthens the parts it  
touches;) but if Nerves be  
near, the Actual Caute-  
ry, or  
Fire, is not proper, for that it  
is certainly (according to  
Hippocrates) an Enemy to the  
Nerves: In this case, you  
ought to use the Incision-knife,  
or Lancet.

XII. It remains then to be  
determined in other cases,  
whether the potential Caute-  
ry, or the Knife is best; or if  
each at some times are best,  
which that best is. We will  
consider, from Barbet, the  
Conveniencies and Incon-  
venience of each: First, As  
to the potential Caute-  
ry, it has these Conveniencies in  
it: 1. That it does not af-  
fright a faint-hearted Pati-  
ent. 2. Nor does it cause  
very much pain, especially  
if you use the famed Caute-  
ry of these times, viz. Dutch  
Scap mixed with Quick-lime,  
which eats deep enough  
to the Flesh, and much more  
gentle than the Holoferick  
Caute-ry of Paræus: Yet  
these Inconveniencies are

apt to attend it: 1. It corre-  
sponds sometimes much deeper  
farther about than is need-  
ed by reason of its spread-  
ing notwithstanding the de-  
lusive. 2. It is some time  
before it perfectly does  
operation; which, if the  
mor be malignant, will  
permit of it. 3. The Es-  
car does not presently fall off  
that if you would have  
Matter brought forth  
presently, you must use the  
cision-knife or Lancet,  
all that; nor is it possible  
to avoid these Inconveniencies

XIII. Secondly, As to  
the Knife, it has these in-  
conveniencies; 1. That  
Patients are afraid of  
it. 2. That it is supposed  
to cause much pain; but  
fear is prevented by  
speaking of it; and the  
pain is of no great moment,  
being more in name, than  
in power: yet it has  
these Conveniencies withal. 1.  
The Knife, or Lancet,  
may make the Apertion  
long, and as deep, as  
you please, or the Ap-  
ostome requires. 2. You very  
quickly come at the Matter  
when

er hereby it is evacuated, and the Patient eased. 3. The remaining Matter, not yet digested, will be more easily matured, by external applications, assisted with Internals. 4. There will not be a long continued gleet-  
 Eng (which often attends Tumours, or Apostems upon the Glandules) being opened with *Cathereticks*. For Apostems behind the Ears, in the Neck, Arms, pits, and Groins, arise from hardened Glandules, fill'd with preter-natural Humours: These Glands are covered with a proper Coat, which being hurt, a gleet-  
 necessarily follows; for the Tunicles being broken or opened, the Glandule can neither preserve it self, nor its Humour, but a gleet-  
 will continue so long, 'till the hole in the Tunicle is cured, or the whole Kernel is vanished and consumed.

XIV. The Aposteme being opened, you must not let all the Matter (if it be much) out at once; for there would be a too great spending of the Spirits at

one time: But for the asswaging of the pain, you must let out only some part of it; and afterwards make the evacuation by degrees; because that the remaining concocted *Pus* helps to ripen that which is yet unripe, if any be; as also to keep the natural heat of the part, to cut, deterge, soften, and dissolve all the Reliques of the Aposteme, beyond the power of any Topick Medicine whatsoever.

XV. When all the Matter is evacuated at once, it often causes a fainting or swooning, from the exceeding great loss of Spirits; the remaining undigested Matter oftentimes grows so hard and scirrhus, that the Affect becomes incurable, to which Resolvents or Emollients are applied in vain; the first consuming what is thin, leaving the remainder hard like a Stone; the latter, wanting strength and an attenuating force, to divide the Matter into its smallest Particles: Nor can this be done by any thing but the *Pus* it self, which is both con-



tiguous and continuous, with the remaining undigested Humor, being the nearest efficient, and of the same Species, and therefore only and alone able to cut, attenuate, and prepare the remaining Matter.

XVI. Therefore, as soon as the Skin grows soft with the Matter in it, the Aposteme is to be opened, and, if the Patient be not fearful, with the Lancet or Knife, that such other proper Remedy as Nature requires may be applied, lest the purulent Matter should corrupt other parts or Vessels within; and the Incision or Apertive ought to be so large, as the nature of the part, and magnitude of the Aposteme require: Which if it be skillfully done, afflicts both less and a shorter time than a Caution; and immediately also brings the desired help, without any prejudice to either side, the Skin being only cut in a right line; whereas a Caustick will (in spite of all prevention) extend it self both lengthways & breadthways; whence many times

arises cruel pains, and great inflammation, both in the parts immediate, and the adjacent to the Caustick, so leave a large Eschar which is not only long falling off, but the part bare, is slowly and with difficulty restored:

XVII. Moreover, Tumors which keep the native colour of the Flesh and Skin, and but slowly mature, seldom grow copped or much; (as in our Example of an Aposteme in the Leg at Sect. 3. foregoing;) and therefore you must not wait for a head before you open it.

XVIII. If you open an aposteme near some internal Cavity, as the Breast, Abdomen, you must wholly reject Injections made with a Syringe, lest some part of it should enter into the Cavity, where it might not only cause grievous Symptoms, but also prove the death of the Sick.

XIX. Apostemes in the Membranes, Throat, and behind

behind the Ears, ought to be opened rather too soon, than to stay for a full maturation; not only because Symptoms many times succeed, but Life it self is lost: Of which *Fabricius* gives you some examples, which are worth noting.

XX. A certain Woman in this City had an Aposteme on her left side, near the Reins of her Back, so that when ripe, it covered partly the Side, partly the Back, and partly the Hip, being as large as an ordinary Four-penny-loaf. This had been twelve or fourteen Weeks gathering; several Physicians and Chyrurgions were entertained, and many things were done without any profit to the Patient; nor indeed could they all tell what the Disease was. At length the Aposteme apparently manifested it self; they were then consulted about opening of it, but none of them was willing to do it, they all fearing her immediate death. At length I was sent

for, to view it; it was a great and wonderful Tumor, and not without apparent hazard and danger; yet it was my Opinion it should be opened, (for as the Proverb is, *While there is Life, there may be hope;*) the Patient consented to it, and I did it: There was near two Quarts of digested Matter gathered together; (for the timorousness of the Physicians and Chyrurgions had kept it too long from being opened) this Matter I evacuated by degrees; I took out almost a Pint at the first, (giving the Sick immediately a Dram, or two, of my *Aqua Bezoartica*, to support her Spirits,) and in about five or six Days time, the whole substance of the Pus was evacuated. And finding that it had made no inroads into the cavity of the *Abdomen*, I soon cleansed the Ulcer, and in less than six Weeks time left the Patient perfectly well.

XXI. Hence it is to be observed, That though an Aposteme may sometimes



happen to be in a dangerous place, and withal, through either the neglect, timorousness, or unskilfulness of the Artist, the Apertion has been too long deferr'd, whereby apparent danger is imminent; yet the learned Physician should prudently put on so much Courage, as to leave nothing unattempted towards the saving of the Sick, so long as there is Life, and the case only doubtful.

XXII. Some Authors say, That Abscesses, or Apertemes may be discuss'd after they are suppurated; two Examples of which *Riverius* brings, *Observat.* 473, & 474. Where one *Pomeret* cured a suppurated Aperteme in his Daughter, about eight years of Age. The Aperteme was (saith he) on the out-side of her nether Jaw, on the right-side of her Face, and suppurated. He, (from the Authority of *Guido*, who saith, That suppurated Apertemes are sometimes cured by discussion, and from the Experiment of *Paracelsus*, who

also averrs, that he had cured a suppurated Aperteme, with crude Mercury, mix'd with Diapalma Emplastrum, which discuss'd the same. Tru- he, I say, in imitation of them, *mixed a Dram of Manducal Mercury, with an Ounce of Diapalma*, and applied it to the said suppurated Tumor, and within four days he affirm'd it was perfectly discuss'd. He also saith, that he did the same thing again on the same Daughter, who had an Oedematous or Flegmatic Tumor suppurated upon the Region of her Loins, as big as the palm of one Hand, it was discuss'd within a few days by the same Physician. But in order to the performance of this, it is required, 1. That the suppurated Matter be small quantity. 2. That it be thin and ferous. 3. That it be near the Skin, and not in any deep part. 4. That it be in a soft-bodied, strong and youthful Body. 5. That it also be in the Summer-season of the year.

XXIII. These are great Authorities, and so much

they may do upon their own  
 force, may force a kind of  
 belief: But a Mind exercised  
 with Reason, and desirous  
 of Truth, can hardly enter-  
 tain them, besides the hazard  
 and danger that may follow  
 after such an Operation; for  
 where think you must that  
 a mass of Putrefaction go, if  
 it be discust? The whole  
 substance of it cannot pass  
 through the pores of the  
 Skin; if any thing, only the  
 thin and watery part can  
 pass: The thick putrified  
 Matter, if it dissolves, must  
 revert either into the Blood  
 or solid Substance of the  
 Flesh, or both; which can-  
 not but corrupt the Body,  
 and fill it full of ill Humors  
 springing from such a cor-  
 rupt Seed of Diseases, whence  
 Tettars, Ringworms, Mor-  
 phew, Scurf, Leprosie, King's  
 Evil, Scurvy, Pains, Aches,  
 Lameness, even an Army of  
 attendant Diseases will pos-  
 sibly succeed. So that if the  
 thing may be possible, I  
 scarce think it prudent to  
 attempt such a Work. Nor  
 does it yet appear by all  
 that these Men have said,  
 that any such thing has been

done; for the Tumors not  
 being opened, their Judg-  
 ments might deceive them;  
 and they may take that for  
 granted, which never was:  
 A very admirable Example  
 of this kind I could instance,  
 of a pretty large Aposteme  
 (as it was thought) by feve-  
 ral Physicians and Chyrur-  
 gions, my self being present  
 there also: The Man had  
 been in much pain, but now  
 was pretty easie: The Chy-  
 rurgeons were for opening  
 of it, as judging it to be sup-  
 purated; but the Patient's  
 being easie would not per-  
 mit it; he only kept it cove-  
 red with a *Diapalma Plaster*,  
 and in a Months time, the  
 Tumor was discust, and the  
 Sick well. Now I am of  
 Opinion, that here was no  
 suppurated Aposteme. How-  
 ever, from the aforesaid Ob-  
 servations of those learned  
 Men, this may be noted:  
 1. That a Mercurial Em-  
 plaster applied to several  
 sorts of Tumors, may be ex-  
 ceeding useful, more espe-  
 cially if they be not suppu-  
 rated. 2. That it is possible  
 the wisest Artift may be de-  
 ceived by appearances in  
 Diseases



Diseases of this kind, where the insides of Things are not seen into, though many times they may judge right. *Salmon.*

XXIV. Moreover, The declension of the *Fibres* are heedfully to be observed in opening an Aposteme, that you may not cut cross them: For, as *Rolfincius* observed, an ignorant Barber opening an Aposteme on the forehead, did it cross-ways: 'Tis true, the Ulcer was cured; but the Patient was ever after deprived of the benefit of his Eyes, except when he pasted up his Eyebrows with Plasters.

XXV. If pain seize any part of the Body, and you fear that Matter is gathered there; if the Sick sweats, and the pain continue, 'tis positively to be concluded; and though the colour of the part be not changed, yet it must be opened to let out the Matter; which if it be but little, it may well enough, and without any prejudice, run all out at once, which is ready to run with-

out pressing; and pressing indeed is to be avoided (because it many times do hurt,) unless the *Pus* Matter be lodg'd in some mote place from the Orifice

XXVI. In opening of an Aposteme upon the Breasts, you must be careful not to cut the great Nerve which lies under, or lay bare, lest it be hurt by cold for thereby it will leave the Thigh for ever after benumbed.

XXVII. *Sylvius* saith, that among all things which move or promote the excretion of Matter, antimonial Medicines are most to be commended: For (saith he) we have often observed, that they have a Virtue to correct all Evils brought on the Body by Matter, and to hinder the production of new: Because Antimony is not less serviceable to the purification of Man's Body than it is to that of Gold, if it be rightfully prepared and administered. *Antimonium Diaphoreticum*, more especially *Bezoar Minerale*

of the continual generation of Matter from corrupt blood; and any other alterative Medicine made of Antimony, especially the Balsam, made according to Art out of its Flowers. *Balsamum Sulphuris Anisatum*, is also good for the same.

XXVIII. And to this purpose I commend my *Angelus Mineralis*, or my *Pilulae Anglicae*; if given according to the Directions in my *Phylaxia Medicinæ*, Lib. 1. cap. 42, & 53. For they not only stop the Flux of Matter to the part, hinder the generation of new, but also dispose the whole habit of the Body, and all Humors thereof to a healing temper.

XXIX. If there be an inward Aposteme, Nature commonly breaks it; yet things proper for the same ought to be given; for which purpose some commend *Anisated Balsam of Sulphur*: When it is broken and become an Ulcer, it is clearly and fully cured by taking for some time or continu-

ance *Antimonium Diaphoreticum*, or *Bezoar Minerale*, or some other more effectual refined Medicine made of Antimony, whose Elixir, Magistery, Essence, or Powers, will perform things wonderful, although they seem incredible to most, not only in curing this Disease, which is dangerous and hard to be cured, but also other like Distempers which may at any time seize the *Viscera*.

XXX. Some Men commend the Juice of Water-Cresses, as also the Juice of Garden-Cresses, strained, and drank, for the speedy breaking of inward Apostemes in the Body. This is good: Take Mustard-seed, grind it well with Water; then with a sufficient quantity of Water, wash out the Virtue from it, which Water sweeten with Honey, and drink it.

XXXI. To ripen also an external Tumor, you may apply a Cataplasm made of Water-cresses, and Garden-cresses beaten up with Hogs Lard:



Lard: A Cataplasm also of  
Goose-dung fresh and hot,  
or of Pidgeons or Hens  
dung will do the same. Or  
this: *Take Cresses cut and brui-  
sed well, Goose-dung, Hens*  
*dung, Pidgeons dung, a*  
*one handfull; Goose-grease eigh*  
*Ounces; with Pouder of Ar*  
*Roots, make a Cataplasm.*  
*my Synopsis Medic. Lib.*  
*cap. 24. sect. 30.*

## CHAP. XIV.

## Of the THRUSH.

I. **T** Is certain, That every  
Thrush has its rise  
from a morbisick Acid; and  
that is the true Reason they  
are so frequent in Children;  
and in Children, rather  
than in those of riper Age;  
and this is first caused either  
from ill Milk in the Nurse,  
spoilng the Stomach of the  
Child, or from a natural  
Weakness of the part, and  
sharpness of Humors there;  
which curdling the Milk,  
breeds or encreases the acid  
Humor so much, till it comes  
to that acidity, as to cor-  
rode the Skin; so that the  
Mouth and parts adjacent,  
seem as if it was a part scal-  
ded, and in some, as if it was

scalded, and the Skin rubb  
off.

II. The first thing therefo  
to be considered in the Cure,  
to absorb the acid Humor, an  
that with all the speed tha  
may be: For the foreness o  
the Mouth, though it b  
bad enough, yet is not tha  
which indicates the great  
danger; inasmuch as the  
acid Humor may be carried  
down into the Bowels, and  
do the same thing there, at  
least cause gripings, sharp  
prickings of the Bowels, and  
sometimes a vehement Flux,  
if not a bloody Flux; which  
does not always go along,  
but are many times atten-

Lib. Chap. 1  
ded wi  
Convul  
like.  
III.  
That  
or Spi  
vails i  
the sof  
the par  
ting, a  
Intrica  
Brain  
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ted with dire Symptoms, as Convulsions, Fevers, and the like.

III. It is also to be noted, That where this acid Matter or Spirit extravagantly prevails in little ones, by reason of the softness and ductileness of the parts, the said acid penetrating, and through a thousand Intricacies ascending up to the Brain, being volatilized by the infant-heat and subtilty of the Spirits, it strikes upon the Ventricles of the Brain, and seizing as it were upon the Substance of the Brain, contaminating all the animal Spirits with its acidity, it forthwith causes an Epilepsie: And this is the true ground of this Disease, which so often and so much afflicts Children, which might easily be prevented in the beginning, were but care timely taken to depress the acid, and sweeten the juvenile Juices.

IV. The next thing is, to expel the Excrements or Matter contaminated with the acid: We must not only correct or absorb the acid Humor, but the Matter affected

therewith must be expelled; for otherwise it will lie both in the Bowels and Vessels, and there corrupt or grow sower again; and indeed it easily resumes its former state.

V. The acid is corrected with Alcalies, and such indeed are best, which may best, and with most ease and the least danger, be given to Children: Such are impalpable Pouders of Crabs Eyes, Pearls, Corral, Salt of Tartar, Lapis Hæmatis, Antimonium Diaphoreticum, Bezoar Minerale, Cinnabar of Antimony; which last being levigated into subtil Powder, is a most absolute thing. Out of these things you may make the following Prescriptions, or the like.

VI. Take impalpable Powder of Crabs Eyes, from one Scruple to half an Ounce; Syrup of Poppies two Drams; mix for a Dose. Or this: Take Bezoarticum Minerale one Scruple; Syrup of Poppies or of Plantane, enough to malax it for one Dose. Or this: Take Antimonium Diaphoreticum



*ticum* ten Grains, Cinnabar of Antimony one Scruple: All being in fine Powder, let them be given in a little Milk. Or this: Take Bezoar Minerale, Cinnabar of Antimony in impalpable Powder, ana fifteen Grains; mix for a Dose. And some of these things are to be taken Morning and Night for four or five days. These Doses are for elder Persons; but if for Children, you must diminish the Dose accordingly, Ex. Gr. Take Bezoar Minerale four Grains, Cinnabar of Antimony eight Grains; mix for a Dose. Or this: Take Salt of Tartar eight Grains, Cinnabar of Antimony six Grains; mix them.

VII. To carry off the morbi-  
fick Matter, the vulgar Physi-  
cians commonly purge Chil-  
dren with Syrup of Ci-  
chory with Rheubarb; and  
it may do indifferent well:  
But Purges which cool the  
Body are here to be chosen.  
Take Manna half an Ounce,  
Extract of Cassia one Dram;  
mix for a Dose: Or the Man-  
na may be made into a Sy-  
rup with Water, and the  
Cassia dissolved therein: Or

two or three Drams of Ca-  
cid, with two or three drops of  
of Anniseeds, may be given  
dissolved in Milk. Or this:  
Take Sena from half a Dram  
to a Dram, Liquorice bruised  
half a Dram, Anniseeds one  
Scruple bruised; infuse two  
hours in a gentle heat in  
Ounces, or better, of Water  
strain out, and sweeten  
with Manna. Or this: Take  
Sena, Liquorice bruised  
a Dram; Anniseeds, (of m-  
raways, ana ten Grain  
infuse as before in Water  
Ounces for twelve hours  
strain and dissolve therein C-  
sia extracted from half a Dram  
to a Dram, and give it  
a Dose. But if it be to  
given to one of riper years  
you must double, treble,  
quadruple the Dose acco-  
ding to Age and Strength.

VIII. Fat and oily Things  
take off the edge of the acids  
but Opiates do it much better.  
For this purpose you may  
give from ten to fifteen or twenty  
drops of my Guttæ Vitæ,  
any thing the Child drinks  
at bed-time; I have found  
very prevalent. It not only  
blunts the points of the acids

acid, and dulls the edge of the sharp Humor, but gives Nature rest and ease, 'till she can recruit her self again; as also it puts a present stop to the flux of the Humor to the sore or raw parts: Elder Persons may take my *Laudanum Volatile*, from three to six Grains, beginning with the smaller Dose first. They that cannot swallow a Pill, may take ten or twelve Grains of my new London Treacle, in any fit Vehicle. These things thicken the fluid acid, so that it cannot approach with that violence to the diseased parts.

IX. But whereas Opiates strangely disagree with some People, my *Tinctura ad Catarrhos* answers all the Intentions both of sweetening and stopping the flux of the said Humour; and it may be given even to Children with a world of safety and security, from half a Dram to one or two, in any proper Liquor which the Child will take. See it in my *Phylaxa Medic.* Lib. 2. Cap. 9. Sect. 2. &c.

X. If an *Epilepsie* or *Convulsion* be present, or feared, you may give with it, from ten Grains to fifteen or twenty, of *Cinnabar* of *Antimony*, or from six Grains to twelve of the *native Cinnabar* levigated into a very subtil Powder, purging presently after with some of the things before named.

XI. If the Child be taken with a vomiting withal, it certainly shews the foulness and disaffection of the Stomach; and then you must cleanse it with the most innocent *Gilla Theophrasti*, or the Salt of *Vitriol*, given to fifteen or twenty Grains; which has this Property in it, not only to cleanse the Ventricle of the sharp and acid Humor causing the Thrush, but also even to heal the places already raw. And in those of ripe years, it is a most admirable thing, if given from two Scruples to a Dram, in Broth, or some such-like.

XII. *Sylvius de le Boe* saith, he prefers a metallick or mineral Sulphur fixt above all; in comparison of which, nothing



thing (saith he) that I have hitherto tried, does so kindly, certainly, speedily, and safely restrain those vicious effervescencies: But what those Sulphurs are, or how (in his sense) to be prepared, he has no-where told us. I am well satisfied, that the *Sulphur of Antimony*, if well made, is a most admirable thing: But then it must be given to Men, and not to Infants. Truly, I cannot tell whether it may safely be given to Children in any Dose whatsoever, or no, especially as it is now made. There is a *Sulphur of Antimony* that I know, which may be so prepared, as it may be given to little ones without danger; but that is no-where to be sold that I can tell of.

XIII. Among the rest of the ordinary Remedies *Lac Sulphuris* is no mean thing; and it may be given to Infants, as well as to elder Persons, with a very great advantage.

XIV. Topicks must be also used to the mouth, throat, and

afflicted parts; among which elder Persons may use the XVI. Take white Vitriol, Rock pre ob lum one Scruple, Plantane ble, ( Spring-water four Ounces year mix, dissolve, and sweeten wi Win Sugar, for a Gargarism. Br tha Children, to whom it ca outh, not so easily be used, mu ed wi have the juice of baked T minute neps to wash withal, or swa ur or low down; or the juice en sp Parsneps baked with Mill and cu These things are Balsams a m their kind; and besides the may healing Property, have a is culty of sweetning and hile. king off the edge of the acid the terw XV. Moreover, you may leng you please, sweeten these Juice ero, with the the both which still contribute i lem the healing of the sore and raw o on mouth: And if the Child, rope ought to hold the same in lcaly its mouth for some time. i the And to these things you may XV add Syrups of Violets, Fijubes, re Yo Liquorice, Lettuce, juice of Pur little flane, &c, for that they all or th blunt (as it were) the edge lum of the sharp Humor, and each used withal contribute to hea hea ling.

XVI. But

XVI. *But that which is observable and remarkable, (but only for Persons of some years,) is, the use of Spirit Wine, or pure Brandy; That only held in the mouth, (and sometimes Gargled with,) for two or three minutes at a time, and that four or five times a day, and then spit out, certainly heals and cures the afflicted parts a miracle. And though it may smart much at first, it is vehement but for a while, viz. for the first two or three times using of it, afterwards it is easier, and in length the parts are, as it were, pleased and refreshed with the use thereof; and at the end it perfectly heals them: And this it does not only from its balsamick property, but also as it is an Alcali, and absorbs the acid in the Ulcer.*

XVII. *Sylvius commends the Yolk of an Egg, mixt with little Rose-water and Sugar; or that it draws to it the acid Humour that hurts the Stomach; and so by degrees heals the parts affected,*

and promotes the falling of the Thrush; you may use it as the Turnep and Parsnep-Juice: Concerning both which Juices, you are to note this; That they correct the evil Ferment both in Stomach and small Guts, whereby the acid effervescency is hindred, and the Disease the sooner cured.

XVIII. *While the Thrush is ripening, to wit, gradually falling from the afflicted parts, a new Cuticle grows under it, and covers the place; and although this follows of its own accord, by the Benefit of the Medicines now commended, yet it will be promoted by Syrup of Red Roses, Honey of Roses, and the like: Also Powder of fine Bole, Terra Sigillata, Crabs Eyes, &c. mixt with fair Water and Sugar, or Honey, and held for some time in the mouth, promote the healing.*

XIX. *This is also observable, That as in the curing of other Ulcers, Driers are used; so on the contrary much spitting is good here, as if the Patient was in a Flux; for then it is*  
G
cured



cured with the more speed and ease. In other Ulcers, things that temper the acid Acrimony, and then dry, are used: In this, you must use such things as may temper the said Acid, but withal moisten.

XX. *Ætius commends Galls beaten and boiled in Water; the strained Decoction made into a thick Syrup with Honey; being rubbed upon the place, it is good. Others commend a Decoction of Cinquefoil-Roots: You may also, if you please, use the Leaves too. A Decoction of Savory in Wine, is said to do it in two or three days. If it be malignant, Hercules Saxonia, used Lixivium of Tartar, or Vitriol-Water, by which he conquered them. Joel first washes the part well, then lays on*

this: *Take Honey of Rose an Ounce, Oil of Vitriol Dram; mix and make niment. This, he says present Remedy, whether in old or young.*

XXI. *Goclenius ad for a Thrush in Children. Take Roch Alum, Sugar, the half an Ounce; boil in white wine water; add Juice of raspberries a sufficient quantity to mix, and wash the mouth with it. But Riverius saith both the best and only Remedy is, Spirit of Vitriol or Sulphur (if there be no Inflammation,) which in those that are grown, may be used also. Dip a little Cotton, bound to the end of a stick, in the and give the Sore a little touch; for so a simple Thrush is cured in a moment.*

## C H A P. XV.

## Of a QUINSEY.

**A** Quinsey is an Inflammation of the Muscles of the Jaws and Throat, which being swelled, do stop and contract the passages of Breathing and Swallowing: This Inflammation possesses both Pharynx and Larynx: The Pharynx or Fauces, is the hinder and lower part of the Mouth, which cannot be seen, unless the Mouth be opened wide, and the Tongue held down, being the beginning of the Mouth of the Gullet, (and by some for that Reason is called the Throat:) Its substance is fleshy, performing its attractive motion by strait Fibres, and its expulsive by such as are Orbicular; it contains two Bones, the Os Hyoides, and the Lambdoides: It has also four Cartilages; two somewhat great, long, and round, in the Belly of the Os Hyoides, and two lesser, adjacent to the Horns

thereof; as also, four pair of Muscles. The Larynx is the head, or upper part of the Wind-pipe, situate in the Neck, and that in the middle thereof, being but one in Number, that there might be but one Voice, of a roundish Figure, that it might be hollow for the Voices sake, which is strait in Youth, whereby the Voice is shrill, but larger in elder Persons, whereby the Voice is bigger, and more gross, and contains seven pair of Muscles, five Gristles: Veins from the Internal Jugular; Arteries from the larger branch of the Carotides, or sleepy Arteries and Nerves, from the Recurrent Branch of the Par Vagus, which help on the motion of the Muscles; as also Membranes contiguous with, and continued from the Membranes of the Trachea.



II. *I thought it absolutely necessary to give a small Description of the Parts, which this Disease possesses; for that their Anatomical Structure being understood, the Disease is made something the more intelligible to the Mind; wherein the danger of it lies, (which is always great) the extremity of the Torment, (almost unexpressible,) and some Light is added to the ways and means of Curing, which ought to be as speedy and happy, as the Disease is dangerous and exquisite.*

III. *A Quinsy is also said to be two-fold, viz. either True, or Bastard: The True is when the Muscles, and other parts of the Throat and Jaws, are not only inflamed and swelled inwardly, but the outward parts of the Neck are swelled outwardly also, which is always accompanied with a Fever: The Bastard is only an outward Swelling of the Throat, Tumefying and Inflaming the Muscles thereon, and parts adjacent there-*

to, but ever without a fever.

IV. *Almost all Authors say, That it is always caused of Blood; and some, That it is caused of Blood mixt with other Humours; But Experience has taught us, That it is only a Flux of Humours to the Parts, which fills them with their Passages, puts the Life into perdition. And this is eminently apparent in such as are open Wounds, or where they break, Matter flowing forth, demonstrating that it is only the product of conflux of Humours of divers kinds raised for the most part from Cold taken, which putting the said Humours to a Fermentation and Flux in a febrile habit of body, send them up to the Throat and parts thereabouts, especially if there be also a natural weakness of those parts attending.*

V. *Physicians, for the most part, begin this Cure with Blood-letting; and if Blood-letting be reasonable and necessary to be done, it ought*

to be done here; because, though by that operation you cannot empty the Matter congregated, yet by drawing a pretty quantity of blood away you will in some measure empty the said parts of the sanguinous Humour appendent thereto, and probably take away the imminent danger and peril of life, which in this Disease is usual. By this means revulsion being made, the flux of Humours to the part affected, is in some measure stopt.

VI. For as in other Inflammations, Blood is let, not in respect of that Matter which has already caused an Aposteme in the part, but for preservative's sake, in respect to the Matter yet flowing, and increasing the Inflammation. And to here they prescribe a Phlebotomy in the beginning, to prevent the Inflammation, continually increasing (before other Remedies could be seasonably applied) by the continual afflux of Humors, and present Suffocation should emerge.

VII. But if the Tumor be not very great, or while the Sick can yet indifferently swallow, it is good to make other Evacuations; and the Sick may now the better bear them, because the great danger in this Disease proceeds not so much from the weakness of the Body, as the oppression and hurt of a singular part. Now the Question is, Whether this Evacuation ought to be by Vomit, or by Stool, or by both.

VIII. Some are for Vomiting, others are against it; for that, as they say, it draws the Humours still upwards to the Throat. To which we Answer, That a Vomit only draws the Humors into the Stomach, and does nothing more than expel them by the Throat: And if the Humours from most of the adjacent parts congregate in the Stomach, ('tis no matter whether they be attracted or sent,) 'tis possible the Fauces, and parts adjacent to them, may in some manner be emptied by this



kind of revulsion or derivation, (chuse you whether:) But this is to be considered, that this kind of operation ought to be only in such as easily Vomit, and are not naturally averſe to it, and while yet the Paſſages are ſo wide, as indifferently to let the Matter paſs through. If otherwiſe, you will cauſe a Suffocation inſtead of an Evacuation, and kill the Patient inſtead of Curing.

IX. Among many others, I remember two ſpecial Examples of Cures of a Quinſey, which I did by Vomiting. In the firſt, it ſo effectually evacuated the Matter, that the Inflammation abated immediately, and the Tumor diſappeared, and wholly went away, without any other operation, or intention of Cure. In the other, by reaſon of the ſtraining of the parts, and violence of Vomiting, the Tumor (being come to ripeneſs) broke in the very act of Vomiting, and the Patient had an immediate relief; the remaining part of the Cure being done after the manner of a common Ulcer.

X. But Evacuations Stool, may much better and ſafer be performed; and though many times Purging do not wholly do the Cure, it for the moſt part evita the Peril, which is the principal matter in this Cure for that Nature it ſelf would perform the work alone, Suffocation did not prevent it.

XI. In this caſe it may be demanded, that if Purging is neceſſary, What kinds of Purges thoſe are which ought to be uſed in this caſe: To which I Anſwer; Such as are ſtrong and violent, that ſufficient derivation may be made downwards: For you Purge, and it be weakly as not to derive the Matter, you do nothing. You are to remember that the danger of Life is preſent, and therefore that is neceſſary, by violent and force to draw back the peccant Matter.

XII. In order to this, I Extract of Colocynthis (made with Water by long boiling

is of most note: You may give it from five Grains to twelve or fifteen, in strong Bodies: It Purges admirably, and carries off the morbid Cause to a wonder. Or this: Take of the said Extract eight Grains, Extract of Aloes (made with Water) one Scruple; mix for a Dose. It diverts excellently, and derives the Blood to the lower parts. Or this; Take of the Extract of Aloes one Scruple, of Colocynthis eight Grains, of Turbithum Minerale four Grains; mix for a Dose. This ought to be given only to strong Bodies, but where it may be given, or does prevail, it does wonders.

XIII. If any should Object, That by reason of the Turbith Mineral, the Humors would flow to the Throat the more, where they already are too much, and so augment the Disease; we answer, No. The briskness of the Catharticks would make its whole Effects downwards, while that, by its melting Property, it dissolves the near or conjoin'd Cause of the Disease,

and so carry all off by stool: But suppose it should be otherwise, it would yet put the Sick out of peril; for if its effects were upwards, so as to cause a Flux, it must needs open the mouths of the salivatick Vessels, and so take away the Disease that way, which is as rational as can be proposed.

XIV. I care not greatly if I relate a History of this kind, done by a Mountebank in this City: A young Man having an exquisite Quinsy, sent for this Man; who coming to view him, and looking upon his Throat, and not knowing or apprehending what his Disease was; but mistaking in his Judgment, and thinking it to be the Pox, gave him a lusty Dose of Turbith Mineral, in a Dram of Mithridate: This (the Humours being beforehand in Flux, and filling those parts) in fifteen or sixteen hours time, put him into a severe Flux, and in less than twenty four hours, put him out of the peril of Death; for he spit out the Cause of the Disease, and fluxing twenty two or



twenty three days, was perfectly cured without any more to do. Had he truly known the Disease, it must have been accounted a very bold and rash attempt, and not, with safety, to be adventured; but as it fell out, it proved very fortunate and successful; for though the Sick had a great deal of trouble and pain, yet he did very well at last. You know what the Proverb is, *There is no Carrion will kill a Crow.*

XV. Seeing therefore, that a Quinsey is a most acute Disease, & that sometimes it takes away a man in one day, the great remedies are to be used with mighty care and diligence. Riverius advises immediately to let Blood, and that to twenty, twenty four, or thirty Ounces, but by degrees, on that side most afflicted: Saxonia and Rolfinus advises, to have it done under the tongue. Trallevius in a desperate Quinsey opens the Jugular Veins. In these things, you must exercise your Reason. Some are for bleeding in the Leg or lower parts; others for

the Arm, because they (lost) it makes better Revulsio may and causes less weakness. thar

XVI. In giving inwardly motes, you ought to let them in the form of a Potion, not a Pill or Bolus, because of the difficulty of swallowin well and if the Sick should be provoked to vomiting, by reason of the force, the strangled Passage, and solid Matter of the Medicine, might hazard strangling. her

XVII. If you bleed the Patient, you may purge him the day following, (not waiting for the Coction of Humors because the Disease admits no Truce;) yea, if it be very violent, you ought to purge even the same day. Sydenham saith with gentle Medicines; (but it is like a great many more of that Gentleman's Mistakes;) I say, it must be with strong, and such as may divert power fully downwards; (for this Experience has taught me, and I have saved many Lives by it; whereas had I trifled with gentle Things, my sick Patients had been infallibly lost.)

To these Things you may add emollient and cathartick Clysters, which very much derive and promote the Cure.

XVIII. *When the Aposteme is come to ripeness, it would be well that Nature would break it alone; if not, to save Life, it ought to be opened.* Barbet tells us of a Quinsey which he cured by opening the Aposteme: It was a Woman; her Tonsils were so swelled, that she could not swallow at all, but threw whatever she took out at her Nostrils: He let her Blood, used Cataplasms and Gargarisms; and the fourth day as he was searching the part with a Probe, saw that the Abscess was ripe: he resolved to treat her somewhat roughly; without giving her any warning, he brake it with the same Probe; upon which, when she was cured, she laugh'd, and commended his Industry.

XIX. *If the Aposteme be in no hopes of sudden breaking, to save Life, opening the Throat may be attempted; which is*

called *Laryngotomy*: It is seldom put in practise for fear of Disgrace, if the Patient should die soon after the Operation is ended. For if in a dangerous Quinsey where the Lungs are obstructed with Humors, or the Pleura is afflicted, or those Parts be any way inflamed, in these cases, it is for the most part done in vain, and only gives occasion of Reproach.

XX. *The Operation is thus performed:* Put the Patient into a Chair with his head leaning back, as much as he well can; let a Servant, standing behind him, take up the Skin on each side of the forepart of the Neck; then let the Artift cut the Skin lengthways, with the Muscles under it, just against the *Aspera Arteria*, not far from the pit of the Throat, and with a broad Lancet let him make a Section, in the middle space, between the third and fourth Cartilaginous Ring, taking diligent care that the Cartilages themselves be not hurt: And having made a hole, he must put



put in a Silver Pipe, not over long, nor to touch the back part of the Wind-Pipe, for then it would cause continual coughing. By this way the Breath goes and comes to the Lungs, 'till the Inflammation is either dispersed, or comes to Suppuration, and a passage for breathing by the mouth be restored, which usually comes to pass in three or four days. Then the Pipe may be taken away, and the Wound cured after the ordinary way, which will quickly be healed.

**XXI.** When the Aposteme comes to Suppuration, that it either breaks of its own accord, or is opened by Instrument, you must take care that the Corruption fall not upon the Lungs, nor into the Stomach, for fear of some other Disease; but it must carefully be cast up at the mouth; and then a Gargarism of Hydromel, or Wine and Honey of Roses, must be used to cleanse the parts.

**XXII.** Galen, and his Se-  
*claters, use cold and astringent*

*Gargarisms, in all sorts*  
*Quinseys, contrary to the Pre-*  
*cepts of Hippocrates, who*  
*prescribes Gargarisms actual-*  
*hot: The former causes cer-*  
*tain and speedy suffocation*  
*if the congregated Matter*  
*be from Phlegm which re-*  
*fuses Repercussives: An*  
*Humours extravasated, stick-*  
*ing in the Flesh, which*  
*thick cannot flow; there-*  
*fore they are to be made*  
*Fluxile with hot Remedies*  
*If one taken with a Quinsey*  
*do (saith Wallenius) in the*  
*beginning of the Disease*  
*gargle with Spirit of Wine*  
*all Inflammations will cease*  
*in about three hours time*

**XXIII.** *There has been*  
*great noise made in the World*  
*about the use of a Swallow*  
*Nest, but the Virtue truly lies*  
*in the Dung which is found in*  
*the Nest: And because the*  
*Dung is full of nitrous Salt*  
*'tis possible it may have a*  
*specifick Virtue against the*  
*Disease; and though it is*  
*sharp, yet it is withal dis-*  
*cutient, and therefore may*  
*be proper where the Disease*  
*arises from thick Phlegm*  
*The Tincture of it may be*  
*made*

made with Wine, or Spirit of Wine and Water, and a Gargarism made thereof to be used four, five, or six times a day hot.

XXIV. Scultetus commends this highly in the beginning of any Quinsy whatsoever: Take Plantane Water three Ounces; sharp Wine-Vinegar one Ounce; Sugar two Drams; Saffron in Pouder half a Dram; mix and make a Gargarism, to be often used.

XXV. Platerus commends the Juice of Tree Ivy, swallowed slowly from three Drams, to half an Ounce; for that it both digests and repels. Sennertus saith, that the Decoction of the inner Rind of the Hazle, or of the Barberry-wood, is excellent: So also a Decoction of Alder-flowers and Leaves, with Jews-Ears, sweetned with Honey of Roses for a Gargarism: An Infusion of Mustard-seed in Wine, is also an approved thing.

XXVI. Outwardly Things also ought to be applied to induce the ripening; such as this;

Take of our Antidote one Ounce; Hens Dung, Turpentine, Saffron, ana one Dram; mix them, and apply it hot. Or this: Take a roasted or baked Turnep split in halves; moisten it well with Balsam of Amber, and apply them on both sides the Jaws warm. But the old Remedy, you know, is Album Græcum, dried, powdered, and mixed with Honey; to be applied as a Cataplasim outwardly, and to besmear the parts withal inwardly.

XXVII. Some affirm, that the Ashes of an Owl, (burnt in an earthen Pot,) being blown into the Throat, are a specificke against a Quinsie, softning it to admiration, and breaking of it. Others commend, as a great Secret, this: Take Nitre half an Ounce; Cream of Tartar one Ounce; white Sugar two Ounces; make each into a fine Pouder, and mix them; which put upon the Part, leisurely to dissolve there; or make a Gargarism therewith, with this following Water: Take Juice of Houseleek one Pound, Sal Armoniack half an Ounce; dissolve



*solve and filter through brown Paper.*

**XXVIII.** *I commend this following, as a thing I have had great Experience of: Take Wine half a Pint; Tinctura Stomachica a spoonful; mix, and give it for a draught. It dissipates the Inflammation, and by its heat it discusses the Tumor at three or four times using, provided it be used at the beginning: If used afterwards, it does good, either discussing the swelling or hastning the maturation; it is certainly one of the best of Remedies in this kind; but at first, it seems to set on fire the whole Mouth and Throat, afterwards it is more moderate.*

**XXIX.** *Among the number of the rest of the Things which I cannot enough commend, our Spiritus Anticolicus has place:*

In Extremity, the Parts ought to be smeared or moistened with it (with a Rag) alone; or you may mix a spoonful of it with three, four, five, or six spoonfuls of Wine, and gargle with it often warm, viz. five or six times a day.

**XXX.** When a Quinsy is in beginning, the only thing, and truly the best of Remedies, is, to take about one ounce of our *Spiritus Cosmecticus*, in a Glass of Sack; this given two or three times, is indeed an admirable Remedy; for it not only discusses or dissipates the Tumor, but it brings on a most necessary Diaphoresis, by which not only the afflux of new Matter is prevented, but the Disease and all its Relicks perfectly cast off.

## C H A P. XVI.

## Of Deafness.

I. **Y**OU ought to consider whether there be a perfect deafness, or a difficulty of hearing only: If the deafness be perfect, so that the Patient can hear nothing, no not the very beating of Drums, nor the noise of Guns, or Cannon, the *Tympanum*, or Drum of the Ear, may be supposed to be broken; and therefore the Disease to be incurable: In this case you ought to attempt nothing; for you will reap nothing but Disgrace: But if with much gaping, hollowing, or making a noise, the Patient can hear you, there is hopes, and you may hopefully make a trial.

II. If Deafness is either attended, or begun, with Pain, it is either through a sharp Vapour, or Matter, offending the Part: In this case, according to the Rule

of *Hippocrates*, Sect. 4. Aph. 48. you ought to evacuate by vomit: For Diseases (as he saith in another place) are to be discharged by the part next to them; and to be drawn out by that part that has a passage nearest to them. In *Libro de Affectibus*, he advises, That if pain arises in the Ears, to wash in much hot water, and apply a fomentation to the Ears, that the *Phlegm* may be attenuated, and the pain eased; but if it cease not yet, an emetick Potion is then best to be used.

III. There are many kinds of Vomits prescribed by Physicians, as the *Vinum Benedictum*, *Vinum Antimoniale*, *Aqua Benedicta Rulandi*, and a great many more of that kind, which, without doubt, may be profitably given: But there is no Vomit, which I ever met withal, has out-done, nay, scarcely

ly



ly equalled my *Catharticum Argenteum*, which may be given from two Scruples to a Dram, in a little Posset-drink, or Ale; or in place thereof, you may give from four to six Grains, of our *Impetus Mineralis*, in a little Conserve or Syrup, taking a large quantity of warm Broth after it.

IV. Now this is to be understood when the seat of the Phlegm, and cause of the Pain is above; but if it lies lower, or vomiting does no good, cooling things must be dropt in, and that actually cold, as *Juice of Plantane, Fumitory*, and the like; and a Potion or Pills must be given that purge downwards: Our *Vinum Catharticum* is here of excellent use, if you give a Potion; but if the Sick loaths a Potion, and you desire to use Pills, our *Pilule Mirabiles*, are admirable, given from twenty Grains to half a Dram: If any thing can be said to exceed them, it is the *Pilula Lunaris*, given to six Grains; which I have several times given with

success, even in this case. See these Medicines in my *Phylaxa Med. Lib. 2. Cap. 5. 61, 62.*

V. You ought also to consider, whether the Pain and Deafness proceeds from hot or cold cause, though what proceeds only from those simple Intemperatures seldom lasts long; yet you ought to have some respect to them, because hot Medicines in a hot Temperament influence the Body, cold Medicines in a cold Temperament chill it, and so make the Disease worse.

VI. Though Opiates are accounted ill in a Deafness yet if the Pain attending be very acute or sharp, there will be a necessity to dispense with the Ill, for the Good that may ensue: And this is an Observation worthy of remarking, That though Opiates are accounted ill (if not to cause deafness, yet to confirm or continue it) those ill effects seldom last much longer than the taking of the Medicine: I have known some Patients

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of mine, who being a little deaf afore-hand, upon liberally taking of *Opiates*, have had their deafness seemingly very much augmented, yet upon the giving over the use of the same, have had their Hearing return again to satisfaction, and that with the advantage of greater acuteness; whereby it appears that *Opiates* do no essential injury to the Organs of Hearing.

VII. If any Matter runs from the Ear, looking like the Matter of an Ulcer, you must be cautious how you use Repellers, lest the Matter strikes inward, or be driven to the Brain; (thereby endangering an Apoplexy,) or part of the Matter be dried and hardened in the cavity of the Ear, whereby not only greater Dangers may ensue, but at least the hazard of an incurable Deafness: And the same thing is to be understood in a critical Evacuation, or where the Matter is thick and tough, or there be an Aposteme breeding:

VIII. If the Pain and Deafness proceeds from a cold Cause, you may inject Juice of Onions into the Ear, or Goats or Sheeps Urine. Or this: *Take Juice of Onions three Ounces, Spirit of Wine one Ounce; mix them, and drop it into the Ear, or inject it with a Syringe. Or this: Take Boys Urine new-made two Ounces, Spirit of Wine one Ounce, in which six Grains of Camphire is dissolved; mix, and inject it.* These are excellent Medicines in a cold Cause, and seldom fail, at least of giving ease.

IX. But if a hot Cause be present, though things absolutely cold may be given, yet hot things must positively be forborn; and things of an equal temperature are to be administered, such as these following: *Take choice Canary four Ounces; Spirit of Wine one Ounce; Nitre in Powder two Drams; mix, and drop it into the Ear. Or this: Take Juice of Plantane two Ounces; Juice of Purslane one Ounce; Juice of*



of Lettise half an Ounce; Spirit of Wine an Ounce and half; mix them. Or this: Take Juice of Cucumbers two Ounces; Spirit of Wine one Ounce; mix them, to be dropt into the Ear.

X. If with the Deafness and Pain, there seems to be an Apostemation, *Faventinus* his Cataplasm of roasted or baked Onions, are usual to be applied. Or you may apply this: Take Pulp of roasted Onions, Mithridate, ana an Ounce; Saffron in Powder one Scruple; Spirit of Wine Gut. Thirty; mix, and apply it hot to the Ear. If it proceeds from a cold cause, it will warm and comfort the part, and hasten the Maturation of the Aposteme, if any be: If it proceeds from a hot Cause, it will open the pores of the parts adjacent, and cause a discussion of the Pain, and thin Matter offending. Or you may apply this: Take Pulp of roasted or baked Onions two Ounces; our Antidote half an Ounce; Powers of Amber forty drops; mix, and apply it.

XI. In a Deafness, accompanied with vehement Pain, so as the Patient can take no rest, it is good to carry off the Matter with proper Medicines. I commonly give in this case some Dose of my Family-Pills: But if the Pain be extream indeed, then two or three Doses of my *Pilulae Mirabiles*, and according as occasion requires repeat the Dose five or six times, for they insensibly melt and dissolve the Matter causing the Pain, and make it fluid and movable, and then carry it off by stool: But withal Topical ought to be applied in the mean season, to dispose the Matter in some measure to a Cure; such as this: Take Mithridate, or our Antidote, one Ounce; Balsam of Sulphur half a Dram; mix, and apply it.

XII. If the Ear once runs, you must promote the running of it, which may be done with Externals, after this manner: Take of our Antidote one Ounce; Balsam de Chili two Drams; Bal-

*Balsamum Arthriticum* one Dram; mix, and apply it. You may also inject this into it, which very much promotes the Hearing: Take *Venice Turpentine* half an Ounce; Yelk of one Egg; grind them together in a Brass Mortar very well; then add new *Canary* eight Ounces; Spirit of *Wine* two Ounces; mix for an injection. In the mean season let the sick be well purged with our *Vinum Catharticum*, at least five or six times; I have found it to be a Specifick in this case, and does that which an hundred seeming greater Medicines will not touch or come near.

XIII. I remember I had once a Patient, who had a Deafness, accompanied with so vehement Pain, that ordinary Remedies, whether inwards, or Topicks would do no good; and all Evacuations by internal means, rather augmented the Pain; I was at length forced to give a Dose of my *Volatile Laudanum*; the sick began with three Grains, and increased, it gradually 'till it

came to seven Grains: This brought upon the Patient a large *Diaphoresis*, upon which they had some ease in a day or two's time, and in five or six days perfect ease; but the Deafness seemed to be greater: The Ear was washed with Spirit of Wine twice a day; and in about a Weeks time after the giving over the Opiate, the Hearing perfectly returned, which had been in a manner lost for seven or eight Months before. After all, I purged the Patient with two or three Doses of *Family-Pills*.

XIV. I had a Patient, a Woman about fifty years of Age, who had been very deaf for above a year, and at times very much afflicted with Pains in her Ears: I cured her in about six Weeks time, by continually dropping into her Ears, four or five times a day, our *Gutta Vitæ*; and sometimes likewise giving her about fifty or sixty drops of it inwardly, in a Glass of Wine, at night going to bed.



XV. If an Inflammation be present, it may be abated by putting into the Ear Vinegar, mixt or ground with Oil: And though Vinegar alone would put the Part (especially nervous Parts) to pain, by its Acrimony, yet mixt or ground with Oil, and in a small quantity, it becomes harmless, and eases the Pain, allaying the heat and fierceness of the bilious Humor.

XVI. An ancient Gentlewoman, having a noise and ringing in her Ears, and sometimes a little pain, was cured by dropping into them once or twice a day, our *Aqua Bezoartica*, and stopping them with Cotton dipt in the same; it dissipated the flatulent Matter offending, and comforted the weakned Nerves.

XVII. Where Deafness is joined with vehement pain, and no Internals nor Topicks have yet been able to do good, there is a necessity to apply Viscatories; for by this means a great

quantity of the acid Humor causing the Pain, and coagulating the approximate Juices, inducing the Deafness, will be taken in a great measure away; and that is done many times with one Blister, which forty Purges and Vomits would not so well accomplish; the Success of which, (having often tried this means,) I could not but commend to the Consideration of Artists.

XVIII. Whatever Medicines you put into the Ear be sure they be warm, (unless some great occasion require the contrary,) but not very hot; because the natural temperature of the Ear is cold and dry: And be sure you put no new Medicin in, 'till they are cleansed from the filth of the former. The Sick ought to lie on the contrary side; and the Medicament put in, ought not to exceed four or five drops at a time. The less unctuous the Medicament is, the much the better; for when it is gotten into the Labyrinth of the Ear, it comes not easily out again: Things  
more

more subtil and spirituous, are much to be preferred in this case, because they do their Work, and then go away in Vapor.

XIX. Dropping in Things into the Ears may do, but syringing is much better, provided it be done with a fit Instrument, and a skilful Hand: You ought not to syringe violently, but leisurely; lest by such a violence, the *Tympanum* should be broke, which would cause an incurable Deafness. Moreover, you ought to be very careful how you apply Topicks, 'till Universals are premised, though the afflux of the evil Humors be first abated.

XX. The passage of the Ear being very sensible, you must be careful that you use not sharp Things; yet *Wallæus* boldly attempted the use of *Unguentum Ægyptiacum*; and he saith, that therewith he cured a sore Ear that ran with purulent Matter for the space of eight years. And *Petrus Johannes Faber* saith, That

*Litre dissolved in strong Vinegar*, and often dropped into the Ears, quickly cures any ringing or noise in them.

XXI. *Galen* advises *Opium* dissolved to be put into the Ear; and *Paulus* dissolves it in Milk for that purpose: But these may be dangerous. If an *Opiate* be required, there is nothing better of that kind, than our *Guttæ Vitæ*, or *Spiritus Anodynus*; for by reason of the heat of the Spirit, and other Things joined with the *Opium*, the *Opiate* can do no hurt; whereas otherwise it might stupifie, and much encrease the Deafness, and may destroy the Instruments of Hearing. However, *Opiates* of any kind must be given, if the Sick be in danger of death by the Pain; because the saving of the Life of a Patient, is much greater than the Hurt, should it be a total and perpetual Deafness.

XXII. If 'tis certain there is an Apoplexie, Authors say, You may use Juice of Crow-foot, 'tis much commended;



but 'tis scarcely safe, because 'tis very hot and corrosive. If the Bone that is covered with the thin Membrane, becomes carious after such Suppuration, you must often drop into the Ear Spirit of Wine mixt with Honey of Roses. Marcellus saith, That Cows Milk two Ounces mixt with Honey one Ounce, being dropt into the Ear, and the Ear stoppt presently with Wool or Cotton, will wonderfully heal the Ulcer, yea, though it were cancerous.

XXIII. Crato's Medicine for a Noise and Tingling of the Ears: Take bitter Almonds blanched an Ounce; White Hellebore, Castoreum, ana two Drams; Costus one Dram and half; Rue two Scruples, Euphorbium half a Dram; boil all in a sufficient quantity of Water for an hour, over a gentle Fire; then strain, and drop of it warm into the Ear three or four times a day.

XXIV. Sennertus advises to this: Take Ox-Gall, Goats

Gall, Juice of Onions, an four Ounces; Vinegar Twelve Ounces; mix, and put them over a Chafing-dish of good live Coals, and let the boiling Fume be taken up the Ear, through a Funnel.

XXV. A Deafness which had been of many years continuance, I cured with the Powers of Anniseeds dropping them into the Ear; but I purg'd the Patient four times with my *Pilulae Mirabiles* and drew several Blisters both behind the Ears, and on other Places adjacent thereto.

XXVI. A poor Man had lost his Hearing, (as some thought by the Pox) falling into an Empericks hand, he cured him by fluxing him with the following Medicine: Take Turbith Mineral eight Grains; Mithridate one Dram; mix for a Dose. It raised an effectual Flux, which continued twenty four Days; after which, the Patient heard as well as ever he did in all his life. Some may wonder at the Success, because that some have either

wholly lost their Hearing, or had it mightily depraved by this kind of Operation. But this is not to be wondred at, since that in some Bodies such *Sulphurs* abound, as are not only able to fix the *Mercury*, but also to condense or coagulate it, which mixt with the Hu-

mors (as it will be, if much of it be used,) coagulates or thickens all the morbidick Matter contained in the part, whereby the Organs or Passages are more firmly obstructed than before, and a perpetual Deafness succeeds.

## C H A P. XVII.

## Of BUBOES.

I. **A** *Bubo* is a Swelling of the Glandules, whether in the Throat, Arm-pits, or Groin; and they proceed either (1.) simply from the afflux of Humours caused by Cold, or some other Matter; (2.) Or are complicate with Poyson and Venom, as in the Plague or Pestilence, and *French Disease*.

II. If it be a *simple Bubo*, and indeed let it arise from what Cause soever, whether *simple* or *complicate*, (if there be any hope of its breaking) you must wholly desist from

Purging and Vomiting, for those Operations destroy the End of the *Bubo*, since Nature thrusts out the offending Matter by those Emunctories, and the nature of Vomiting and Purging is to draw from the Circumference to the Centre, whereby the *Bubo* is hindered from rising, and coming to its perfection: In all these Cases Nature's End in thrusting forth the *Bubo* ought to be promoted, which is best done by a sudorifick means, inwardly given, and strong Attractives and Suppuratives mixed outwardly.



III. In order to this end you may give some few Gr. of our *Laudanum Volatile*, or our *Gutta Vitæ*; or if for some particular Reasons *Opiates* are not to be given, the *Diaphoresis* is to be promoted with *Antimonium Diaphoreticum*, or *Bezoar Minerale*; or with some more powerful Medicine, as is *Mercurius Sudorificus*, or our *Angelus Mineralis*, or *Angelick Pills*; or you may compound something after this manner: Take of our New London Treacle twelve Grains, *Bezoar Mineralis* sixteen Grains; mix for a Dose. Or this: Take of our *Antidote* one Scruple, *Antimonium Diaphoreticum* twenty five Grains; mix for a Dose, giving often one Ounce of our *Aqua Bezoartica*. The Patient is to be covered down warm in his naked Bed, and he ought to Sweat, as long as he can well endure it, or 'till Faintness; after which let him cool gradually, or by degrees. Where *Opiates* are wholly useles, give this: Take *Bezoarticum Minerale* one Scruple, Juice of *Alkermes*

enough to mix it into a soft Bolus for a Dose.

IV. In the mean Season Topical Remedies are not to be omitted, such as this: Take Pulp of roasted Onions, *Mithridate*, Turpentine, soft Soap soft Hens Dung, of each half an Ounce; Oyl of Amber two Drams, Salt ground fine one Dram; mix for a Cataplasm. Or this: Take Pulp of roasted Garlick, Balsam of Sulphur, Turpentine, Yolks of Eggs, *Lidgeons Dung*, ana half an Ounce; Oyl of Anniseeds two Drams; mix for a Cataplasm. Or this: Take Pulp of Aron Roots baked, Balsam of Sulphur, soft Soap, Pepper in fine Powder, Turpentine, ana half an Ounce; soft Soet six Drams, Oyl of Scorpions two Drams, Oyl of Juniper-berries one Dram; mix for a Cataplasm: These are to be applied, and renewed every twelve hours.

V. The general Rule is, That if the *Bubo* is not like to be disperit, then to promote the Suppuration; but if it be Venomous, chiefly Pestilential, you ought to use all your endeavours to draw

draw it out; for that, if it should revert, and the Poison strike inwards, the Patient would be almost infallibly lost: And in other *Buboes*, not Venomous, if they be not brought out, it has been observed that after a little time, it happens that a new *Bubo* rises, either in the same, or some other part.

VI. In a Venereal *Bubo*, where there is no danger of Death, you ought to observe Nature's motions; for if she thrusts forth the *Bubo* powerfully, you ought to promote the Suppuration; but if it comes forth weakly, or looks not as if it would break, 'tis possible it may be carried off another way, more advantageous to the Patient.

VII. Moreover, in the *Plague* it self, where sometimes *Buboes* will yield to no Remedies, they must at last be left to Nature, especially if they create the Patient little or no trouble in walking, nor much pain, nor endanger Life. In this case it is not necessary to open those

Tumors, for that Nature in some length of time can best digest them, whereas on the contrary, the hazard of an Incurable Ulcer may be run by unseasonable and violent opening of it; but these things ought to be considered with great Judgment and Prudence, as the nature of the thing requires; for 'tis the poor Patient that must pay for all, who, if the Physician mistakes, pays no less than his Life.

VIII. I cannot but confess my dissent from the Learned *Sylvius de le Boe*, where he saith, That Pustulent *Buboes* should, if possible, be discussed, otherwise be brought to Ripening and Suppuration: We say, on the contrary, that if possible they ought to be matured or broken, and only left to Nature, or be discussed, when there is not Matter enough to promote the Suppuration. Maturation is much more safe in a Pestilence than discussion, and indeed in all other cases, it is much better; however, Violence is not to be done, against



against the general tendency of the morbid Matter.

IX. The Cure (saith he) is to be performed by the same Medicines, wherewith the Swellings of the Conglobated Glandules are usually cured, and always with respect to the Pestilential Poison, for which cause take *Treacle*, *Mithridate*, and such like, which are good for it, ought ever to be added to other things: To this purpose Distilled Oil of *Harts-horn*, *Ox-horns*, *Rams-horns*, and *Goats-horns*, and other things which have a Volatile Oily Salt, may be mixt with common Medicines. It is observed, That *Unguentum Martiatum*, mixt with *Venice Treacle*, is excellent to discuss or disperse, but that *Diachylum cum Gummi*, promotes Suppuration. And unless the violence of the pain be urgent, you ought not to promote Scarification of the *Bubo*. As soon as the *Bubo* is Suppurated, the opening must be hastened, either with a Pen-knife, or some breaking Medicine; but the Pen-knife,

or Incision-knife, is to be preferred.

X. After the *Bubo* is opened, apply *Balsamum Sulphuris Terebinthinatum*, *Anisatum*, with *Unguentum Basilicon*, or our *Balsamum Amicum*, and *Andromachum Treacle*; for by this mean the Ulcer will be quickly cleansed, and the more securely and happily healed more especially if you apply a little *Diapompholigos* or some such like, to hasten the Cicatrice.

XI. The aforesaid *Sylvius* disallows of Blistering, (tho he allows of Cupping and Scarrifying,) from which, he saith, he could never apprehend what good could be expected: On the contrary the Skilful *Barbet*, at the first clapt on (upon a Pestilential *Bubo*) a *Vesicatory*, although the Tumor be of no considerable bigness, neglecting Cupping-glasses which he therefore rejected, because they cause much pain, and increase the Fever, draw out the good Humors as well as the bad, and

and alter the whole Blood more: Within seven or eight hours, or so long time as is necessary for the Blister to rise well, it is cut, and *Emplastrum Magneticum Arsenicale* is applied, whose Virtue certainly is such in this case, that a more noble Medicine is not known, as will appear to any one that shall use it.

XII. The making of the *Arsenical Magnet* we have taught in our *Pharmacopœia Londinens.* Lib. 4. Cap. II. Sect. 54. to which I shall refer you. But the *Magnet Plaster of Hartman*, which was that which *Barbet* used, is this following: Take *Gum Serapinum*, *Galbanum*, *Ammoniacum*, ana three Ounces; dissolve in Vinegar of *Squills* q. s. express through a Linnen Cloth, and by boiling, thicken them: Then take *Wax*, best *Turpentine*, ana four Ounces, Powder of the *Arsenical Magnet* three Ounces, Oyl of *Amber* two Ounces; mix the *Wax* and *Turpentine* with a gentle heat, remove it from the Fire, and stir it well, to bring it to the consistency of an

Ointment, to which add the Gums afore prepared, with the *Arsenical Powder*, and *Oil of Amber*, which mix well by much stirring, then make it up into Rolls, and keep it in Bladders anointed with *Oil of Scorpions*, for use. This differs nothing in the number of Ingredients from that of *Angelus Sala's*, save only he adds to the Composition, washed *Earth of Vitriol* one Ounce: That of *Hofman's* is thus made. Take *Ammoniacum*, *Galbanum*, *Sagapenum*, ana three Ounces, *Wax*, *Turpentine*, ana two Ounces and a half, *Arsenical Magnet* one Ounce and a half, *Roots of Aron* half an Ounce; dissolve in distilled Vinegar, boyl, and make an Emplaster. This latter may be used to Rusticks and strong People, but for the more delicate and tender, the former is the better.

XIII. *Barbet* saith, That he has experienced these good Qualities in the said magnetick Emplaster, that if it be applied to a hard Skin, it produces not the least Eschar, and in the mean time



time draws out the malignant Humours, so egregiously, that a *Bubo*, as big as a large Walnut, is sometimes taken away in four or five Days times: But because this does not always succeed so quickly, a Vesicatory is first to be applied, that the Humours may the sooner be evacuated; and because that in robust Bodies it will produce no Eschar, a Blister ought there to be used, that not only the *Cuticula*, but some part of the Skin also may be corroded first. But in Children, Ladies, and thin Skinn'd People, it will make an Eschar, or raise a Scab of itself, without any Blistering afore-hand: This Scab is the true Seat of the Extracted Poyson, wherefore it is found pretty thick, and the Skin only superficially corroded; which is a thing worthy to be considered, and may possibly be the reason why it is sooner separated than any other Scabs raised by Art; for in thirty, or thirty six Hours it has fallen off by the help only of a Spatula, without any

precedent Scarification. where may be used without any Defect or with but a very little pain, if to the Anti-pestilential Plaster you add a little *Basilicon*, or *Treacle*.

XIV. This Ointment following excellently promotes the falling off of the Eschar. Take *Honey*, *Goose-grease*, *Turpentine*, *Gum Elemi*, and one Ounce; Soot six Drams, Yolks of two Eggs, *Mithridate* four Drams, Oyl of *Scorpion* enough to make an Ointment. If when the Scab is fallen the Tumor be not enough abated, you may raise a second, yea, a third, with the said *Magetical Arsenical Emplaster*, and then proceed as before. Lastly, heat up the Ulcer with *Emplaster de minio*, or some other healing and drying Plaster; but make not too much haste to heal it, lest the poisonous Humor, not yet wholly evacuated, should cause either a new Disease, or Death.

XV. Buboës arising from a Venereal Cause, have the Pocky virulency affecting the Spermatick Vessels, whether

whether the *Præparantia*, or *Deferentia*, through which the malignity rises, and insinuates it self partly through the whole Mass of Blood, and partly into the parts adjoining, and so into the Glandules themselves infecting them. If the Bubo be fiery, and like an *Erysipel*, there is a Choleric Cause; if like an Oedematous Tumor, it is conjoynd with Phlegm; if from an acid Acrimony, from Blood, or Blood mixt with Phlegm, joyned with a malign Spirit.

XVI. If there be no hopes of bringing the Tumor to Suppuration, after due Purging, you may apply *Empl. de Ranis cum Mercurio*, notwithstanding all that *Barbet* says against it, but if there be hopes of Maturation, it will be then Imprudence, for that it will cause the Venom to revert inwards, to the great danger of the Patient, as both Reason and Experience teach.

XVII. If the Bubo be feared to be Malignant, from

its green Colour, or Blackness, or Inflammation, such as come from adust Blood turn'd black, or Melancholy, joyned with malignancy and putrefaction, or virulent Choler, there will be danger of a Gangrene and Mortification: In this case you must defend the places round about with Reperssives and Repellers, but not the *Bubo* it self.

XVIII. In a *Bubo*, whether from *Plague* or *Pox*, beware of Bleeding, it is one of the most pernicious things can be done, for it hinders the rising of the Tumor, and in the *Plague* hastens Death; in the *Pox*, it disseminates the Malignity and Poyson through the whole Mass of Blood and Humours with a Vengeance. *Epiphan. Ferdinandus*, Hist. 17. saith, That he knew some who just upon the appearing of the *Bubo*, by letting of Blood and Purging, have fallen into a stubborn *Pox*, if not incurable.

XIX. If they are caused from thick, tough, and cold Hu-



Humours, they are ripened with a great deal of difficulty, and require a long time of Cure; for Nature not being strong enough to drive the Matter quickly outwards, it lies between the *Peritonæum* and the *Muscles*, whence it perpetually sends Vapours to the Liver, and sometimes causes large *Sinus's*, and many other Symptoms, whereby the Mass of Blood is miserably Infected, and so sends its Polutions to the outward parts of the Flesh and Skin.

XX. *Hildanus, Cent. 5. Obs. 65*, gives a strange relation of a *Bubo*. A certain Person (saith he) had a *Bubo* in his right Groin, who deferred opening of it, 'till the malignant Matter fell upon the fourth and biggest Nerve of all that moves the Hip; upon which there was violent and constant pain in the Hip, attended with Convulsions, a continual Feaver, &c. after which followed a Pining, Leanness, and great Weakness. Many things, both inward and outward, were tryed, but in vain; for the

*Bubo* did scarcely appear outwardly, the Groin only was hard, with very little pain; for the violence of the pain in the Hip had, as it were, drowned it. At length the *Bubo* was broken by help of a Caustick, out of which, in six or seven days time, there ran above ten pounds weight of Matter, after which, with great difficulty, he was cured.

XXI. This following has been applied with Success to draw out the Poison. Take *Diachylon Compositum* one Ounce and a half, *Mithridate*, roasted Garlick, roasted Onions, ana two Ounces, *Figs* three Ounces, *Galbanum* ana *Ammoniacum* strained, *Leaven*, *Mustard-seed*, of each an Ounce, *Palm Oil*, *Oil of Amber*, ana half an Ounce, mix, and make a Cataplasme. In a cold *Bubo* for Suppuration this: Take *Linseed meal* two Pound, old *Cheese* one Pound, *Jelly of Hogs-Legs* q. s. mix, boil them together, and make a Plaster.

XXII. If there be any hope of Suppuration, 'tis certainly best to induce it with all means that may be, lest more grievous Symptoms and Diseases spring up; 'tis positively against the Principles of Art to dissolve it, for Nature has disposed the Matter from the Blood and Liver, and whole Body, to those parts to be cast forth, where the malignity and virulent Matter runs out, which otherwise being detained within by discussion, or Repellers, the Matter reverts to the more noble Parts, infects again the whole Mass of Blood and Humours; (so that the latter end of this Man, is much worse than his beginning;) whence comes falling off of the Hair, Nodes, Tophi, Gums, Nocturnal Pains, Leprosies, Pustules, sore Head, putrid

Scabs, Serpignes, Herpes, Cancerous Ulcers, affection of the Periostion, rottenness of the Bones, and an hundred other affrightful Symptoms.

XXIII. *Guilielmus Fabricius*, Cent. 6. Obs. 68. saith, That he had often found the benefit of a Vesicatory of Cantharides, in a Pestilential *Bubo*, for it draws the Poison to the out-parts: Take *sower Leven* one Ounce, *Cantharides* finely poudred twenty, *Mithridate* two Scruples; mix and make a Cataplasme; to be applied four Inches round the Tumor. Also, in a malignant *Bubo*, you may apply *Diachylon cum Gummi*, mixt with black Soap, whereby most stubborn *Buboes* are Suppurated; and if Hens Dung be added, it will be so much the better.



## C H A P. XVIII.

*Of the Cachexia*

I. **T**HE *Cachexia* is the very same Disease which Physicians call a *Leucoplegmatia*, and is the forerunner, or rather the beginning of a *Dropsie*, and called by some a *white Dropsie*: It is a Lazy Disposition and Habit of Body, with Puriness, uneasiness of motion, and sometimes shortness of Breath, with difficulty of Breathing, coldness, softness, and smoothness of the Skin, with other concurrent Symptomes arising from Obstructions of the Liver, or Spleen, with the *Mesentericks* and other *Viscera*.

II. It can never be said to be incurable, because it is properly but the beginning of another Disease, and seems to be only a cold watery Juice, shed abroad under the whole Skin and substance of the Flesh, arising

in part from Obstructions as aforesaid, in part from *Discrasie*, or weakness of the substance of the Blood, declining in its Strength, and not to have ability to carry its *Serum* along with it to the Emulgent Arteries, to be evacuated in its ordinary course by Urine.

III. It is caused either by too frequent and long giving of *Hydragogues*, which by vehement drawing away of the watry Humour, mightily weaken the substance of the Blood, that is left so thick, and its gross parts so compact or congelated, that the following generated *Serum* cannot easily mix with it, to make it of one Substance or Consistency, whereby in its passage through the Veins and Arteries, lying in a separate state from the other parts of

the Blood, it soaks (as it were) through the Vessels, and makes the habit of the Body cold and watry: Or, from *Obstructions*, as aforesaid, whereby the Blood becomes not only vitiated, but also has time to let its ferrous parts pass through the Pores and Plicatures of the Vessels, to the Flesh and external habit of the Body.

IV. That there is no *Plethora* in a *Cachexia* is certain; and nothing is more certain than that there is a *Cacochymie*, and therefore care must be taken not only to open the present *Obstructions*, but also to depurate the Blood, and alter the habit of its Substance: If it proceeds from taking too great a quantity of *Hydragogues*, you must give Strengtheners, which are partly *Sudorifick*, that as well as to make the Blood stronger, they may so open the Pores of the Body, as to cause a transfusion of the superfluous Humidities which infest the Flesh and Skin through them; for which purpose this following mixture is of

good use: Take of our *Antidote Bezoar Minerale*, ana fifteen Grains; mix and make a *Bolus*, to be given at Night going to Bed, and let the Sick sweat gently upon it. This ought to be given every day, or every other day, for four or five times, in which space I have never known it fail to cure.

V. In the other case, the chief business is to open the appendent *Obstructions*, and remove the *Discrasie* of the Blood. Many prescribe Blood-letting in this, but in my Opinion, that must be very pernicious, because it still diminishes the Strength of the Sick, which is already too much weakned, and exhausts the Spirits now wasted and flagging. In this case bitter Herbs by many are prescribed, and the *bitter Decoction* has been found of good use. Half a Pint of the Juice of Centery given Morning and Evening for a Week together, has cured to a wonder.

VI. But because the squeamish Stomachs of several,

can-



cannot be prevailed with to take such bitter and nauseous Doses; and because in others the Obstructions are so obdurate, that none of those ordinary Remedies, nor yet any thing prepared from Vegetables will do any good, we must have recourse to Things that are more powerful, and of another Nature, which shall have power to pierce to the most inward recesses of Nature. Of this kind are mineral Waters; but such especially as proceed from an Iron Mine, of which the Sick ought to drink liberally, and for some Weeks, because those Waters being repleat with a *ferrous Vitriol*, both powerfully open, and also sweeten, which is one of the chief Intentions of Cure.

VII. Now because many can neither spare time to go to the Wells, or by living remote, cannot well compass to get thither, we shall here prescribe other Remedies, which no Place can fail of affording: *Take Filings of Iron, white Tartar in Powder ana; make them into a Mass*

*with Water, which put into an earthen glazed Vessel, or wooden Bowl; put it in a warm place till it is dry: Powder it again, and moisten with Water, and dry again, repeating this five or six times. This prepared Iron, may be made up into Pills with a little Diacassia: Or, if the Sick cannot take Pills, you may make a Tincture of it with White-Wine, by digesting the White-Wine upon it for five or six Weeks. And although possibly a Tincture may be made in much lesser time, yet the longer the White-Wine stands upon the Matter, (were it a year, or more,) the better it is: Take of the Rust aforesaid, eight Ounces; White-Wine two Quarts; digest five or six Weeks, as aforesaid; then decant the Tincture, and upon the Fæces put more Wine, repeating this Work so long, till no more Tincture will arise: Dose from a spoonful, to three or four. This Tincture you may if you please boil into a Syrup with Sugar:*

VIII. If you be in the Country where Tartar cannot

not be gotten; it may do, if you only take Scales of Iron from the Smith's Anvil, and put into White-Wine: The Wine alone will in time, being in a warm digestion, extract a most admirable Tincture for the purpose aforesaid; and truly neither in appearance nor effects will it be much inferior to the former: *Take Scales of Iron four Pound; White-Wine a Gallon; mix, digest warm, for two or three Months, or more, shaking the Glass once a day; and keep it for use upon the faces: Dose from one Spoonful to three or four, in the Morning fasting.* Now here is to be noted, that the Sick ought to lie in their warm Bed, two or three hours after taking of it; or if up, to walk up and down, or use some stirring Exercise, for two or three hours following.

IX. If the *Cachexy* be attended with vehement pain, in any particular Part or Limb, bleeding with Leeches is of admirable use: I remember (once more especially) I had a cachectick

Person in cure, who had so vehement Pain in his Shoulder, that he could not lift his Hand to his Head: I set a dozen Leeches to his Shoulder, and he was cured of his Pain at once: This method I have pursued several times with good success. And sometimes where Leeches could not be gotten, I have profitably applied Vesicatories, which have abundantly answered expectation: Yet this is to be observed, That though they often are, and may freely enough be applied to the Legs, yet it is something dangerous to do it in a Dropsie, lest they should bring an afflux of Humors upon the Part, so great, as to cause a Gangrene; which yet a prudent Physician, having this Caution, may easily avoid.

X. In a *Cachexia* in Women, where there is a great Obstruction of the Terms, you ought not to provoke them, till you have opened Obstructions of other Parts cleared the passages, and prepared the Blood and Hu-



mors: For Nature discharges not the Blood by the Veins of the Womb, 'till the Crudities be in a great measure consumed, and the Blood has recovered its inward Heat, Life, and Vigor: And Crudities being concocted, and the Oeconomy of the Body restored, what natural Evacuations were suppressed, will return of their own accord.

**XI.** I once had a cachectical Patient, who formerly had the Pox, but had been well of that Disease some years; but fearing there should be yet some Relicks of it, desired I should proceed in the Cure, as if it had been the Pox; nor could I prevail with the Man to admit of any other Cure: At length I fumed him with the following Troches: *Take artificial Cinnabar six Drams; Myrrh, Amber, Mastick, Olibanum, Cloves, Nutmegs, ana half an Ounce, Mercurius Dulcis two Drams, with Spirit of Wine; make thirty two Troches, for eight Fumigations.* I fumed him three or four times, and took a-

way all his swelling, without any sensible fluxing; and he became perfectly well. But one thing which was very remarkable in this Cure was, That an old Pain of the Spleen, which he had been troubled withal for twenty two or twenty three years, was totally and perfectly removed, and much of the Disease went away by Urine.

**XII.** A confirm'd *Cachexia* is without danger, and may be cured in short time by Sudorificks only; the Cause principally proceeding from a Debility of the Blood and noble Parts, charged either with too great Acidities, or an aqueous Matter, which is sent into the Habit of the Body: For this purpose, a Tincture of the opening *Crocus Martis*, or the *Crocus Martis* it self is profitably given; and *Grulingius* saith for this purpose it excels all other Remedies, because it strengthens so powerfully. For internal Sudorificks (which may also absorb the Acid,) we commend *Bezoar*

*Mineral*

Mineral, from six to sixteen  
 Gr. our *Angelus Mineralis* from  
 six to twelve Grains; *Pilulæ*  
*Angelicæ* from one to two  
 scruples; or a Decoction of  
*Guaiacum*, after the usual  
 manner, the Patient being  
 in a Stove or Bed.

XIII. *Barbet* saith, that  
 the watery Matter is first  
 gathered in the Face and  
 Limbs; and if the tumid  
 parts be prest with your  
 finger, that they are not so  
 full as in a true Dropsie;  
 and that the cause of it is  
 from the lymphatick Ves-  
 sels being compressed, bro-  
 ken, or some other way  
 obstructed, whereby the na-  
 tural Motion of the *Lym-*  
*pha* is hindred, and so thrust  
 into the fleshy and skinny  
 parts. But all this we can-  
 not concede unto; nor do  
 we believe that ever the Ru-  
 ture of the lymphatick  
 Vessels were, or can be the  
 Cause thereof; but this pos-  
 sibly may be sometimes a  
 Cause, the two great thin-  
 nesses of the *Lympha*, and  
 the weakness or laxness of  
 the Vessels containing it,  
 whereby it has an emission

through their Pores, and  
 Plicatures into the fleshy  
 Substance of the Body.

XIV. If the Sick be of a  
*choleric habit* of Body, if they  
 sweat, (in a Stove, Chair, or  
 Bagnio,) it ought to be  
 with a gentle heat: If they  
 be *melancholly*, the heat must  
 be greater; but if *phlegma-*  
*tick*, the heat must be most  
 intense, that the Humors  
 may be melted, and the  
 preternatural Gelly dissol-  
 ved; without which, it can  
 never pass away by sweat:  
 And this is of use chiefly in  
 Virgins, where the Disease  
 proceeds from Grief, drin-  
 king cold Water, eating un-  
 ripe Fruit, or other hetro-  
 gene Things: But in hot  
 Constitutions, and such as  
 have been used to eat and  
 drink hot Things, (whereby  
 the Liver is made exceeding  
 hot and dry, and much  
 Choler abounds in the first  
 and second Region, viz. in  
 the Veins of the Liver,  
 Spleen, and Mesentery, and  
 in the greater Veins and  
 Arteries,) Baths are much  
 more proper than Stoves,  
 and such-like, because they  
 I 2                   moisten;



moisten; whereas a dry sweat irritates the Atribilious Humor.

XV. Being come out of the Bath, you may anoint the Belly, Feet, Legs, and other swoln Parts, with the following Unguent: *Take tops of Elder, Dwarf-Elder, Doves-foot, musked Cranesbill, Mustard, Rocket, Camomil, ana two Ounces; Palm-Oil one Pound; boil well, strain out by pressing; then add distilled Oils of Amber, Anni-seeds, and Juniper, ana three Drams; mix them, to anoint withal, and inwardly give a Dram or two, or more, of our Aqua Bezoartica, or good Cinamon-Water.*

XVI. Catharticks are adjudged by most to be of evil consequence, being given to *cachectick* Persons, because they hurt the Liver, and weaken the Ferment of the *Viscera*: This is true, if they be often or long given, as we noted at *Sect. 3.* above, for they destroy the Patient, the *Viscera* and weakned Parts being extreamly hurt, and more weakened there-

by; but *Lenitives* may be given and repeated with *Strengtheners* between; and sometimes *stronger Purge* provided there be pretty long intervals between, and many times Corroborated of the Bowels be given in the interim, to support and restore their tone.

XVII. *Quercetanus* commends this Pouder: *Take fine Filings of Iron one Dram, Feculi Ari one Dram; Essence of Coral, Pearl, Pouder of Ambrgrise, ana half a Ounce, Amber prepared, Cinamon ana four Scruples; Sugar q. s. mix, and make a Pouder.*

is a good Thing for pale and depraved Colours, Cachexies in Men, Women and Maids, whether young or old, the Body being prepared and purged for some time before-hand. *Schroderus* commends his Chalybeate Salt for the same purpose. See it in my *Sepladium*, Lib. 1. Cap. 16. *Sect. 13, 14, 15* & Lib. 2. Cap. 14. *Sect. 4, 5.*

XVIII. Or this: *Take Filings of Iron, sprinkle them with Waters of Wormwood*

h, or Scurvy-Grass, where-  
their Salts have been dissol-  
d, leave them so long till  
is converted to Rust or Cro-  
; of which take six Ounces;  
rnt Harts-horn prepared, Ma-  
steries of Coral and Pearl,  
ana one Dram and half; Ci-  
namon, Crystals of Tartar, ana  
one Dram; Sugar a sufficient  
quantity; mix, and make a  
puder: Dose one Dram.

it; or otherwise walking and  
stirring two hours after it.  
As often as you pour out  
one Glass, you must put in  
another, 'till half the Rust or  
Crocus seems spent; then  
you are to cease, and put in  
no more. Our *Tinctura ad  
Chlorosin* is also of experien-  
ced Use.

XX. If the Patient finds  
any pain in the *Abdomen* or  
Belly, you ought to bathe  
the Part with *Powers of Am-  
ber* twice a day: Or with this:  
Take Palm-Oil four Ounces;  
Oil of Anniseeds half an Ounce;  
mix, and anoint with it. Or  
this: Take Palm-Oil four  
Ounces; Oil of sweet Fennel-  
seed, of Oranges, ana two  
Drams; mix, and anoint  
with, as before.

XIX. Sennertus commends  
his Wine: Take Filings of  
on three Ounces and half;  
White Wine two Quarts; in-  
se them together in a Bolt-  
head a Month in a warm  
place; shaking it three or four  
times a day: Dose five or six  
Ounces at a time, in the Mor-  
ning fasting, and lying two  
or three hours in Bed after



## CHAP. XIX.

*Of the STONE in the Reins.*

I. **A**S this is a Disease with which many are afflicted, so it is of as hard and difficult Cure, for which variety of Medicaments are instituted, The cause of which is this: That those things which do some good, and cure them to boot, yet do others no good at all, and sometimes make them worse; for which Reason sake, we shall make it it our Business here to examine variety of Authors, and hear what they all say.

II. It is a Disease like the Colick; but it is distinguished from it, because in the Stone, the pain continues still in one place; and in the beginning the Urine is clear, but afterwards of a troubled Substance, bringing forth with it at length Gravel, Stones, and such-like; where-

as in the Colick the Pain is different, or in different Parts, afflicting for the most part the Colon; and in the beginning the Urine is of a troubled Substance, afterwards more clear.

III. How Gravel (which is the Progenerator of the Stone) is bred, there is various Opinions: *Spigelius* by his Discourse, seems to believe it to be bred in the Veins; for he saith, That he has found the Blood in the Veins full of small Gravel; and if so, it is natural for it to descend with the Substance of the Blood, into the emulgent Arteries, and from thence with the Serum to the Reins and Bladder.

IV. But by what Artifice Gravel is generated, is another

her Question: I care not greatly if I relate to you a singular Observation which I made whilst I was in the West-Indies. In those Countries, for clearing of Ground, the People commonly lay all the Wood on heaps, and burn it: I did the like of Wood growing upon a very sandy piece of Land, the Substance of the Earth (under its upper Crust) being a pure white Sand. I had very white and soft Ashes, not inferiour in softness to our finest Wheat-flour, or white Starch, in which not the least appearance of Gravel or Sand could be discerned by any means. Of these Ashes I had occasion to make a *Lixivium*, sometimes by infusion only, sometimes for Expedition sake by boiling. The *Lixivium* being decanted, and the Ashes cast away, I had the curiosity to view; and by an exact scrutiny, found them to be nothing but pure white Sand, without any of the small and soft particles of Ashes, which before the elixivating of them, made them feel like

pure, fine, and soft Wheat-flour. This I did, 'tis possible, an hundred times, and always produced the same Sand: From whence I deduced these things: 1. That those Trees, (which in those Countries are mostly of a mighty bigness, chiefly Pine, Oaks, Hickeries, and such-like, (Herbs, Plants, and the like,) growing upon such sandy ground, have all their Nourishment and Substance from that Sand, whether white, red, yellow, or of what Colour soever. 2. That by the plastick Virtue of the Plant, the Substance of the said Sand is dissolved, and fitted for the Nourishment of the same Plant. 3. That the said Sand is dissolved into a moist Humor, and it may be resinous or glutinous, or aqueous, consonant to the Nature of the same Vegetable; the same kind of Sand which produces an Oak, makes also a Pine, Hickery, Ash, or other Plant, growing upon the same; For if they were not generated or produced of Sand, (the Earth being scarcely any thing else, ten or twenty



ty Foot deep, in those Places,) Of what other Matter can they be made? 4. That an *Analysis* being made by burning and elixivation, the whole Substance of the Plant (in a manner) resumes its *prima Materia*, or first Matter again, converting its Body into Sand, and not into any other Principle. 5. That the Extremity and Violence of the Fire, has not power to destroy the *Idea* of the prime Cause; but it still retains the same through all Vicissitudes and Changes, even of the strongest Fire it self.

V. I made also another Observation, of the same kind of Trees, Herbs, and Plants, growing upon the same kind of Land, from their rotting: Great Pine-Trees, four or five Foot in Diametre, and others, being rotted upon the Ground, although the rotten Wood at first become only light and chaffie, then a Slime and Mud; yet that Slime or Mud, and Rottenness, gradually converted from that brown, dark, or black Co-

lour, and soft, clammy, mucilaginous and rotten Substance, into a pure white Sand, no ways unlike to the first Substance, or that of which they were primarily generated; all which things might clearly be discerned in many of them, according to the differing Degrees and Times of Rotting or Putrifying, as Nature had been several Years in performing that Work and Operation: Those which were produced of white Sand, reverted into white Sand again; those of red Sand, into red Sand, &c.

VI. Out of what has been said, it clearly appears, that Things by resolution naturally return into the Matter of which they were first generated; so that according to the Food, and the Place or Matter that Food was generated from, being again resolved in Man's Body, is the Production of Juices, Humors, Blood, Flesh, and other Substances of the same. So true and faithful is the Work of GOD in the Universe, that as He cannot deny

deny Himself, so neither can the Things He causes to be produced, lose their first *Ideas* and *Potentialities*, though they never so often change their *Forms* and *Appearances*, but will after a long race or course of Vicissitudes and Alterations, return to their first Matter again.

VII. And thus the first Cause of the Stone is to be sought into farther, than the Parts in which it is generated, or the natural Spirits possessing the same; though I do not deny what *Riverius* says upon the point, but that there may be a petrifactive Spirit, which may be assisting in that Generation: Both which considered, may be the Reason that some People may be troubled with this Disease, and some not.

VIII. Gravel subsiding does not necessarily indicate the Stone, but sometimes the material Cause only thereof, (for multitudes of People that are perpetually free from the Stone, do ma-

ny times make much Gravel,) yet possibly it may signify a Disposition to that Disease: For if Gravel, which used constantly to come away, is afterwards suppressed, and Pain is felt, the Urine being clear and thin, there is great danger that the Gravel may concreate into a Stone; and when it is made again with Pain and Stranguary, it is a sign there is a Stone generated.

IX. Gravel which is bred in the Veins, comes away with the Urine, and is mixt with the Sediment; but what is bred in the Kidneys, Ureters, and Bladder, presently resides, as the Urine is made: Authors say, it proceeds from adustion of the Humors; bred in the *Liver* and *Veins*, and sticks to the sides of the Pot, nor does it sink to the bottom, as that which comes from the *Reins*; it also breaks by rubbing with ones Fingers, and appears of a more *saline Substance*, whereas the other neither yields to the Fingers, nor can it easily be dissolved. This Gravel of a *saline Sub-*

*stance*



*stance*, is dissolved in warm Urine, and appears not whilst it is yet hot; but the Urine being cold, it coagulates and sticks to the sides of the Chamber-pot, or Urinal, not much unlike *Tartar* in a Cask of *Wine*, or which is dissolved in hot Water; which cooling again, sticks to the sides of a Vessel; so that the very Nature of this Gravel and *Tartar*, seem to be much alike.

X. And this possibly may in a great measure proceed from the same Cause, *viz.* from drinking *Wine*, especially *new Wine*, not sufficiently enough freed from its *Tartar*, the which is evident in all those Countries which abound with, and drink much *Wine*, in which the *Stone* and *Gout*, from those *tartarous Concretions*, are very familiar and common.

XI. Now why *Wine* should (by much drinking of it) cause those Diseases, is apparent from its *tartarous* or *petresactive* quality; and why *Wine* should breed or

have such plenty of *Tartar*, is also as clear from the Principle before-named, at *Sect.* 6. deduced from the two foregoing Observations at *Sect.* 4, & 5. for that Vines generally delight and grow in *sandy Ground*, and upon the *sandy sides* of Hills, and in many places upon *meer Rocks* themselves, out of whose sole Substance, not only the Body of the *Wine*, but also its Leaves and Fruit, are wholly made, and by the plastick Virtue of the Plant formed; so that it is no wonder, for a Liquor formed out of the Substance of a Rock, or out of Stones and Gravel, being resolved, to revert into its first Principles again, and where it can reside, or dwell, and have a home, to breed that Matter of which it is generated. And this your great *Claret-Drinkers*, sufficiently afflicted with *Gout*, or *Stone*, and sometimes *with both*, can, by sad Experience, tell; for that *Red*, or *Claret-Wine* abounds with *Tartar*, much more than other *Wine* does, as the very Vessels containing it sufficiently witness.

**XII.** You ought to avoid purging in the height of the *Paroxysm*, or till the pain is somewhat asswaged ; for even a strong Cathartick, being given whilst the Pain is violent, will many times not purge at all ; because the Parts only mindful of the Pain, feel not the Cathartick force at all ; or at leastwise they so contract themselves, as not anywise to assist the Medicine.

**XIII.** In remedies for the Stone we are to consider, 1. What Things give ease and relief in the *Paroxysm*. 2. What Things open the Passages, so as to make way for the Water. 3. What Things cleanse the Parts of Sand and Gravel. 4. What Things naturally or by accident dissolve sandy and stony Concretions. 5. What kinds of Purges are most necessary in this case.

**XIV:** The first of these is done by Opiates, and Things a-kin to them ; but their Matter and Composition, and way and manner of

Exhibition, remains to be enquired into. They are given in Liquids, or in a more solid Body : As also either by the Mouth, or by the Fundament, or by the Urinary passage.

**XV.** The Matter of which they are made, is *Opium*, or Things of like Nature with it, as *Purslane*, *Lettise*, *Nightshade*, *Stramonium*, &c. As for Preparations made of *Opium*, there are scarcely any better than what we have invented ; such as are, 1. Our *Guttæ Vitæ*, which may be given from twenty Drops to one hundred ; and in extremity to two hundred, or a full spoonful. 2. Our *Spiritus Anodynus* in like Dose and manner. 3. Our *Antidotus* from one Scruple to two Drams, or more. 4. Our *Theriaca Londinensis* from half a Scruple to two Scruples ; and in extremity of Torture to one Dram. 5. Our *Volatile Laudanum* from two Grains to six or eight ; or to ten or twelve, or more, if gradually given, and in extremity. I remember once



I knew a Gentlewoman<sup>o</sup>, which had lain about twenty days in extream Torture, and continually crying out for Death, making in all that time little or no Water: She sent for a Dram of *Crude Opium*, resolving upon a fatal ease: She had it, and took it unknown to any about her; She fell into a Sleep for about twenty four Hours, then waked in ease, and freely and plentifully made Water; nor was she ever after troubled with any more *Paroxysms*. Though this succeeded well, yet such bold attempts are not practicable; I here only recorded this matter of Fact, for the Gentlemen of our Art to contemplate the reason of the thing, and to consider how far a man may warrantably goe in extremity, or where the case seems desperate.

XVI. We have also other preparations of *Opium*, which we have found extraordinary effecting, as 1. Our *Tinctura Opii Sulphurata*. 2. Our *Elixir Opiatum*. 3. And our *Laudanum Volatile cum Aloe*.

The first of these we oftentimes give to those who naturally disaffect *Opium*, and all other kind of *Opiates*; for by reason of the Acid, the *Opiatick* is so corrected, that it never disaffects the Stomach, nor alters its Tone, as the other preparations of it do. The *Opiated Elixir* is a Stomack, and of good use where Vomiting is present: And where there is a constipation of the Bowels, my *Laudanum Volatile*, with Aloes, is of singular use; and the effects are more than ordinary, for that the *Aloes*, though joyned with the *Opiates*, yet seem not to lose any part of their Cathartick force, and in some Constitutions the Medicine works more, than if the Aloes were given alone.

XVII. A Tincture drawn out of the Seeds of *Stramonium*, or out of the Leaves carefully dried, gives present ease: So the inspissate Juice of the Leaves, given from ten Grains to one Scruple, made up into the form of a Pill or Bolus.

Crato

*Crato* commends the Juice of Purslane, being inspissated and made into Pills, and given to the quantity of a Dram, he says it does wonders. Syrup of the Juice of Lettice is also of good use, being given to three or four Spoonfuls; it may be thus made. Take Juice of Lettice two Pound, white Sugar as much; mix, boyl, clarifie, and make a Syrup; the Syrup being made and cold, add thereto Spirit of Wine a Quart. It is a thing not to be despised.

XVIII. But if the Torture be tolerable, 'twill be much better to give such things as have an apperitive Virtue and Power, which may gently open or purge, or evacuate; because by emptying, the parts will become more Lax, and so the easier submit to the opening Medicine: This I commend as a thing familiar for both Intentions. Take Juice or Decoction of Speedwell eight Ounces, choice Manna two Ounces; mix for a Dose. It opens and purges gently. Asses Milk is likewise

commended for People troubled with the Stone, for that it exceeds all sorts of Milk in serosity and subtilty: If the Sick be Costive, let it be sweetned with Manna, for Manna has a peculiar property, both of opening the Urinary Passages, and giving ease, whereby the Matter offending is the more fit to be carried off. Authors have commended Camels Milk, and not without a shew of Reason, as being good against the Dropsie, because they Feed upon Spurge, Widdow-wail, Ranunculus, and such like strong, fiery, and cathartick Herbs, whereby their Milk acquires a Purgative Faculty, and the Serum becomes deterfive. But some Authors will have all Milk to breed the Stone, because it is caseous; but this is Error; For why should the solid Substance of Milk breed the Stone more than other solid Substances? Except there be a real petrifactive property in it, which none ever yet could prove: And truly in this I think Galen was wholly in the wrong: I am clearly



clearly of the contrary Opinion; for the curdy part of Milk is only Nutritive, and the greatest part of it dissolves in the Stomach into a chylous Juice, ( God Almighty Himself seeing it the best and most innocent Nourishment, even for Infants as soon as they are Born; And who dares to doubt His Wisdom? ) whilst the oily and ferous parts of it cool, moisten, open, cleanse, and make slippery the Passages.

XIX. Now things are said to open, rather in respect to their *emollient*, *attenuating*, and *discussive* Qualities, than to their *Diuretick*, because there are many things which powerfully open Obstructions, that provoke not Urine at all; amongst which are most *bitter Herbs* and Plants, which open by a *Specifick Virtue*, as Centory, Wormwood, Hops, Gentian, Carduus, Camomil: and *Carminatives*, which do it by a *discussive* property, such are Angelica, Southernwood, Parsly, Smalage, Anniseed, Cuminseed,

*all the sorts of Pepper, Cloves, Nutmegs, Fennel-seeds, Caraways, Carot-seeds, &c.* And *Emollients* which do it by their *softning and making slippery*; such are Oil Olive, Mallows, Marshmallows, Lillies, Spinage, boiled Onions, Garlick, Leeks, &c. But the true, great, and chief of all Openers is *Iron*, and the aperitive Preparations thereof, which do that in a Day, which none of the others will do in a Month; for which purpose I commend my *Tinctura Martis*, as one of the most famous things in the World; to which may be added *Tinctura ad Chlorosin*, an approved thing for opening the most obdurate Obstructions.

XX. The Matter being prepared, the next thing is to cleanse the Vessels and Passages of slime, filth, matter, sand, or gravel, which does, or may obstruct the Passages of the Urine; and this is properly done with *Diureticks*; of which kind of Medicaments Authors admirably abound: We shall not

not here tell you all that has been said upon that Subject, but rather give you an Abstract of the choicest and most approved Experiments of that kind. Take of our *Tinctura Stomachica* two Dra. Juice of Garlick one Dram, White or Rhenish-wine, six Ounces; mix for a Draught: I have often proved it with good success: Or this. Take Juice of Onions two Ounces, Juice of Hydropiper half an Ounce, White or Rhenish-wine eight Ounces; mix for a Draught. I gave this to one in extremity, a Woman, that had not made Water in eight or nine Days, it made her make Water, and gave her ease in less than an hour. Take Onions four Ounces, bruise them, Anniseeds, Caraways, ana two Drams, bruised. Infuse them all Night in White-wine; then squeeze forth the Wine, and let the Sick drink it; it is a singular Experiment.

XXI. Sennertus commends *Lignum Nephriticum*, and *Lapis Nephriticus*; and so does Experience too: Take Rasplings of *Lignum Nephriti-*

*cum* two Ounces, Spring-water two Pound; infuse till the Water is blewish, for twenty four, or forty eight Hours; then decant for three Doses. Or thus: Take Rasplings of the Wood two Ounces, Spring-water, White-wine, ana one Pound; digest for forty eight Hours, then decant or strain out the clear for use, for three Doses. Or thus: Take Rasplings of *Lignum Nephriticum* two Ounces, Winter-Cherries bruised one Ounce, White- or Rhenish-wine two Pound; mix, digest forty eight Hours, and strain out for use.

XXII. Or you may draw forth the Tincture with our *Spiritus Universalis*, after this manner: Take Rasplings of *Lignum Nephriticum* two Ounces, *Spiritus Universalis* one Pound; digest twenty four Hours, so will a substantial Tincture be drawn; decant and filtre; to the filtered Liquor put Alcohol of Spirit of Wine one Pound; digest twenty four Hours more, so will the Sulphur of the Wood be drawn into the Wine, which you may decant, leaving the *Spiritus Universalis* at the bottom, with which you



you may perform the like again. Dose one Dram to two, in any convenient Vehicle, as Waters of Onions, Parsley, or Hydropiper, Mead, White- or Rhenish-wine, or the like. The *Lapis Nephriticus* is seldom given inwardly; if you do it, give the levigated Powder from one Scruple; to half a Dram, or two Scruples, in Syrup, or other fit Liquor. But the usual way of using the Stone is to wear it as a Jewel, being tied to the Wrist or Arm, or hung about the Neck or Hip. I once knew a Lady which experimented the truth of this; as long as the Stone was tied to the brawn of her Arm she had ease, and voided much Gravel continually upon making Water; but as soon as the Stone was removed, the Gravel stopt, and the pains returned; and that she might be sure this was the effect of the Stone, she oftentimes laid it by for experiment sake, and the stoppage and pains in some few Hours would return upon the taking it off; and again, upon

the putting it on, she would have as sensible ease, and freedom of passage as before.

XXIII. *Trallianus*, Lib. 3. Cap. 39. saith, The Herb *Peony* (in Powder) drunk with honied Wine, is an excellent thing against obstruction of Urine, caused by a Stone so hard as not to be broken: But the Tincture drawn from the Herb, with our *Spiritus Universalis*, as above directed, and then with Spirit of Wine, being drunk with the said honied Wine, is much more effectual: After the same manner you may make a Tincture of *Golden-Rod*, which will be no less effectual; for that the Crude Herb had been proved in this case, in innumerable Persons, (as *Carolus Piso* saith) with happy success.

XXIV. *Zacutus Lusitanus*, *Praxis Lib. 2. Observ. 58.* saith, A Man sixty Years old of a cold Constitution, was cured of the Stone by Purgations, made of *Turpentine* which he took divers ways, and a daily use of a  
De-

*Decoction of Lignum Nephriticum*; by which he voided red Gravel, and a Stone, and was well for two Years together. His Disease afterwards coming upon him again, Clysters, Ointments, Fomentations, Plaisters, Phlebotomy, Baths, were all used in vain, his Urine being retained eighteen Days, he began to be afflicted with the Falling-Sickness by Fits, and the Sick was given over as desperate; at length he took Oyl of sweet Almonds, with drops of Natural Balsam; (I suppose he means Balsam of Peru;) it made him void a clammy Humor by Stool, and small Gravel by Urine; and continuing the use of the said Remedy, he voided with Bloody Urine, a Stone of the bigness of a Date-stone, of a purple colour, long, round, rough, and very hard, and now making Water very freely, he took a greater quantity of the Oyl of sweet Almonds, viz. to three Ounces, and the Balsam to the quantity of half an Ounce, and in the space of ten days he voided sixty five Stones, hard, and of

the bigness and shape of Vetches. And with this Remedy alone he was preserved for the future; for he used every Morning to take half an Ounce of the Oyl, with six drops of the said Balsam, by which he voided gravelly Urine, and lived many Years: By this Balsam, Avenzoar saith he cured a Scrivener, who was at Death's door with the Stone: If you cannot get the true Balsam, Zacutus advises to use instead thereof Stacte, which is the precious droppings of Myrrh, and comes out of the East-Indies, also from Peru; which, saith he, works rare effects. In the same Observation he saith, That he had many times driven out great Stones that were firmly fixed in the cavities of the Kidnies, by the Water distilled out of Green Tobacco, which he gave the Patient to drink.

XXV. Platerus, in Lib. 2. of his Observations, tells us, He cured one of the Stone with this Julep: Take Pelitory-water one Ounce, Fennel-water, Bean-flower-water, Julep



lep of *Roses*, ana half an Ounce; mix them; giving the Patient to drink after a decoction of *Pease*, *Bean-shales*, *Parsly Roots*, and *Restharrow-Roots*. Another he cured by giving 1. *A Clyster*. 2. *A Narcotick*. 3. *Pellitory and Turpentine-water*, ana half an Ounce, by which the Stone got into the Bladder, and then into the Yard, and there stopt; he sate in a Bath, and a little after pissed it forth: And by the taking of this following Powder, twice a Week, a Spoonful at a time, a Patient of his voided many Stones, and the continued use of it prevented the pain. Take *Liquorice in Powder* half an Ounce, dried *Peach-kernels* one Ounce, *Anise and Fennel-seeds*, ana two Ounces, *Winter-Cherries* one Dram, *Gromwel-seeds* half a Dram, *Crabs-Eyes* two Drams, *Sugar-Candy* one Ounce and a half; make a fine Powder: He drank after it a decoction of *Pease*, *Parsley*, and *Bean-shales*, with *Butter*, and a little *Salt*. And in *Lib. 3.* of his said *Observations*, he commends this: Take *Turpen-*

*tine* two Ounces, *Honey* one Ounce, *Tolk of one Egg*; grind them in a Mortar together, 'till they are white; then add *White Wine*, *Pellitory-water*, *Bean-flower-water*, ana one Ounce and a half, *Syrup of Limons*, or *Juice of Citrons* one Ounce; mix them: Dose one Ounce and a half. The Sick took also these Pills: Take *Cyprus Turpentine* half an Ounce, *Sugar-candy* two Drams; with *Syrup of Limons* make Pills: Dose one Dram at a time, drinking after, a decoction of red *Pease*; but while his pain was great he gave him an *Opiate*, and sometimes a cleansing *Clyster of Whey*, *Yolks of Eggs*, *Turpentine* and *Honey*. *Platerius* gave this to a Patient thrice, which had his Urine stopt: Take *Turpentine* five Drams, *Yolks of Eggs* two Ounces, *Honey* one Ounce, *Wine* four Ounces: By the use whereof he avoided so many Rages that he wrote to him, That a torn Shirt came out of his Bladder: Thus was he cured, and lived many Years after sound: and with the same kind of Potion he cured a French Minister, who voided

the Stone with the first Dose.

XXVI. I cured a Man after he had been twelve Years troubled with the Stone and Gravel, with this mixture: Take Venice or Strasburgh Turpentine four Ounces; Oyl of sweet Almonds six Ounces, Honey two Drams; melt and mix them well together; it opened the Passages, made him presently piss free, and brought away a great quantity of Sand and small Stones: He took it Morning and Evening, half an Ounce, or better at a time, for three Months, drinking after it *Arsmart-water*, and was perfectly cured, so that for many Years after he had not the least Pain or Symptom. Another I cured with this: Take Strasburgh Turpentine eight Ounces, Yolks of four Eggs; grind them together in a Mortar, 'till they are white; then add Oyl of sweet Almonds four Ounces; and mix them well by grinding: Dose, an Ounce Morning and Evening, drinking a Glas of Mead after. This he con-

tinued for eight or ten Weeks, it continually brought away Sand and large Gravel, and he was perfectly cured. *Salmon.*

XXVII. *Bartholinus* tells us, That he found no ease by any Diuretick, except Bean-shale-water, which brought away Gravel; so that, saith he, more may be attributed to it, in bringing away the Stone, than to *Millepedes*: And, saith he, Egg-shells are given with singular success, (after the Chickens are Hatched) either to break, or expel the Stone, this *Lithonriptick* being reckoned among Secrets of this kind. For this purpose *Ludovicus Mercatus* commends the Flower and Seed of *Star-Thistle*, as a thing highly in request, for purging and cleansing the Reins and Bladder; daily experience (saith he) still confirming it; giving two Ounces of the distilled Water in the Morning Fasting; but an *Essence of the whole Plant* (as we have taught in Chap. 5. Sect. 35, and 37, a-foregoing) is much better.



XXVIII. *Augenius, in his Medicinal Epistles, Lib. 12. Ep. 1, and 2, saith, He has cured near six hundred of the Stone by this following Syrup, giving three Ounces at a time, with six Ounces of the decoction of Eringo, for fifteen days together, five hours before Dinner, Universals being premised. Take Saxifrage, Knee-holly, Eringo, Lovage, Restharrow, Anise, Fennel, Parsly, Grass, ana half an Ounce, Horse-Radish Roots two Ounces, Leaves of Betony, Burnet, Marsh-Mallows, Nettles, Penny-royal, Rocket, Calamint, Knot-grass, Pellitory of the Wall, ana M. qu. Winter-Cherries twenty, Sebestens fifteen, Seeds of Basil, Burdock, Parsly, Sefeli, Millet, ana three Ounces, Bark of the Bay-Tree Root, Liquorice, ana three Drams, Water five Quarts; boyl 'till three Quarts only remain; strain, and with Honey two Pound, Sugar four Pound; make a Syrup, and aromatize it with Cinnamon one Ounce, Nutmegs half an Ounce. Probably it may do good, there is no Argu-*

ment against Experience yet it looks like a hotch potch of all together.

XXIX. *Crato, in Consilia saith, That he prefers Eringo Roots candied, or steeped in White-wine; and Syrup of the Juice of Speedwel before all; though (saith he) I am not Ignorant that the Root of Brier and Restharrow do much good when the Stone is manifest. And for the pain in the Kidneys caused by the Stone, there is nothing (saith he) better than a Decoction of Speedwel, the Inspissate Juice thereof. But an Essence of the Plant crude, as we have directed in Chap. 5. Sect. 35 and much transcends them both.*

XXX. *Fresh Oyl of Hartsnuts by expression, given three Ounces at a time every day, for some time, is commended as an excellent thing; and a certain Physician attests, That by the daily use thereof he has cured several Stones voided. The same probably may be done with expressed Oyl of sweet Almonds, as also with*

the expressed Oyl of *Vall-nuts*,  
 at more with the expressed  
 Oyl of Orange, Limon, or Ci-  
 mon Kernels. Outwardly al-  
 to anoint with this fol-  
 wing Oyl, it is of good  
 use: Take Oyl of *Scorpions*  
 or Ounces, Oyl of bitter Al-  
 monds one Ounce, Palm Oyl  
 Drams, Oyl of *Juniper-*  
*berries* half an Ounce; mix  
 them, and anoint the region  
 the Loyns therewith,  
 morning and Evening.

XXXI. With this follow-  
 ing Remedy I have done al-  
 most Miracles in expelling  
 Sand, Gravel and Stones,  
 out of both Reins and Blad-  
 der: Take *Balsamum Co-*  
*mbæ* (or as we call it *Capi-*  
*four* Ounces, Yolks of Eggs  
 four, Oyl of sweet Almonds,  
 Honey, ana three Ounces, Oyl  
 of *Juniper berries* one Dram:  
 bind all together in a  
 glass Mortar, 'till they are  
 perfectly mixed, and keep the  
 mixture for use. Dose, from six  
 Drams to an Ounce, every  
 night going to Bed, drink-  
 ing after it three Ounces of  
 Essence of Speedwel, in a  
 glass of Rhenish-wine and Su-  
 per. Salmon.

XXXII. *Beverovicus de*  
*Calculo*, Cap. 12. saith, That  
 when the ways are loosned  
 (I suppose he means with  
 Oily and Mucilaginous  
 things,) nothing is more  
 effectual to remove the  
 Stone, than one Dram of *Sal*  
*Prunellæ*, to be given in  
 Rhenish-wine, warm, by  
 which Medicine alone (saith  
 he) I have often brought  
 away the Stone of the Blad-  
 der from Children. *Crabs-*  
*Eyes* are of tenuious Parts and  
 Diuretick; they break the  
 Stone, and force it away by  
 Urine, especially the Liquor  
 of them, which prepared  
 after this manner is best:  
 Take *Crabs-Eyes* finely pou-  
 dred two Ounces, *Acetum Te-*  
*rebinthinatum* four Ounces;  
 stop, and digest for a Night in  
 hot Ashes; the next Day decant  
 what is clear, and pour on as  
 much more, repeating this  
 work so often 'till all the Pou-  
 der is dissolved: These Liquors  
 filterate, and evaporate to  
 dryness, and the Salt will re-  
 main at bottom, which dissolve  
 in a Cellar into Liquor, per  
 deliquium. Dose gut. ten  
 or twelve, in Horse Radish  
 K 3 Water



Water, or some such like. This Liquor is much more efficacious than the Crabs-Eyes in substance.

XXXIII. *Quercetan* his *Nephritick-water* is of great account; and it is thus made: Take *Juice of Horse-Radish*, of *Lemons*, ana one Pound and a half, *Waters of Betony*, *Saxifrage*, *Wild Tansey*, *Ver-vain*, ana one Pound, *Hydromel*, *Malmsey*, ana two Pound, *Juniper-berries* three Ounces, *Seeds of Millet*, great *Burdock*, *Nettles*, *Onions*, *Anise*, *Fennel*, ana one Ounce and a half; of the four greater cold *Seeds*, *Marsh-mallows*, ana six Drains, burnt *Egg-shells*, *Cinnamon*, ana three Drains, *Cloves* two Drains; digest all four or five days in a gentle *Balneo*; then strain out, and distill in *Ashes*. He says this Water does wonders in the Stone, and against suppression of Urine: Dose from two Drains to an Ounce. He adds a Dram of two sorts of *Lithontriptick* Species to the Composition; but the smallness of the proportion to the former large

quantity, signifies but little. I am of Opinion the *Juice of Limons* alone depurated without that specious preparation, or given in *Malmsey-wine*, as *Guarinonius* advises, may be as good; it is found by experience effectually to purge and cleanse the Reins, and to give help to many, and that without any harm to the Stomach, especially if sheathed with Honey or Sugar.

XXXIV. *Brannerius* *Calculo* commends the following Syrup as an excellent Remedy, leaving calculous Matter behind the Kidnies, if after Purging, two Spoonfuls of it taken at a time in the Morning Fasting: Take *Juice of Speedwell* one Pound, *Juice of Ground Ivy* six Ounces, *Purslane* three Ounces; and make a Syrup with Honey one Pound and a half. Both *Helmont* and *Faber* commend the Liquor of *Birch-Tree*, which we call *Birch-wine*, as a Remedy that does not only expel the Stone and Gravel,

also prevents the Bleeding thereof.

XXXV. *Riverius* saith, The *Ashes* of Egg-shells given from half a Dram to one Dram in White-wine, powerfully expels the Stone lodged in the passages of the Urine: So also, the *Salt of Bean-Cods and Stalks*, of which half a Dram in White-wine operates after a wonderful manner: Also *Tartar Vitriolate* given in the same Dose. *Spirit of Salt* is also praised, some drops of it being taken in the Morning Fasting in Broth, or some other Liquor, as Wine, Decoction of *Eringo*, &c. He commends this Potion not a little: Take *Strawberry and Saxifrage-waters*, ana two Ounces, *White-wine* six Ounces, *Oyl of sweet Almonds* two Ounces, *Spirit of Vitriol* one Dram; mix for three Doses, to be given six Hours one after another. Take *Sal Prunellæ*, *Crystals of Tartar*, *Powder of Ivy-berries*, and *Leaves of Cresses*, ana partes equales, with some proper Syrup make Pills, of which take one Dram, every Morning Fasting.

XXXVI. *Ætius*, *Sextus Platonicus*, and *Guarimonius*, do all of them commend a *Hare baked in an Oven*, 'till it is dry, then powdered; (but *Peterius* saith the *Ashes* of a *Hare*) given from one to two Drams in Wine, is profitable to expel the Stone, some say to dissolve it; as also to prevent its breeding for the future; made into Pills with Turpentine, it is indeed of good use. The Powder of *Deers-blood* given to one Dram, is commended to expel the Stone, as *Hoferus* affirms. *Motherwort*, and the *Roots of Vervain* in Powder, or the Essence of those Plants prepared as we have taught in Chap. 5. Sect. 35, and 37. and drank with White-wine, or Mead, a little warmed, are incredible Remedies in removing all things that hinder the passage of the Urine, as *Hofman* and *Marquardus* say.

XXXVII. For Medicines given Clyster-wise, *Fontanus* commends the Decoction of *Millet*, given to half a Pint; but, without doubt,



it may be much more effectual if *half an Ounce of Turpentine* be added to it, being first ground with the Yolk of an Egg, to open its body.

XXXVIII. *Zecchius* in his Consultations commends, yea, says nothing is better to bring away the Stone in the Kidnies than warm Water, or Veal, or Mutton, or Chicken-broth; five or six Ounces being drunk pretty warm Morning and Evening before Eating. And the great heat of the Reins will be taken away (which is the efficient cause of the pains of the Stone returning) if boyled Water, to the quantity of seven or eight Ounces, be drank before Meals twice a day, for nothing renders the Kidnies so free from Recrements, and so temperate: and their fiery heat is at length extinguished with the warm Water, so that they can never after breed the Stone: *If to what our Author here says, you add to each Draught half a Dram of Salt of Tartar, or pure Nitre, it will, in my Opinion, be much*

*more effectual, because those Salts do in some measure direct the Water to the parts afflicted: If also it be sweetned with Honey, the Medicament will be still the better, for that it will less disaffect the Stomach, which in some People it will be apt to do. Salmon.*

XXXIX. *Saxonia* in prescribing some familiar Purge for such as are troubled with the Stone, mightily discommends the use of *Cassia*, whether for Prevention or Revulsion: *Petrus Pigray, Lib. 7. Cap. 4.* says, That *Cassia* agrees very ill with those that are troubled with the Stone: Others say that *Cassia* has increased the Disease, and that the heat of Urine always followed the taking of it. *Fabritius Hildanus* tells us, That two Ounces of *Cassia* being given one in a continual Fever, it raised such a Flux of Urine, that for three days together he made his Urine so hot every time, that he thought a red hot Wire had been drawn through his Yard.

XL: To all this we answer, 1: That very famous Physicians, no ways inferior to the former, have constantly used *Cassia* with very good success: *Platerus* scarcely gave any thing in the Stone without it, and often gave it mixt with *Manna*: And the learned *Deckers*, in his Annotations upon *Barbet*, gave it to a Man of sixty years of Age with good success: I have oftentimes given it both alone, and mixt it with Turpentine, with a singular Advantage, never with the ill Effects above-named. 2. If we enquire into the Nature of the Medicine, we find it to be cooling, and without any sharpness of Parts, so that I can never think that any Medicine can give that which its self has not. 3. We ought to consider the Nature of those Bodies on whom *Cassia* had so ill an Effect (as they say) in the Stone; and then probably we may perceive that those supposed Effects, rather arose from the prevalency of the morbidick Matter, than

the Medicine, and that had any other Medicament been given at that time, adapted to the Distemper with the highest scrutiny, and Ingenuity of the most learned in our Profession, 'tis possible the same Effects might have ensued; so that in Prudence we ought to ascribe the afore-enumerated Disadvantages to the Habit of the Body, and prevalency of some acid Humor abounding at that time, rather than to the *Cassia*, or the innocent use of any Medicine whatsoever. *Salmon*.

XLI. *Crato* prefers the simple Decoction of *Speedwel* with Sugar, before all the more famous and great Medicines inwardly given for the Stone: The use (saith he) of a Clyster made only of a Decoction of *Speedwel* with Sugar, will do more good than any Medicine taken by the mouth; you may put into the Decoction some fat of a Loin of Mutton or Veal, of a Rabbet or Capon, that so it may be more smooth and slippery, or for want of these you may



may take some fresh Butter. The Sick often find more relief in the Cholick or Stone, from a simple Clyster of Milk and Sugar, boiled either with Speedwel or Cammomil-flowers, than from Clysters more richly and largely compounded of hot Things, because they by discussing Pain, encrease Wind, whereby the Pain is augmented, which is only to be appeased with Anodines.

XLII. The *Decoction of Pease made with Daucus Seed, Parsley-Seed, or sweet Fennel-Seed*, is a Medicine not to be despised, and many, by taking it alone, have had a perfect Cure: But as Diureticks in the Cure of this Disease are necessary to get the Gravel and Stone out of the Reins: So for prevention; and in time of Health, we must abstain from the too much use of them, lest while they provoke Urine, by a constant use of them, they make open the ways and passages to the Kidneys, whereby all the crude Humors, and Re-

crements of the Blood may tend thither, and make Matter to breed the Gravel and Stone: This is the fear of some Artists, though causlessly enough where neither the Meat nor Drink received, tends by resolution to such a generation, nor a petrifactive Spirit lodges in the Parts. However, Diureticks, for that they quickly run to the Reins, and carry along with them the Food crude and unconcocted, thereby loading the Parts already afflicted, though they are not the Cause of the Matter of the Stone, yet they are to be given with the more caution, lest by their violence, heaping up Matter, they the more streighten those Parts which are already too much streightned by the Body of the petrifactive Matter there lodged already. And therefore it is Prudence to give them a long time after Meat, or upon an empty Stomach; and if it may be done, after the Body is purged or cleansed.

XLIII. *Paracelsus* commends Spirit of Salt, and Spirit of Juniper; as also Spirit and Tincture of Nitre, Salt, and Antimony. *Willis* commends several Diureticks whose Basis is a volatile Salt; and several likewise whose Basis is an alkaliate Salt; some also whose Basis is an acid Salt. *Sylvius* says the Stone must either be dissolved, or expelled undissolved. For dissolving, he proposes *Spirit of Nitre*, giving ten or twelve Drops of it in Decoction of Grass-Root. All Stones (says he) that I have yet found, are dissolved in *acid Spirit of Nitre*, whence I conceive, that none can conclude that the coagulation of Stones can proceed from an acid, but, on the contrary, from something opposite to it. The virtue of generating Stones (says he) lies in austere Things, upon which account they give Glutinosity and toughness to Fluids; to which if (fixt) earthy and volatile saline Parts be joined, something not unlike the Stone (he should have said

by help of a petrifactive Gas or Spirit) is generated. Now this coagulated Austere, is infringed by the sharp Acid of the *Spirit of Nitre*. And therefore when the Rudiments and beginnings of a Stone are laying, we must, besides volatile oily Salts, use Things that dissolve the Stone, amongst which, we deservedly ascribe the first place to *Spirit of Nitre*, seeing in it Stones are so easily and so manifestly dissolved; and it may be given in Beer, Ale, Wine-Broth, &c. to make them a little sharp, and so to be used for some considerable time.

XLIV. To this of *Sylvius*, the learned *Deckers* makes something of answer: The *Spirit of Nitre* (saith he) being put upon the Stone powdered, and set upon a little Fire dissolves it: First it turns it into a tough, and then into a watery Matter; but the Mischief is, the Consequence in outward and inward means is not the same; or at least the *Spirit of Nitre* does not answer

Ex-



Expectation. And *Fr. Hofman* says, you should rather give Things which consist of an absterfivè Virtue, from a volatile Alcalie and Acid, that by their gentle sharpness, do incide and cleanse the filth of the urinary Passages, as also by their sweet fragrancy affecting of the Reins, do hinder the fæculency of the Ferment, and so prevent all occasion of the Stone.

XLV. *Diureticks* are of two kinds; the one Aperitive, the other Incisive: Aperitive draw the Matter to the Kidnies; and therefore if these be affected, are very suspicious, because we draw the Matter to the part affected: But Incisives carry not the Matter to the Kidnies, but only by Inciding, Subtilize; and so the Matter being made subtil, passes the Reins. Hence it is (and I ever use it with success) that if in the beginning I give Spirit of Vitriol to break the Stone, or cut the gross Humor, I quickly see a happy Issue. And the Spirit of Vitriol, though it

be Diuretick, yet it only incides; upon which Subtilization, while the Matter passes out, the Urine appears more copious, and is truly a Diuretick by accident; not that it carries ought to the Reins, but because the Matter, when it has no hindrance, finds an easie passage. And that is attempted in vain, after the third or fourth day, which may be done the first; without which, the Pain is prolonged three or four Days, to the great damage of the Patient; for then we must stay for universal Evacuation, which in this case is not necessary in the beginning, but may very well be done, when the Pain is over. *Panarolus, Pent. Cap. 3: Obs. 41.*

XLVI. *Riverius* advises, That in the use of Medicines that break and expel the Stone, they ought not to be used once or twice only, but oftner, 'till the obstructed Passages be opened. And while they are given, the Reins and Bladder ought to be helped with Baths, Fomentations, Unctions &c. that

that they may operate the better. Liquors also that are of thin Parts, such as White and Rhenish-Wines must be given now and then, with internal Emollients, and Laxatives, and Things slippery, to make the Passages easie and open, and qualifie the Acrimony of other Medicines.

XLVII. To a nephritick Person vomiting Blood, *Maebius* durst not prescribe Things to force the Stone, lest when the Vessels are unstopt, they should open wider, and by farther vomiting of Blood, Life should be endangered: He gave therefore calcined Hartshorn, for several days, in fresh Broth, and fomented the Part with Camomil-flowers, &c. so his vomiting ceased, and the Stone fell into the Bladder, and after stuck in the neck of his Bladder. Then he gave his Anodyn-salt in Decoction of Mallows, fomented his Privities with mucilaginous Things, and anointed the Part with Oil of white Line-Tree; within six hours he voided a Stone as big as

a Bean, and was restored to perfect Health.

XLVIII. *Spirit of Turpentine* is a good Thing against the Stone; but before it be used, Lenitive Purgers should precede, at least, before it be continually and daily used. It is a great Medicine, and has a dispersing Power, penetrating deep, purifying the Bowels, and healing them, dissolving coagulated or hardned Tartar, and expelling it by Urine: Yet in the use of Turpentine it self in substance, purging before-hand is not needful, because it has in it self a cathartick Virtue, especially if mixt with Rheubarb in Pouder, as *Crato*, in *Scholtzius Conf.* 152. advises. It helps by its temperate heat, whereby it befriends the Parts destin'd to Concoction; for which Reason it is good for those that are troubled with the Stone. You may see in *Amatus Lusitanus*, *Gent.* 1. *Obser.* 63. the History of a Monk, who every Morning, for several Months, swallowed a piece of *Turpentine* as big



big as a Nut, and so was cured both of Stone and Gout, when all other Medicines would do no good.

XLIX. When the Stone is voided, though all danger is over, yet you ought for two or three days following to use Abstersives and Cleaners, and Healers, that the Reins may be perfectly cleansed and healed; for which purpose, nothing can be better than a *Bolus* of Turpentine, made after this manner: *Take Turpentine one Dram and half; Rheubarb, Nutmegs, Liquorice, all in Powder, ana half a Dram; mix and make a Bolus*: After which, an Emulsion of sweet Almonds in Barley-water or Broth, or Decoction of Pease, may be profitably drank.

L. How great a Medicine *Turpentine* is, is not easie to be declared, it being a volatile Alcaly, mixt with a small quantity of a volatile Acid, but the Alcaly very much over-powering. It purifies and sweetens the whole mass of Blood and

Humors, after a most wonderful and admirable manner, and after such a way as 'tis possible no other Medicine (except of the Family of Turpentine, as all natural Balsams are) upon Earth can do besides: For it momentarily enters into the whole Mass of Blood, purifies it, sweetens it, and dissolves all its Coagulums, entering into its Substance with its whole and entire Body; where, by its resolute Power, it does that which neither Spirit of Wine can do by its subtilty, nor Spirit of Nitre, Vitriol, or Sulphur can do by their Acidity, nor other volatile Salts can do by their penetrability; being indeed and intruth, one of the most absolute *Antisorbuticks*, *Antiphthoricks*, *Antispasmodicks*, *Antiarthriticks*, *Antepilepticks*, and *Antinephriticks*, yet to this day discovered to the World.

LI. So that if a Physician knows rightly how to prepare and use that alone Medicine, he knows a Thing which will do more than a whole

whole Apothecary's shop beside it: It is a Medicament which is a natural piece of Chymistry, being only a dissolution of sand, rocks, or gravelly Bodies, by the mighty Power of the plastick Spirit of the Plant, (which destroys the antecedent petrifactive Spirit of the Matter of which it was made, *viz.* Sand, Gravel, Stones, Rocks, &c.) and by a living Alembick, to wit, the Body of the Tree, and all its Limbs, is digested, raised, exalted, and subtilized, purified and made volatile; and lastly, impregnated with a mighty Spirit, in direct antipathy and opposition, and vastly superior to the petrifactive Spirit, as being not only able to do, but also undo that, which the said petrifactive Power can never do, or accomplish again.

LII. Nature has done so much already, towards the perfection of this Medicine, that little remains to be done by Art; yet something it wants, to be fitted effectually for so universal an use,

as it is design'd for; and without which, it will not perfectly answer the desired End; of which we may in some other place discourse more at large: This we could not (even for Piety sake) avoid the speaking of here, considering that some thousands of times (in about twenty six, or twenty seven years Practise) we have made use of it with admirable success.

LIII. If in the Stone in the Reins, the Sick pisses much Blood, and often, the case is hazardous, because two opposite Intentions occur; and it is a difficult thing to find a Remedy in Art, to perform opposite Intentions or Operations, *viz.* to open and stop, dissolve and bind, break and consolidate, at one and the same time: In this case, you must set aside all other Remedies, and have recourse to vitriolick Bathwaters, or Waters running from Iron Mines, for that their Virtue is most excellent, there being no safer or better Remedy to be thought of; for such Waters expel



expel violently and efficaciously, and are therefore *Lithontriptick*; and yet (as being impregnated with *Vitriol*) they eminently stanch Blood, strengthen all the *Viscera*, and cool the Liver, Spleen, and Reins.

LIV. But because every one has not the liberty or conveniency of going to the Wells at *Tunbridge*, or other Springs coming off of Iron or vitriolick Mines, we shall here shew a Way of making those Waters artificially, to perform the same Intention, which is thus done: 1. Take fair Spring-water six Quarts; Salt, *Vitriol*, or Crystals of *Mars* one Dram; mix, dissolve and filter through brown Paper, so have you a Water in Virtue and Effects, like that which runs off from the natural Iron-Mines. 2. Or thus: Take Spring-water a Gallon, *Sal Armoniack* one Dram; Scales of Iron one Ounce; mix, and digest for some days in a gentle Sand-heat, 'till the Water begins to colour; then filter and keep it for use. 3. Or thus: Take Spring-water a Gallon; Spirit of Wine four Ounces;

*Spirit of Vitriol* two Drams, or better; mix them for use. These artificial Waters may be taken from a Pint to two Quarts, or more; but by degrees, and a little warm, or made into Posset-drink, using moderate exercise, and fasting, 'till the Water is out of the Body: They purge by Urine, cleanse the Reins and Bladder, open Obstructions of the Urine, take away sharpness of the Humors, cure inward Ulcers, strengthen the Stomach, Liver, Spleen, Mesentery and Womb, are prevalent against the Dropsie, Cachexy, Green-sickness, and Scurvy, and cure the pissing of Blood.

LV: Experience has for a long time taught us, that strong Diureticks must be used with much caution, for that they many times encrease the Pain, force the Stone into narrow Passages, excoriate the urinary Vessels, and many times cause pissing of Blood, which cause often times Faintings, Swoonings, Convulsions, Epilepsies, and the like. in this

this case Lenient, or Emollient Clysters are of singular use; for by their discussive property, they melt or dissolve the Humors, clear the urinary Passages, making way for Urine and Gravel. A certain Physician had experience of this in his own Person, who being in extrem Torment, had ease by taking three Emollient Clysters in one day, the Gravel being loosned, and the thick viscous Matter joyned with it, being brought away with the Urine for several days together, that thence-forth he never fell again into any such pain.

LVI. Emollient Clysters may be made of Mallows, Althæa-Roots, Millet, and the like; but Fænugreek-seed is inferiour to none of them. If also with the Clyster *Turpentine half an Ounce, opened with the Yolk of an Egg, be added*, it will be so much the prevalent and efficacious. *Fontanus* accounted the Millet seed given to one Pound, or less, is an excellent thing, and kept it as a secret. *Dolæus* gives a Milk-

Clyster, or one of Milk and Turpentine, with the Yolk of an Egg; but he advises against Salt being put in, because it is apt to make them stay long.

LVII. *Dolæus* (out of *Wedelius*) prescribes this following Opiate: Take *Sperma Cæti*, Crabs Eyes, ana one Dram, Cinnabar of Antimony one Scruple, Volatile Salt of Amber four Grains, Laudanum Opiatum half a Grain, (but I think one Grain, or two, to be better) Troches of Alkakenki, with Opium half a Scruple; mix, and make a Powder for four Doses. In the Fit (saith he) when the pain is violent, an Emulsion, or some Opiate will be good.

LVIII. Out of the Fit (saith the same excellent Man) we must endeavour to extirpate the Coagulator, and withal, we must always have regard to the Stomach, therefore Stomack Medicines will be good: some say there is nothing better, either for the cure or prevention of the Stone than this following Antinephritic;

L

tick;



tick: Take *Seeds of Anise, Parsly, Dill, Leaves of Saxifrage,* ana half an Ounce, *Juice of a Pike, Crabs-Eyes, Seeds of Hipps, or wild Briar,* ana one Ounce; mix, and make a Powder. Dose one Dram at a time. The following Pills are also of good use: Take *Venice Turpentine dried a little at the Fire two Drams, Spanish Juice of Liquorice, Powder of the same,* ana half a Dram; mix, and make Pills as big as Pease, which roul in Powder of Millepedes. Dose one Dram and a half at a time Morning and Evening.

LIX. Some Physicians commend a Vomit, for prevention to expel the tartarous Matter before it be derived either to the Reins or Bladder; some give it in the Fit, because Nature seems to shew the way by their reaching to Vomit. This I found true by Experience, in a certain Lady, a Patient of mine, who had lain Bedrid fifteen or sixteen Weeks of this Disease; and though many things were administered, nothing did good 'till

I gave her a Vomit, which was *Salt of Vitriol* one Dram, which gave her six Vomits; and this I repeated for five days together, it made a great revulsion, and had so wonderful an effect, that in fourteen or twenty Days she was restored to her perfect Health; and though through the extremity of the pain she had Convulsion Fits, and many returns of them in a day; (so that she was given over for dead,) yet after the first Emetick Dose those Fits ceased, and her Pains wonderfully diminished; the force of the Emetick being over, I then administered *Antinephriticks* and *Stomaticks*, such as *Powers of Juniper, Salt of Amber, Ens Veneris,* my *Tinctura Stomachica,* Syrup of Limons, with some other things of like nature. And without doubt Vomits conduce much to the Cure, if there be a real Stone, or other obstructing Matter, for by straining much, it helps the expulsion of the Stone or Gravel, as sometimes it does to the delivery of a Woman in Travel, by the

vio-

violent commotion of the whole Body, and compression of the Muscles of the Belly. This method I have often taken with success, and sometimes I have exhibited (especially if the Sick was strong) *Vinum Benedictum*, or my *Catharticum Argenteum*, with good success; but I chose to give *Emeticks* to such as were apt and easie to Vomit, and not otherwise. *Salmon.*

LX. *Barbet* saith he has done more by Alteratives, and Narcotick Medicines, than by any others; Clysters he also saith are very proper. And because in his *Praxis, Lib. 3. Cap. 8. Sect. 3* he has given us an ample Catalogue of *Antinephriticks*, I care not greatly if I transfer them hither. *Roots of* Rest-harrow, Eringo, Grals, Liquorice, Orrice, Parsly, (Smallage,) Drop-wort, Marsh-mallows, (Onions, Garlick, Leeks.) *Leaves of* Mallows, Maiden-hair, Germanander, (Arsmart, Pellitory, Camomil,) Ground Ivy, Lovage, Cresses, Saxifrage, Savin, Golden-Rod, Schæ-

nanth, Garlick, Cloves-*Flowers of* Elder, Hops. *Seeds of* Poppy, Gromwel, the four great cold Seeds, Anise, Fennel, Carrots, (*Daucus*) Carraways, Barley, broad Cummin. *Fruits, as* Winter-Cherries, Straw-berries, Figgs, (Juniper-berries, Bay-berries, Ivy-berries.) *Woods,* as Hasle-wood, Nephritick-wood, Guaiacum, Sassafras, Cassia Ligneæ, Cinnamon, Pine-chips. *Balsams,* as Turpentine, (*viz.* the Lari-*cea,* Venice, Cypress and Chio, Balsams of *Gilead,* Peru, Tolu, and Chili, *Capivi;*) Balsam of Sulphur, simple and compound, with Oyl of Anniseeds, or Juniper-berries, Whey, Tooth of a Boar, Earth-worms, Tartar, and all its compounded Medicines. *Salts,* as of Tartar, Bean-stalks, Broom, Pot-ashes, Ash of Egg-shells, of Amber, Nitre, Sal-armoniack. Baths. Crabs-Eyes. *Waters* distilled out of the above-said Herbs and Roots, (Mineral Waters from Iron Mines, Mineral Waters artificially made.) *Spirits of* Wine, of Salt, of Sulphur, Vitriol, (Nitre,) L 2 and



and of Tartar, both Acid, and sweetned with Spirit of Wine, and of Ammoniacum. *Nephritick Tincture of Mynsicht.* Syrups of Althæa, of white and wild Poppies, Diacodium, Bizantinus. *Diaretick Oxymel of Quercetan.* Oils of sweet Almonds, Anniseeds, Amber, and Turpentine, (of Carraways, Dill, Fennel Juniper-berries.) *Nephritick Antidote of Quercetan.* *Montagnana's Electuary.* Jaw-bone of a Pike. Oyſter-shells calcined. To which we add also, our *Guttæ Viæ, Tinctura Martis, Spiritus Universalis, Antiscorbuticus, Anticolicus, Anodynus, Aperiens, Cosmeticus, Potestates Baccarum Juniperi, Carvi, Crinum Humanorum, Lithontriptica, Pulegii, Rosmarini, Succini, Terebinthina, Anisi Virtutum, Elixir de Sulphure, Proprietatis cura Acido, Opium, Circulatum minus. Syrupus Chalybeatus, Diasulphurus, Nephriticus. Sal Mirabile, Vitriolatum. Antidotus nostra, Theriaca Londinensis nost. Laudanum Volatile nostrum. Pilulæ Lunares, Mirabiles nostræ, Nephritica. Lau*

*danum Volatile cum Aloe.* Manna, Honey, Mead and Metheglin, Rhenish-wine. All these latter Compounds you may see in our *Phylaxa Medicinæ, Lib. 1. and 2. Salmon.*

**LXI.** In a hot Cause and Constitution, *Barbet* gives this: Take Roots of *Althæa* one Ounce, *Liquorice* two Drams, *Mallow-Leaves*, M. ij. *Melon-seeds* half an Ounce; boyl them in Barley-water; in a Quart of the Colature dissolve Syrup of *Corn Poppies* two Ounces, raw *Crabs-Eyes* bruised one Dram; mix them: Dose two Ounces three or four times a Day Or thus: Take *Rose-water*, *Strawberry* and *Purslane-water*, ana one Ounce, *Prophylactick-water*, *Cinnamon water*, ana half an Ounce, raw *Crabs-Eyes* bruised one Scruple, *Laudanum Opium* two Grains, *Fernelius* his Syrupus de *Althæa* one Ounce; mix them, and let it be given by Spoonfuls.

**LXII.** In a cold Cause and Constitution, Take Roots of *Rest harrow*, white *Saxifrage*, ana one Ounce; *Liquorice*

*quorice half an Ounce, Goats blood six Drams, Crabs-Eyes bruised, Nutmegs, Cinnamon, ana one Ounce, Saffron three Drams, Cloves two Drams, Strasburgh Turpentine one Pound, Spirit of Malmsey-wine five Pound: the Ingredients being cut and bruised, digest fourteen days, then distil in B. M. Dose one Ounce Fasting, and twice or thrice a day besides. Barbet also saith, That Cochinele, being taken in fine Pouder in Rhenish-wine to one Scruple, is a pleasant and sweet Medicine, and of great efficacy.*

**LXIII.** Deckers advises the following Pouder: Take Mustard-seed, Tartar Vitriolate, ana one Dram and a half, Crabs-Eyes, Salt of Bean-stalks, of Broom, of Rest-harrow, of Pidgeons Dung, ana one Dram; mix, and make a Pouder. Dose from one Scruple to half a Dram in Parsly-water. The Tincture of the Nephritick Stone is also very good, but it is no where described; but Mæbius has this preparation; Take Pouder of the Nephritick Stone, put upon it rectified Spirit of Salt,

*digest, and there will be a green Tincture. Dose from six Drops to twelve or twenty, in Wine or proper Water. Seeds of Violets are very convenient, because they purge and expel the Stone, especially if they be used in an Emulsion, and is called by Schroder the Nephrocathartick Emulsion; it is much commended both by Crato and Hartman, and is a good thing against suppression of Urine.*

**LXIV.** Spiritus Acetosa Mineralis: Take Tartar Vitriolate one Ounce, Julep of Roses one Pound, Cinnamon-water four Ounces; mix them. Dose two Ounces; 'tis an excellent thing: Or, Take Tartar Vitriolate one Ounce, Radish-water one Pound, Juice of Limons two Ounces, Syrup of Corn-Poppies and de Altheæ, ana one Ounce, Crabs-Eyes two Drams; mix them. Dose two Ounces. Also, Spirit of Juniper-berries, affused upon Rob of Elder and Juniper, and digested, becomes of a pleasant red Colour, and in Taste like Malmsey-wine, and is truly a Medicine of great



efficacy. So also a *Nephritick-Liquor* made of *Nitre* and *Sal Gem*, calcin'd and dissolved per deliquium, is a *Nephritick* of singular use.

**LXV.** The *Urinary Laudanum* of *Michael*: Take *Spanish Juice* of *Liquorice* dissolved in *Winter-cherry-water* one Ounce and a half, *Camphire* one Dram, *Saffron* four Scruples, *Winter-cherries* half an Ounce, *Gum Tragacanth*, *Mastick*, ana one Dram and a half, *Laudanum Opiatum* two Drams; mix them. It is much commended for a peculiar Quality of provoking *Urine*, opening *Obstructions*, and expelling the same. *Michael* his *Nephritick Liquor*: Take *Lynx-stone*, *Jews-stone*, *Nephritick-stone*, *Sponge*, *Crystal*, *Crabs-Eyes*, ana q. v. dissolve them in rectified *Spirit of Salt*, filter the Solutions, and distil to dryness; so have you at bottom a coagulated *Nephritick Liquor*.

**LXVI.** *Rolfincius* his *Lithontriptick Powder*: Take *Crabs-Eyes* prepared, *Goats-blood* prepared, ana one Dram

and a half, *Jews-stone*, *Nephritick-stone*, ana one Dram, *Pikes-Eyes*, *Millet-seed*, ana two Scruples, *Crystals of Tartar* half a Dram, *Salt of Tartar* one Scruple; mix, and make a Powder. Dose, from half a Dram to one Dram, in any appropriate Water.

**LXVII.** *Forrestus* his Decoction, which some say exceeds all other things: Take *Red Tares* three Ounces, *Barley* bull'd two Drams, *Seeds of Marsh Mallows*, *Mallows*, ana three Drams; of the four greater cold *Seeds*, ana one Dram, fat *Figgs* nine, *Sebestens* seven, *Liquorice* scraped six Drams, fair Water one Pound and a half; boil 'till half be consumed, then strain for an *Apozem*. These Pills also are esteemed. Take Powder of *Millepedes*, *Crabs-Eyes*, *Jews-stone*, ana one Dram, *Turpentine* two Drams; mix, and make Pills. Dose from half a Dram to one Dram every Morning Fasting. *Deckers* his *Apozem* is yet better. Take *Spring-water* three Pound, red *Vetches*, bull'd *Barley*, ana two Drams, *Liquorice* bruised, *Juniper-berries*

berries bruised, ana one Ounce, Seeds of Daucus, Violets, white Poppies, Nettles, Mal-lows, ana half an Ounce, fat Figgs nine, Sebestens seven; boil to a Quart; strain, and dissolve therein Syrups of Corn Poppies, of the five opening Roots, of Diacnicu, ana one Ounce and a half, Spirit of Sal Armoniack one Dram; mix them. Dose six Ounces, twice or thrice a Day, dropping into it at taking, 2 or three Drops of the Juniperated Balsam of Sulphur.

LXVIII. The same Dec-  
kers commends this Mix-  
ture: Take Parsly-water  
two Ounces, Fennel, and Treacle-water, ana one Ounce, Spirit of Vinegar half an Ounce, Crabs-Eyes one Dram, Oyl of Juniper-berries six Drops, Spirit of Nitre one Scruple, Laudanum Opiatum two Grains, Syrup of the five Roots (or rather Syrup of Corn Poppies,) one Ounce; mix them. If the same be great, this Emulsion may be given. Take Hull'd Barley (boil'd 'till it cracks) two Ounces, sweet Almonds blancht, Violet-seeds ana half

an Ounce, white Poppy-seeds one Ounce; with a sufficient quantity of Barley-water make an Emulsion; to twenty four Ounces of which add Diacodium, Syrup of Corn Poppies, ana one Ounce; mix them. He also commends to all the Spirit of Sal Armoniack, given in Rhenish-wine, or some Diuretick Spirit or Water, as a Specifick Medicine, not only to prevent, but to cure the Stone, (if brittle, or easie to be broken.) Universals being given before-hand.

LXIX. *Funken, Medicus*  
Pars 2. Sect. 1. Cap. 18.  
prescribes this: Take Straw-  
berries fresh gathered a Gallon,  
Winter-cherries half a Pound,  
Horse-Radish Roots scraped  
two Pound, Daucus-seeds half  
a Pound, Juice of Birch, or  
Birch-wine twenty four Pound;  
mix, and distil in B. M. Dose  
frome one Ounce to three,  
with Syrup de Aithæa half  
an Ounce, sweet Spirit of  
Nitre ten or twelve Drops.  
Or thus: Take ripe Straw-  
berries four Pound, (Winter-  
cherries two Pound,) Malaga-  
wine two Pound, Juniper-  
L 4 water



water, Water of Parsly-roots, ana two Pound, Ground-Ivy, white Saxifrage-roots, ana one Ounce, Peach-kernels two Ounces; digest in a Vessel close stopp'd for a Month, then distil. Dose from a Spoonful to four in the Morning Fasting; it is said both to preserve from, and cure the Stone. Again; Take Crabs-Eyes, Sperma Cœti, ana half a Scruple, Volatile Salt of Amber six Grains; mix for a Dose, and to be often repeated. Or thus: Take Wild-Bryar-Seeds half an Ounce, Crabs Eyes, pure Nitre, ana one Ounce; mix them. Dose one Dram. Or thus: Take Crabs Eyes one Scruple, Volatile Salt of Amber six Grains, Laudanum Opiatum one Grain, or two; mix them for a Dose. Again; Take Malaga-Wine one Quart, Opium in powder, Salt of Tartar, ana two Ounces; mix, digest a Week, or longer, filter, and keep it for use. Dose one Spoonful. This has been used with good success. Take Cypress Turpentine one Ounce, Balsam of Peru one Dram, Powder of Florentine, Orrice-Roots, Crabs Eyes, ana

two Drams, Extract of Liquorice one Dram, Volatile Salt of Amber half a Dram; mix, and make Pills. Dose from half a Dram to a Scruple.

LXX. Syrup made of Juice of Pellitory of the Wall, with Honey, is a Specifick in this Disease, it opens all the Passages, provokes Urine, and that without any straining of the parts or pain, and expels Sand, Gravel, or other Matter which obstructs the Passages: Take of this Syrup four spoonfuls, White, or Rhenish-wine, a quarter of a Pint; mix for a Dose, to be given Morning and Evening.

LXXI. Where the Disease is extream, and the Sick has not made Water for many days, this following Liquor may be given. Take Rhenish-wine, Malaga-wine, ana one Pound and a half, Onions and Garlick bruised, ana twenty, Horse-radish-roots bruised four Ounces, Juniper-berries bruised two Ounces, Salt

*Salt of Potashes half an Ounce; three or four Spoonfuls  
mix, digest four or five days, several times a day.  
then decant the clear. Dose*

## CHAP: XX.

## Of the STONE in the BLADDER,

**I** Before we come absolutely to the matter in hand, it is necessary to discuss the Point, Whether the Stone in the Bladder can be broken by Medicines, or not? That it may be broken many Physicians do affirm, and bring in proof thereof their Experiences: The reason they render for it is, That Medicines may do it, acting by their tenuity, acidity, asperity, and their diuretick force: Or, that there is a dissolving Salt, as well as a coagulating One, which Virtues are not to be denied to Herbs, Plants, Metals, Stones, and minerals. *Aetius, Lib. 2.* tells us how *Philagrius* cured the Stone in the Bladder, with Goats-blood and a Hedge-Sparrow mixt together. *Laurembergius* cured one of a great Stone by the use of *Millepedes*. A Jesuite at Rome cured a Printer's Son of the Stone with *Millepedes* rightly prepared. *Turrianus in Iatro, Lib. 4. Pag. 262*: saith, He broke a Stone, which was design'd to be cut, by giving a little Pouder of *Crystal* to drink, or the dissoluble substance thereof, viz *Calcin'd* in a Potter's Furnace at least nine times, and quenched in Nettle-water, to be reduced to a Calx, then put into a Cellar to melt per deliquium. *Rhasis, Lib. 9.* saith, He cured a Stone in the Bladder of long standing with his Pills. *Horatius Augenus*, and his Father, with some others, cured several with



with the same Medicine. *Johannes Prevotius* saith, the Stone in the Bladder is broken by a Plaster of white Onions boiled, and applied to the bottom of the Belly. *Hippocrates, Galen, Avicenna, Dioscorides*, and others are of the same Opinion. And the Author of this Work knew one who was appointed to be cut of the Stone, by taking Diureticks, was perfectly cured, of which *Horfe Raddish* was chief, was perfectly cured; so that for more than twenty five years since, he has not been troubled with it. And it is possible that a thousand more of these Examples may be urged.

II. To all these Things we answer, 1. That all these Examples, and thousands more of the like, can be no Rule to conclude the thing; because all the same Things have been used with all care and circumspection to others, where the success has not been answerable. 2. That it is probable that the Stones dissolv'd by the afore-said Medicaments, and such

other like, might be only sandy, gritty Concretions, friable, and easily broken; whereas we say, had the Stone been great, and hard like a Flint, the Event would not have succeeded. 3. We can bring also the Opinion & Experience of many great Physicians to the contrary: *Hartman* is of Opinion the Stone in the Bladder, if it be confirmed, and already come to some magnitude, is scarcely cured by any other way than by cutting: *Barbet* saith a crumbling Stone is seldom, a hard Stone can never be wasted away, or cured by Medicines. *Guarinonius* saith, that scarce ever any one saw the Stone broken by Medicines. I could name multitudes of others of this Opinion; but these may suffice. And truly daily Experience, to our Grief, and the wretchedness of miserable Patients, are as demonstrable and irrefutable Arguments of the Impossibility of Cure by Medicines without cutting: Though *Wincleras*, in *Misc. curios. An. 76. Obser. 102.* saith, he broke the Stone in the Bladder

Bladder of a Boy 12 old, and brought it away peace-meal by this Medicine: *Take purple Violet-Seed half an Ounce; Waters of Strawberries, Rest-harrow, Winter-Cherries, ana q. s. make an Emulsion, to which add Goats Blood two pound; Hog-Lice prepared one Dram; Species Lithontriptice half a Dram; Spirit of Turpentine one Scruple; mix them.* Dose two spoonfuls often given, which made it come away in pieces: Probably this might be such a soft crumbling Stone as *Barbet* speaks of. I have made trial two or three several times, and the Experiment succeeded not; possibly the Stones might be of a flinty Substance, and therefore the Experiment not to be despised. The last I tried it upon without success, was cut of the Stone; which being extracted, weighed three Ounces, and some odd Grains, and was of a hard and marble-like substance.

III. Moreover, when it is to be considered, that the distance of Place is far, and the ways by which the Me-

dicines pass many: and that if they *be strong*, they carry large quantities of Matter from the whole Body to the Bladder, and do more hurt by their acrimony and tenuity, in scowring off the *Lenter, Mucus, or slimy Matter*, which usually sticks to the Stone, and serves it for a Bed; whereby the Stone is made sharper and harder, and thereby raises more intense pains than before: But if they *be weak*, they lose their Virtue before they come at the urinary Passages and Bladder, whereby they do little or no good at all. I say, all these things being considered, they still confirm me in my Opinion, That if a Stone be large, and of a flinty or Marble-like hardness, or substance, there is no Cure for the same by Medicines, but by the Hand only of the Operator.

IV. Sometimes also we are deceived, and think there is a Stone, when indeed there is none; as is recorded concerning a *Noble-Man*, who after he had been tormented



mented with pain and difficulty in making Water, the *Physicians* and *Chyrurgions* doubted whether there was a Stone, or no; having used Medicines to no purpose, he was cut for the Stone, as is usual, and was eased of his pain; yet they found no Stone, but a *fungous* Flesh in the *neck* of the *Bladder*, which by degrees was consumed by convenient Medicines. A like Example to this, I can relate of a Patient of mine, *viz.* Mr. S—— not long since one of the *Shreiffs* of the City of *London*; who having been for some Months troubled with Pain and Obstruction of Urine, with most other symptoms of the Stone, it was believed not only by my self, but by some others, to be the *Stone*: He also for a long time pissed Blood, and made bloody Urine, which sometimes I helpt him of, though it often returned again. He was a strong, lusty, and well look'd Man, and for all that could be seen, might have lived many years. Being at his Country-House, at T—, he was afresh taken

ill, (as himself, and we all thought, with the *Stone*;) He immediately came home for *London*, and sent for me as soon as ever I came into his Company, I saw Death in his face; he took me by the hand, held me, engaged my Company for that day, or 'till night; and withal (as one sensible his End was near) told me, he knew he had not long to be here, and therefore pray'd me to stay with him as long as he lived: I could not deny the Request of so worthy and good a Man; however, after four or five hours stay with him, he dismiss me, and prayed me I would come to him the next day, and sit with him; which I did five or six hours: He pray'd me I would not leave him, for that it was the last trouble he should put me to; yet being late, dismiss me again of his own accord, engaging my Company again. Going to see him the next day, he was insensible, and knew me not, lying, as we supposed by his great groaning in dreadful pain, and under the Agony of Death; by

by the force of which Paroxysm, he surrendered his vital Breath. He was immediately opened by ———

——— An excellent Chyrurgion of this City, nothing was found amiss in his whole Body, save the Lungs on his left side grew to his Ribs; all the *Viscera* were found and firm; nor was there any *Stone* in either *Reins* or *Bladder*: At last opening the *Bladder*, we found a *Fungus* or *Polypus* of Flesh, growing to the bottom of the *Bladder*, and hanging down to the Neck, being as near as I could guess about six Inches long, and an Inch and half Diameter, which gave a total suppression of Urine at time of Death: It was this *Polypus* or *Fungus* which bled, and almost continually made him make bloody Urine, by which at length he was something emaciated; and withal, it had begun, or was in part mortified, whereupon Death ensued. I relate this to shew how easie it is for the best and wisest Men (for there was several skilful, learned, and worthy Persons, in Consultation a-

bout this Gentleman,) to be deceived; and how easie it is for us (notwithstanding all our Knowledge, Skill, and Experience) to err and be mistaken; and when we think we do for the better, even then, to do for the worse? Though I must conclude concerning this Person, That if we had truly known what his malady had been, it had been absolutely impossible for the most skilful Artist, or wisest Physician, to have cured him, or saved his Life.

V. Some are against the using of *Lapis Spongiae Lynceis*, *calcin'd Egg-shells*, and such-like, because 'tis thought they may hurt the intermediate Parts: But this is not so; for as *Sennertus* urges, their Efficacy does much depend upon their saline Spirits which get into the Stone, and dissolve it into Atoms, just as Metals and Minerals are dissolved in *Aqua-fortis*; and Coral, Pearl, and the like, in *Vinegar*: For which Reason, the use of such Medicines are not to be neglected,



VI. Universals having been premised, we must come to the use of Diureticks, whatsoever some Physicians have said to the contrary; and such Things are to be used which may be able to cleanse and open the Reins, but to extend their force to the Bladder also, that so (if the Stone is too big to be avoided of its own accord the natural way) it may be directed to the neck of the Bladder, and so be either forced out, or taken out by the help of Instruments, and the Hand of a skilful Artift. 'Tis true, that some Physicians (as *Avicenna* for one) forbid the use of Diureticks, by reason they take away the *skinny Coat* from off the *Stone*, thereby causing more vehement pain; yet if we respect the Cure, viz. of expelling a *Stone* which is but small, (and possibly may come forth of its own accord, by the help of Diureticks, through the natural passage,) Diureticks must be used, and those which are of the strongest kind also; not only to pre-

vent its future growth, but in order to the expelling of it through the neck of the Bladder and *Urethra*.

VII. *Horatius Augenius* commends this, as an excellent thing for this purpose, even to break the Stone: Take *Millepedes* prepared one ounce; common Spirit of Wine four Ounces; Red Chick-Pease-Broth five Pound; mix them for eight Doses: One or two of which, as you see need requires, may be taken in a day. But the *Potestates*, or Powers, made of them, as we have taught in the making the *Cantharides* (in Lib. 1. Cap. 23. Sect. 1. of our *Phylaxa Medicinæ*) will be much more effectual to the same purpose; and may be given from ten, to twenty or thirty Drops, in a Glass of Ale, Mead, or Wine. You may also give the *Potestates Lithonripticæ*, in the place quoted for the same intention, and in the same Dose and manner; they are a Medicine not enough to be valued for this Disease: For these Powers being of thin, pricking, and volatile Parts, they

they open Obstructions, and resolve all tartarous Matter, which breeds the Stone and Gravel, but also dissolves a soft and porous Stone if bred, and then brings it away.

VIII. *Goats Blood* is said to be a Specifick against the Stone, being taken in substance, dried, and in powder, from half a Dram to a whole Dram, in White or Rhenish-Wine, or in our *Syrupus Nephriticus*. There is something more than ordinary in it, as to this matter, being generated of a food taken from stony, rocky Mountains, and Herbs proper against this Disease: Besides, it absorbs the acid Juice, and encounters the petresactive Agent in its Root: But it will be much more powerful if you prepare it with our *Spiritus Universalis*, which will in eight or twelve hours time resolve it, and extract its Essence; this you may give to half a Dram: But if by reason of the unpleasantness thereof the Sick cannot take it, affuse upon this Essence the best rectified Spirit of Wine,

so much as may over-top it about four Inches; and this will extract all the Tincture of Blood, leaving the Spirit behind, which may serve again for the like occasion. Or thus: Take rectified Spirit of Nitre eight Ounces; put it into a large, well-glazed Earthen vessel, or into a large Glass Vesica; put into it Gradatim, *Goats Blood* dried eight Ounces; so will it dissolve; digest twenty four hours, and you will have a glorious red Essence: Put to it twenty four Ounces of the best rectified Spirit of Wine, by degrees; mix well, digest a Week, then filter, and keep it for Use close stopt. It is a volatile Acid, joined with a volatile Alcalie, and such are the Spirit of Wine, and Essence of the Blood; Dose from ten, to twenty, or thirty, or forty Drops, in any convenient Liquor. It opens all manner of Obstructions in any part of the Body, provokes Urine powerfully, and is an admirable good thing against the *Disury* and *Ischury*, viz: where the Water comes scalding, and by drops, or where it is totally supprest.



IX. I have found much good in this following, for bringing away Sand, Gravel, or any mucous Matter obstructing the Urine: Take Strasburg Turpentine two Ounces; Oleum Petroleum one Ounce; Oleum Anisi, Baccharum Juniperi, ana half an Ounce; Millepedes prepared, Earth-worms prepared, pure Salt of Tartar, volatile Sal-Armoniack ana three Drams; mix them: Dose from six Drops to twelve, or more; in a Glass of Ale, Wine, or Mead. Sometimes I prepared it thus: Take Strasburg Turpentine two Ounces; Oleum Petroleum one Ounce; Oil of Limons, Caraways, sweet Fennel-seed, ana half an Ounce; Crabs Eyes, Goats Blood prepared, volatile Sal-Armoniack, volatile Salt of Amber, ana three Drams; strong Tincture of Thebian Opium, made with the best rectified Spirit of Wine, an ounce and half; mix them; Dose from ten Drops, to twenty, thirty, or more, according to age and strength in any proper Vehicle.

X. This is a thing I have often experienced with good success: Take of our Spiritus Universalis two Pound; bruised Onions, eight Ounces Parsley bruised four Ounces digest twenty four hours; strain out by pressing, then pass it through a Filter; Dose from half a spoonful, to a spoonful, or more, in a Glass of Ale, Mead, Wine, or Parsley, or Arsmart-water. Or thus: Take common Spirit of Wine a Quart; bruised Onions, Aniseeds, Parsley-roots ana six Ounces; mix, digest three days; strain, filter, and keep it for Use: Dose three or four spoonfuls in any fit Vehicle.

XI. Laurenbergius, Riverius, and others, mightily commend this, as a thing almost infallible: Take pure Salt of Tartar one Ounce Parsley-water a Quart; mix, dissolve, and filter it two or three times through brown Paper, that it may become clear; then put into it the fresh outward Rind of Orange peels, much as to colour it of a Citron colour, (viz. about two Ounces)

after three days, decant the  
 year, and keep it for Use: The  
 Dose is a spoonfull, or  
 more, in half a Pint of  
 White or Rhenish-Wine, or  
 Wine in which Mustard-  
 seed, or Horfe-Radish-root  
 has been infused.

XII. This is commended  
 some for to expel the  
 Stone in the Bladder: Take  
*Millepedes prepared*, Bedugar,  
 Or Sponge of the Briar bush,  
 seeds of purple Violets, ana one  
 Ounce; *Species Lithontripticae*  
 two Drams; mix them, make  
 a Powder; Dose two Drams,  
 in ten Ounces of a Diure-  
 tick Decoction, mixt with  
 two Drams of Spirit of Ju-  
 niper. It was given at five  
 in the Morning for some  
 time; and a little after, a  
 great quantity of reddish  
 came away, with  
 like Scales of Fishes,  
 which was the Coat or Crust  
 of a Stone; and by the continual use  
 thereof, the Sick was freed  
 from his Disease.

XIII. This has been ap-  
 proved of: Take a Hare with  
 g, calcine it to Ashes; these

Ashes mix with an equal quan-  
 tity of Sugar: Dose two  
 Drams in any convenient  
 Vehicle, as *Syrupus Nephriti-  
 cus*, mixt with a Glas of  
 White or Rhenish-Wine:  
 But *Arnoldus de Villa nova*  
 took a Hare, and fill'd the Belly  
 with the skin, *Saxafrage*, Mil-  
 let, *Lapis Lyncis*, *Lapis Ju-  
 daicus*, *Lapis Spongiae*, Cink-  
 foil, and golden Rod, and then  
 calcin'd it; of which he  
 gave a spoonful in a Glas of  
 Wine every day; it broke  
 (says he) and forced away  
 the Stone in the Reins and  
 Bladder.

XIV. I have often given  
 this following Medicine  
 with incredible success: Take  
*Strasburg Turpentine* two Oun-  
 ces; *Hercules noster* half an  
 Ounce; *Bezoar Minerale*, Crabs  
 Eyes, *Millepedes prepared*, ana  
 q. s. mix, and make Pills:  
 Dose two Drams twice a  
 day, drinking after it the  
 following mixture: Take  
*Rhenish-Wine* eight Ounces;  
*Syrupus Nephriticus* an Ounce;  
*Potestates Lithontripticae* fifteen  
 Drops; mix for a Draught.  
 This I have also proved with  
 good Success: Take Balsam



of Peru half a Dram; Oils of Nard and Mastick, ana ten Drops; Oil of Juniper six Drops; Lapis Judaicus prepared, Crabs Eyes fifteen Grains: mix, and give it in White or Rhenish-Wine, or a Decodtion of Millet.

XV. If by these, or some of the Medicines mentioned in the former Chapter, the Sick receives no benefit, you must come to manual operation; how that is to be performed, whether by the *Apparatus minor* or *major*, we have taught in our *Synopsis Medicinæ*, Lib. 3. Cap. 16. Sect. 7. & 8. to which we shall refer you. But there is another way of taking out the Stone, which is thus: The Artist puts his Finger up the Anus, and moves the Stone to the fore-part of the Belly, and then by a hole cut in the *Musculus Rectus*, according to the Duct of the Fibres, above the Os Pubis, he takes out the Stone by the help of the *Lapidillum*, or a pair of Forceps. The Operation being performed this way, a dripping of the Urine need never be feared, and besides, a larger

space is allowed to take out the Stone in. However, this Operation is not without its danger, besides the trouble; for if the Lips of the Wound made in the Bladder, be not united to the Muscles of the Abdomen, an Exulceration of the Bladder follows; which both makes much pain, and creates an Ulcer more incurable than the Stone it self. *Roussetus* commends cutting in the Groin, especially for Children; and is approved by *Hildannus*, in larger Stones, which cannot be brought to the *Perinæum*, it being there taken out with less pain and danger of an Hemorrhage. The healing of the Bladder is not extraordinary, because it has fleshy Fibres; by the help whereof, and the innate heat, the Wound is the more easily cured.

XVI. Some inject by a Catheter into the Bladder, thinking thereby to break the Stone, for that the Medicines are not altered in their passage, nor lose any thing of their Virtue, as those do which are given by the

the mouth, but reach the Stone immediately. I have injected Opiates with good success for giving ease. If the Liquors be sharp, they ought to be such, that breaking the Stone, they may not hurt the Bladder; as Waters made of the Ashes of Scorpions, Parsley-roots, Knee-holm, Crabs Eyes, Pellitory of the Wall, Pigeons dung, &c. *Baverius* injects Petro-

leum in which *Lapis Lyncis* has been boiled and strained forth, embrocating at the same time with a Decoction of Mallows. He says it wonderfully breaks the Stone in the Bladder. Or you may inject with this: Take a small Lixivium of Pot-Ashes one Pound; crude Opium two Drams; mix, digest twenty four hours; then strain out the Liquor for use.

## CHAP. XXI.

### Preceptolum: The Universal Medicine of PARACELSUS.

**W**Hat we have *enigmatically* delivered in our *Doron Medicum*, Lib. I. Cap. 27. concerning the universal Medicine of *Paracelsus*, by reason of its exceeding usefulness to the World, we shall in this place unfold; and what we before delivered in obscure terms, we shall here explicate with all the sincerity imaginable.

I. Take of the best Quicksilver, which separate from its *Minera*: The best is brought from *Hun-*

garia, and is very fine and pure: In one pound you will not have above two, three, or four Ounces of the *Minera* at most.

II. This Quicksilver taken from its own *Minera*, (being first poudred) you shall put into a Glass Retort, with a Receiver; then you shall squeeze the Quicksilver through Leather. If you cannot get this *Hungarian Mineral Quicksilver*, take *Spanish* which is the next best, and

M 2 squeeze



squeeze it through Leather severaltimes: If you cannot get Spanish Quicksilver, take the purest and best you can get, whose Goodness you may try, by evaporating a little of it away in a silver-spoon; if it flys away, leaving a yellow or white Spot at bottom, it will serve; but if it leaves a black or green Spot, it is naught for this Work.

III. Take this Quicksilver, (which is for our purpose,) wash it ten or twelve times with Salt or Vinegar, and then squeeze it as many times through Leather, that it may be pure and clear, and be freed from all mixture of foulness: The Hungarian and Spanish Quicksilver, are pure of themselves, and need not be washed.

IV. First you are to separate the Mercurium Coagulatum, from the Mercury Live, without any Corrosive; and that the said Mercury Live shall be alive still, and as clear as a Venice Looking-Glass; which Mercury coagulate, Paracelsus

calls *Præcipiolum*; and saith, that it must be separated dead from its own *Minera*, and that the Mercury Live shall be still alive, after that the *Præcipiolum* is separated from it; and that the Corpus Mercurii Vivi is the *Præcipioli Minera*; and that the *Electum Minerale Immaturum*, is the *Mercurii vivi Minera*.

V. Paracelsus saith, that when the Argent Live shall come to its *loca destinata*, that the Argentum Vivum shall leave its *Præcipiolum* behind it, in form of a coagulated Mercury; and that the Argent Live will go away alive, and remain a *Mercurius Vivus*. The *loca destinata*, where the Mercury Live shall leave its Semen or *Præcipiolum* is Gold and Silver. Gold is the best place, by reason of its fixation and purity; and after Gold, is Silver. In this *Præcipiolum* lieth hidden the whole Art of Chymistry. If a Chymist knows not how to make or separate this *Præcipiolum* from its Mer-

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curius Uivus, he will fail of the whole Art.

VI. This *Præcipiolum* is the Matter whereof is made the *Philosophers Mercury*; that is, when it is reduced into its first Matter, which is into a most clear Water, transparent as Crystal; it is then slippery, and will eat and drink its own Blood, and multiply it self with it *per Infinitum*. And this Water will bring all the Metals, as Gold and Silver, into their first Matter. Being thus prepared Philosophically, (without any thing of a Corrosive) it cures *Hydropem*, *Podagram*, *Morbum Venereum*, and many other Diseases.

VII. The Philosophers call this *Argent Uive* their Wine; and the *Præcipiolum*, its Tartar; both make the *Philosophers Spiritum Vini Philosophicum*, which *Paracelsus* calls now and then *Astrum Mercurii*, and *Spiritum Mercurii*, his *Sal Armoniacum*, his *Sal Minerale*, his *Balneum Mariæ*, his *Horse Dung*, his *Fire*, with an hundred other Names to deceive the Vulgar.

VIII. The process of the

*Præcipiolum*: Take *Argent Uive* well purified ten parts, of our Gold, or our Silver one part, (not the common Gold or Silver which the Vulgar use, but ours, viz. Gold well refined through Antimony, or Silver refined with Lead) made into fine Leaves; make an *Amalgama* of both in a warm Glass-Mortar, mixing them well; then put this *Amalgama* into a *Retort*, (as hereafter shall be directed,) and put it on an earthen Capel, or an earthen Pan, with one part clear Sand, and as much sifted Ashes; and cover it with another earthen Pan, and put to it a little *Receiver*, without luting of it; and then make a fire in your Furnace, and give indifferent heat, distilling the Mercury from our Gold or Silver with an equal fire: Now and then take the Pan from it; and when you see the Mercury is distilled from the Gold or Silver, cover it again, and let the Fire go out: The next morning take the *Retort* and *Receiver*, and if any



part hang in the neck of the *Retort* (as some will,) you shall wipe it off with a Feather, to the other *Mercury*, which is in the *Receiver*. If you will, you may now and then hold a glowing Cole to the neck of the *Retort*, that the *Mercury* may run to the other which is in the *Retort*. When you have separated the *Mercury*, then scrape your *Gold*, (which will lie at the bottom of the *Retort*) with a crooked Iron, and take it out, and put it into a *Glass Mortar*, powder it small, and mix or mingle it with, *i. e.* *Amalgamate* it with your *Mercury* again, by degrees, or by little and little; and put this *Amalgama* again into the *Retort*, so shall you find a powder, that will not go into the *Mercury*, do not cast it away, but put it with the *Amalgama* into the *Retort*, (or else you will lose your *Præcipiolum*,) and distil it again as before, now and then taking the Pan from it, to see if the *Mercury* be almost all gone over; and if it be, let the fire go out, and cover with

the earthen Pan again, and let it stand till the next morning, and then take the *Retort* and *Recipient* again, from the *Furnace*, or out of the Sand, and wipe your *Mercury* again with a Feather out of the neck of the *Retort* to the other *Mercury*, which is in the *Recipient*, scraping also again, with your crooked Iron, your *Gold* out of your *Retort*. This done,

IX. Put it again into a *Glass Mortar*, (where observe, you shall distil so, that the *Mercury Uive* may go from the *Gold*, which remains at the bottom of the *Retort*, and that no *Mercury* may remain with your said *Gold*,) and powder again very fine, and amalgamate again your *Mercury* with your *Gold*, and by little and little, as is before-mentioned, you will find that the *Gold* and *Mercury* will not so well mix together, as they did at first and second time. Then take it and put it again into the *Retort*, distilling as afore (not casting any Powder away, which you

you may think to be *feces*, for then you will lose your *Præcipiolum*: ) Take your Glass out of the *Furnace*, or out of the said *Capell*, scrape your *Gold* with your crooked Iron out of your *Retort*, and you will find that your *Gold* is much increased; if you weigh it: The reason is, the *Gold* is the *Magnet* which hath attracted the *Præcipiolum*; or, the *Gold* is the *Cask* wherein the *Philosophers Wine* hath let fall its *Tartar*, which *Paracelsus* calls *Præcipiolum*.

X. To separate the *Præcipiolum* from the *Gold*. Take the *Gold* which you have scraped out of the *Retort*, and powder it very small in your *Glass Mortar*, with which mingle your *Mercury* by degrees, or by little and little, (your *Mercury* will hardly mix with your *Gold*; the reason is, the *Gold* is full of the *Præcipiolum*, and then it is time to separate the *Præcipiolum* from the *Gold* and *Mercury*, which is a *Womans* work; when her Cloths are foul, she washes them from their foulness: The same

way you must cleanse or separate the *Præcipiolum* from the *Gold* and *Mercury*, ) as followeth.

XI. When you have the sign that your *Mercury* will hardly amalgamate, or mix with your *Gold*; or that the *Gold* will not enter into the *Mercury*; then pour on it the fairest Water, (distilled Water is best) three Fingers breadth above the *Sol*, or *Luna*, and *Mercury*, which wash together in the *Mortar* with a *Pestel* very well, till the Water is *blewish black*; then it is a sign that the *Gold* lets fall its *Tartar*, or *Præcipiolum* into the Water. Pour off this Water into a Glass; but be careful that not any of the *Mercury* goes off with it; (for this *Mercury* will no more mix with common fair Water, than Oil and Water will mix.) Put more fresh Water upon your *Gold* and *Mercury*, and wash it again, till the Water is *blew* again; pour it off as aforesaid: Thus continue washing till your Water remains white: Put this last Water to the other Waters



in the Glafs, and cover the Glafs very close, that not any foulness may fall into the Glafs.

XII. The *Præcipiolum* being thus washed away, the *Mercury* will again amalgamate with the *Gold*, as Oil will dissolve Wax. Take the *Amalgama*, dry it upon warm Ashes very softly with a Sponge, or on Paper, and by a little heat, that the *Amalgama* may be dry, which put again into the *Retort*, and distil it as aforesaid, (by Sect. 8. & 9.) so long 'till the *Gold* will hardly Amalgamate with the *Mercury*; then separate the *Præcipiolum*, as aforesaid, (by Sect. 10. & 11.)

XIII. Now observe, I gave you a charge, that you should keep your Glafs close, wherein you put your blewest Water, which will be clear, and a Powder at bottom, which is some of the *Præcipiolum*. The clear Water pour off (without disturbing it) as soon as you can into another Glafs: Now when you see that your *Gold* will hardly mix

with your *Mercury*, or not without great trouble, pour the same Water which you poured off from the *Præcipiolum* upon your *Amalgama*, and wash it again, 'till the Water is blewish as aforesaid, which pour off, and continue so doing 'till the Water is colourless, (by Sect. 11.)

XIV. Then take the *Amalgama* again, and dry it, and repeat the same Work again (by Sect. 12.) 'till you have the sign; which wash again with the aforesaid Water, (by Sect. 13.) and you will find that your *Præcipiolum* will augment daily: This distillation and washing you shall continue, 'till the *Mercury* is freed from the *Mercurium coagulum*, or *Præcipiolum*.

XV. Observe that as the Water grows less, you add to it (as need requires) fresh Water. Now the sign when the *Mercury* has lost all its *Sperm*, or its *Tartar*, or *Coagulum*, or *Præcipiolum*, is, That that *Mercury* will Eternally Amalgamate with the *Gold*, so that they will always mix well together:

ther: And if you should a thousand times **Amalgamate** that **Gold** and **Mercury**, and as often distil the one from the other, yet they will still **Amalgamate** again, or mix. And if you should wash them a thousand times with fresh Water, the Water will be *clear*, and *not blewish*. As long as any *Salt* or *Præcipiolum* is in the **Mercury**, you cannot distil two, three, or four times the **Mercury** from the **Sol**, but it will be difficult to **Amalgamate** or **mix** the one with the other; and when you will have it to mix, you must wash it, and then it will **Amalgamate** well again. But when that the *Salt*, or *Præcipiolum* is all separated from the **Mercury**, it will **Amalgamate** or **mix** after a thousand distillations, as afore-said: And if it be wash'd a thousand times, the Water will always be clear.

XVI. *To prepare the Præcipiolum to a Medicine.* Pour the clear Waters from the Powder which lies at the bottom in the Glass, that no Water may be left on the

Powder; put the Glass on a little warm Ashes, that the Powder may dry, which will look blewish Yellow: Put this Powder into a little Cucurbit Glass, or Bolt-head, and distil off from it the Water of Eggs, five or six times, or so long 'till the Powder becomes Red, and distil off from it five or six times Spirit of Wine, so is it fitted for Medicine. Dose two, or almost three Grains.

XVII. *To make the Water of Eggs.* Take a good quantity of Eggs, boyl them very hard, take the Whites and cut them very small, and distil them in an Alembick *per Cineres*, very softly, 'till you have got all the Water from the Whites; then take the Egg-shells, calcine them, put them into a *Retort*, put upon them the former (that is their own) Water, and distil *per Arenam*, with a strong Fire; put this Water upon Ashes again, and distil it again: Thus continue it five or six times; so the Water will be fitted for the *Præcipiolum*.

XVIII. The Philosophers Key,



Key, which is the *Sal Præcipioli*, or Salt of the *Mercury coagulate*. You may remember that I gave you Instruction, that you should pour off the clear *VWater* from the *Præcipiolum*, and you should make dry the *Præcipiolum*, and bring it into a Medicinal red Powder: Or, you should bring it into its *first Matter*, which shall bring all Metals, principally its own Body into its first Matter, which cannot be done without the *Sal Præcipioli*; which is hidden in the *VWater* you pour off from the *Præcipiolum*. That same *VWater* filtre through brown Paper, and set the *VWater* to evaporate in a round Glass, very softly in Ashes. When the *VWater* is evaporated away, you will find at the bottom of the Glass a yellow whitish Salt, which is *Sal Præcipioli*, and the *Clavis Philosophorum*, wherewith they do unlock the Lock of the *Præcipiolum*, which brings the same into its first Matter. If you know not this Salt, you know nothing of the true Chymistry. This

Salt does decrease in the decrease of the Moon, and increase in the full. One Grain will purge very safely all *Podagra's*, *Struma's*, *venereal* and *hydropical* Humors, with two Grains of the *Præcipiolum* prepared.

XIX. To bring the *Præcipiolum* into its first Matter, or slippery Water: Take of the Salt p. 1. of the *Præcipiolum*, p. 2. being dry; first dissolve the Salt in warm Water, and put it upon the *Præcipiolum*, and evaporate it away very gently in warm Ashes, with a very gentle fire, then is the *Præcipiolum* with its own Salt; put it into a little Retort, nip up the neck of the Retort very close, put it into *Balneum Vaporosum*, and let it stand six Weeks in digestion, or to putrifie, and it will become a slimy Water. Take the Retort, open its neck, and lay the Retort in a Sand-furnace, and cover it with an earthen Pan, fixing to it a Receiver well luted; give first a flow fire, then a stronger, which continue till the Spirits be well resolved into water. First the

the *Spirits* will come forth in white Clouds, or in smoak; and at last in red Clouds or smoak: give fire so long till all the *Spirits* are come over in a clear white water; and when you have this sign, take the *Receiver* from the *Retort*, stopping the said *Receiver* very well with *Wax*, that no *Spirits* may fly away; then let the Fire go out.

XX. The Matter which remains in the *Retort* take out, and put it into a Bolt-head, and stop it well, and set it in a warm place; then rectifie once the *Spirits* which are in the *Receiver*, and keep them carefully: Now observe this, you remember, that when the *Mercury* hath lost its *Præcipitulum*, that the same *Mercury* will be as bright as a *Venice* Looking-glass: Take of this bright *Mercury* one part; of the *Spirit* aforefaid two parts; put them into a Bolt head, stop it very close, and let it stand in a little warmth, and the *Mercury* will mix with the *Spirit*; then distil all through a *Retort* in Sand.

Take again of the aforefaid *Mercury*, which is clear as a *Venice* Looking-Glass, p. i. of the *Spirit* p. ij. put them into a Bolt-head, and set it in a warm place, and the *Mercury* will mix with the *Spirit* and dissolve; then distil again in a *Retort* in Sand, (*ut supra*) and it will come over in form of *VVater*; this continue so long, 'till all the one half part of the bright *Mercury* is brought to a clear thin *VVater*, which keep very close stopped with *VVax*. Take the Pouder which I ordered to be kept in a Bolt-head, and place it very deep in a sand *Capel*, and give a strong Fire for twenty four Hours; then let the Fire go out, and take the Bolt-head forth, and stir the Pouder with a wooden Stick, and put it upon the half part of the clear *Mercurial Water*, closing the Glass with *Hermes Seal*: shake it, and let it stand in digestion in a warm place for three or four days; then pour off this into another Glass, and pour upon the remainder of the Pouder the



the other half of the VVa-  
ter, sealing the Glas again,  
and letting it stand *ut supra*,  
for three or four days; then  
put it to the former VVa-  
ter, and Seal up the Glas  
*Hermetically*, letting it stand  
in *Balneo Vaporoso* eight  
Days; after distil it through  
a Retort, and if any thing  
remain in the Retort (which  
will be very little) pour upon  
it the Spirit again, and di-  
stil it 'till all is come over.  
Now is the Salt with its  
own Spirit, and brought  
into its first Matter, keep  
it well stopped.

XXI. This is the VVa-  
ter which the Philosophers  
have given divers Names to,  
as their *Horse-dung*, *Balneum*  
*Mariae*, and *Calx Viva*, and  
in Sum this is the Philoso-  
phers true Fire, without  
which no true work can be  
done in Chymistry.

XXII. The Philosopher  
has brought forth this *Sala-*  
*munder*, which will never  
wait in the Fire, the longer  
the stronger: This Water  
will increase and multiply  
*per Infinitum*; that is to say,  
if all the Sea were Mercu-  
ry, it would turn the same

into its first Matter. First  
you must wash your Mer-  
cury with Salt and Vinegar  
divers times, and at last  
with Water, to wash away  
the Salt: Then mix this  
Mercury with *Calx Vive*,  
and *Calcin'd Tartar*, and (by  
Sect. 8. aforegoing) distil it  
in a Retort in a sand Fur-  
nace, and fix to it a Recei-  
ver, fill'd almost half full of  
Water, that the Mercury  
may fall into it and coagu-  
late, which dry, and squeeze  
eight or ten times through  
Leather; so will your Mer-  
cury be well purged and  
cleansed from all its filth  
and uncleanness.

XXIII. This is the Mer-  
cury which you must use in  
the multiplying your Spirit,  
or Astrum Mercurij:  
Take of this Mercury p.  
i. of the Astrum Mer-  
curij p. ij. put them in-  
to a Bolt-head, stop it close,  
and let it stand in a warm  
place one Night; so will the  
Mercury melt in the Spi-  
rit, or Astrum Mercurij,  
and turn into Water; then  
distil it through a Retort.  
Thus may you do by re-  
peating the Spirit with  
fresh

fresh Mercury, as long as you please.

XXIV. This Water will dissolve Gold and Silver, and all sorts of Stones, and bring them over with it, through a Retort. Gold and Silver thus dissolved, can never be separated one from another: The reason is, because they and all other Mettals are of the same Nature, and have beginning from the same Water; there is nothing in the World but has its beginning from it.

XXV. *Medicina Universalis*, the Universal Medicine: Take of your fine Gold in Powder, (*viz.* the same which did remain when you made the *Præcipiolum*) one part; of your finest Silver two parts in fine Powder; put each by it self into a Glas; pour upon each the *Astrum Mercurij*, so much as may overtop them a Fingers breadth; stop each Glas very close, and let them stand in a warm place for eight days, and the Gold and Silver will be almost all dissolved into Water; pour off this Water, each by it self in-

to a Glas, and put more Water to the Gold and Silver which yet remains; let it stand again eight days in a warm place, and then pour off these Waters to the former Waters; so will the Gold and Silver be dissolved into Water, but there will remain some *Fæces*.

XXVI. Take of both these Waters a quarter part, and put them together into a Bolt-head, so as three quarters may be empty; seal it Hermetically, digest it in an *Athanoz* in a continual warm heat, 'till it comes to a fixed red Stone or Powder. Before it becomes a red Powder, there will appear many Colours, as Black, then Green, then Yellow, lastly Red: When it is very Red, and a Powder, take the Bolt head and bury it in a sand Capel very deep, and give Fire by degrees, and at last a very strong Fire, and it will melt like Wax: Let it stand one whole Week; (but the longer the better;) then take it out, and let it cool; after break up your Glas, and you



you will find a fix'd Stone or Powder, and Red as Scarlet.

XXVII. Now you may remember that I bid you keep three parts of your Gold and Silver which were dissolved into Water; put both these Waters together into a Retort, distil them, and both the Gold and Silver will go over with the Water through the Retort, with which Water you shall multiply your Medicine. Now take of your Medicine p. i. in fine Powder, and put it into a little Bolt head, putting upon it, twice as much of your Waters, as of Gold and Silver; Seal it again, and digest it in an Athanor, 'till it comes to a Red Powder; and then put it again into the Sand Capell, for to give Fixation, and that it may melt as Wax; (as at Sect. 26.) thus may you multiply your Medicine *ad Infinitum*; and the Powder will dissolve in any Liquor.

XXVIII. To make the *Astrum Horizontale*, or *Aurum Horizontale*, viz, the

*Golden fix'd Precipitate*. Take the most fine Gold, to wit, that which remains over in the working of the *Precipiolum*, dissolve it in your *Astrum Mercurij*, as much as you will; distil it through a Retort once or twice, and your Gold will go over along with your Water, and will never be separated one from another, for they are both of one nature.

XXIX. Now take the *Precipiolum* which is made dry, (not that which is made already into a Medicine,) put into a little Glass Cucurbit, and put upon it your Golden *Astrum Mercurij*, and distil from it three or four times very slowly, but at last very strongly; so will your *Precipiolum* be a red and fixed Stone, (as some call it,) or Powder.

XXX. The same may be done with Mercury purged, it will fix the same into a red Powder. The same work may be done with Silver, and with your *Precipiolum*; or with Quicksilver only cleansed. No man can find out all the Secrets which are hid in this  
Phi;

*Philosophick Menstruum*, the true **ALKAHEST** of the Immortal **Paracelsus**.

## The KEY of HELMONT and LULLY.

31. **T**AKE *Quicksilver* purified six Ounces, fine *Gold* purified with *Antimony* one Ounce; make an *Amalgama*; then distil the *Mercury* from the *Gold*: mix the same *Mercury* again with the *Gold*, and thus continue 'till your *Gold* will no more *Amalgama* with your *Mercury*, but continue separate:

XXXII. Then take the *Gold*, grind it, and put it into a clean Crucible, and calcine it, 'till it be almost red hot, and then quench it in the best rectified *Spirit of Vinegar*; when it is extinguished, decant the *Spirit* from the *Gold*; make the *Gold* dry, heat it again, and extinguish in the former *Vinegar*, which work repeat six or seven times.

XXXIII. Then dry your *Gold*, and *Amalgama* it again with the former *Mercury*, and distil again as at

first; and this do so long 'till the *Gold* will not *Amalgama* with the *Mercury*; then calcine the *Gold* again, and extinguish it in the former *Spirit of Vinegar*, which work repeat as before, six or seven times, and as your *Spirit* decays or wastes, add to it fresh *Spirit of Vinegar*. All these Operations you must so long continue, 'till all the *Semen*, *Salt*, or *Mercury coagulate*, is extracted out of the *Quicksilver*.

XXXIV. Take then fresh *Quicksilver*, and work in all things as before, by *Amalgamating*, *Distilling*, *Calcining*, and *Extinguishing* in the said *Spirit of Vinegar*; and continuing still with other fresh *Quicksilver* so long, 'till you think you have enough from the *Gold*.

XXXV. Then take this *Spirit of Vinegar*, impregnated with the whole *Essence of Gold*, evaporate it, or distil it very softly off, so will the *Essentia Auri* lye at the bottom like a yellow *Salt*, which dissolve in fair *Rain-water* distilled; filtre and evaporate again softly, then put it into a small Re-



*tort* in a *Sand-beat*, with an indifferent large *Receiver*; give Fire by degrees, and it will come over in a *white Spirit* like *Smoak*, and *Red* like *Saffron*: Being resolved into a red Liquor, let the Fire go out, and keep the Essence for use. It is one of the greatest Medicines under the Sun; three or four Drops of it are able to extinguish any Sickness curable.

### **The OPENING of SOL and LUNA.**

XXXVI. **T**Ake of the *Red Lyon* twelve parts, pulverize it well, and grind it with one part of the Calx of *fine Gold* or *Silver*: Put all into a small Bolt-head, set it in Sand to the Neck, which Neck must be very well Luted; give the first degree of Fire for a Week; the next Week the second degree; the third Week the third degree; and the fourth Week the fourth and last degree, to a hissing, so that if a drop of Water fall upon the Sand

it may hiss.

XXXVII. Then let the Fire go out, and cut the Glas with a Ring; take the CrySTALLINE Matter, (like a Ring near the Neck of the Glas,) pulverize and grind it with its weight of the Calx of *fine Sol*, or *Luna*, as aforesaid; pass the afore-mentioned four degrees in eight Hours, to a hissing; open the Glas as before, and take the *starry Crown*, which is the living Gold or Silver.

XXXVIII. This *Living Gold* or *Silver* augment by digestion, with a twelfth part of *fine Sol* or *Luna* at a time, as often as you please, or till you have a sufficient quantity of the same: Take of this *Living Sol* or *Luna* a small quantity, digest it in Ashes till it changes Colours, viz. towards *Red* or *White Earth*: Take then this *Red* or *White Earth*, Amalgamate it with *Living Gold* or *Silver*, and Calx; digest again in a Glas *Hermitically Sealed*, till it comes to a perfect *Redness* or *Whiteness*.

**LIBRI PRIMII.**  
**FINIS**

# Clavis Alchymiae:

O R,

HERMES TRISMEGISTVS,  
KALID PERSICVS,

A N D

GEBER ARABS;

All Translated out of the best *Latin* Editions into *Englisb*, and Claused, for the sakes of the Lovers of Learning.

To which is Added,

A Singular Comment upon the First Book of *HERMES*, the most Ancient of Philosophers.

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By *WILLIAM SALMON*,  
Professor of Physick.

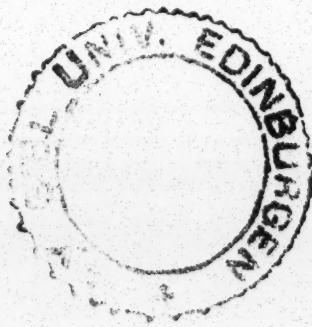
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The Second BOOK.

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L O N D O N,  
Printed for *J. Harris*, and *T. Howkins*, 1692





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# *Hermetis Trismegisti Tractatus Aureus.*

The Golden Work of *Hermes Trismegistus*,  
Translated out of *Hebrew* into *Arabick*,  
then into *Greek*, afterwards into *Latin*;  
and now done out of *Latin* into *English*,  
Claused, and largely Commented upon,

By *WILLIAM SALMON.*

## C H A P. I.

*The Preface Explicating, in part, the Prima  
Materia.*

**I. HERMES:** *Even* *Salmon.* There are three  
**H**ermes himself saith, things which are certainly  
I have not in a very long Age, most necessary to the at-  
tained of this knowledge.  
ceased to try Experiments, nor  
have I spared any Labour of  
mind: But I obtained the  
knowledge of this Art, by the  
Inspiration of the Living God  
only, who esteeming me his  
Servant worthy, did reveal  
and open the Secret to me.

1. An Unwearied Study.
2. A Continued Experience.
3. And the Divine Blessing  
going along with all. With-  
out these, it is not probable  
any Man can attain the  
knowledge of this Secret.



There must be a diligent Study, and a serious Meditation in the Soul, concerning this thing: Then these things thus meditated on, must, by experience, be brought to ocular demonstration; nor, if you miss many times, must you be weary with trying. Lastly, you must all along attend the Blessing of God for his assistance: 'Tis that Eternal Spirit of God which goes through, and pierces all things, which generates, and preserves that which is generated: His Spirit of heat decods, and coagulates that which is thin, rarifies that which is too thick, warms the cold; and raises up to life that which has been dead and buried.

II. Hermes. *Who has given to, or bestowed upon rational Creatures, the power and faculties of truly judging and determining, not forsaking any, so as to give them an occasion to cease searching after the Truth.*

Salmon. 'Tis true, that Adam before the Fall was

adorned with the fulness of light and knowledge above all other Creatures, shining like *Sol* among the Stars; but after his Fall, that prime perfection was much eclipsed, and he was drove out of the Garden, into a Wilderness among the Beasts which perish; yet not without a promise of Restauration, and remission of his Transgression, by one Eternal Sacrifice, through the diffuence and power of whose Spirit, Man is put into a possibility of attaining a measure of the true and perfect knowledge and understanding even in this life.

III. Hermes. *For my part, I had never discovered any thing of this matter, nor revealed it to any one, had not the fear of the Judgments of God, or the hazard of the Damnation of my Soul for such a Concealment prevailed with me. It is a debt I am willing to pay to the Just; as the Father of the Just has liberally bestowed it upon me.*

Salmon.

*Salmon.* That is, revealed them so as that the Sons of Art might understand them, not to the Profane and Unworthy, and Scoffers: For the Oracle of Truth himself has long since told us, *It is not fit to give the Childrens Bread to Dogs;* though they may eat of the Crumbs which fall from the Masters Table. Some Men the Scriptures of Truth have compared to Dogs, yea, Greedy Dogs, Wolves, Foxes, &c. These can never come to sit at the Table, and feed of the Divine repast; 'Tis a Transgression against the Law of Nature, which is the Law of God, which deserves the Divine Vengeance for a punishment: And such indeed is the revealing of forbidden Secrets to such to whom they do not belong. And saith Raimond Lully, *Thou shalt reserve and keep that Secret, which is proper only to God to reveal, and thou dost justly conceal those things, whose revelation belongs to his Honour;* otherwise thou shalt be condemned in the Great day,

*as a Traytor to the Majesty of God, nor shall thy Treason be forgiven thee.*

IV. Hermes. Now understand, O ye Children of Wisdom, that the knowledge of the four Elements of the Ancient Philosophers, was not Corporally, nor Imprudently sought into: Which are through patience to be attained, according to their kind, which through their own operation are hid or obscured. You can do nothing, except the matter be compounded, because it cannot be perfected, unless first the various Colours are thoroughly accomplished.

*Salmon.* Hermes now begins to give a description of the Great Work, which he calls the knowledge of the Elements, but not of those Elements which are foolishly discoursed of in the Schools of the Peripateticks: They speak of an Element to be *Corpus Simplex*, but our Hermes saith, They are not to be understood *Corporaliter*. Ergo πνευματικὸς ὁ σοφικὸς, i. e. *Spiritualiter & Sapienter*, that is, Spiritually



tually and Wisely. Thus the Principles of Art are said to be four Elements, *Earth, Water, Air, Fire*, as *Hermes* indigitates, but what these are in a Spiritual sense, the *Peripatetick* knows not, which the same *Hermes* interprets in another place, the *Soul, Spirit, and Body*; and which *Paracelsus* calls *Salt, Sulphur, and Mercury*. Others make but two, as the *Agent and Patient*; *Masculine and Feminine*; *Sulphur and Mercury*: Others but one only, viz. The *Aqua Philosophica*. There are many other Names by which this Matter is called, but the Subject, or *Prima materia*, is one only: because it is, as it were, the Cardinal hinge upon which all the rest turn, which the Philosophers explicate to be their *Mercury*, which is the beginning, the middle, and the end of the Work, and without which, whoever labours, labours in vain; and yet it will do nothing without it be compounded, because it cannot be perfected without its colours are thoroughly accomplished:

The Body and the Soul; or the Salt and the Sulphur, cannot be united in their most minute parts, without the help of the Spirit which is *Mercury*. *Luna and Sol* cannot procreate without the help of *Mercury*, which extracts the *Semen* from both the Bodies, and in the center of the Earth, as its proper Vessel, digests and perfects it. Therefore *Mercury* does nothing of its self, except something be added to it by which it may be mortified.

V. *Hermes*. Know then, that the Division which was made upon the water by the *Ancient Philosophers*, is that which separates it, or converts it into four other substances; one into two, and three to one; the third part of which is color, or has tincture, to wit, the coagulating humour or moisture, but the second and third Waters are the Weights of the *Wife*.

*Salmon*. This Water to be divided, is the same with the four Elements before spoken of, viz. The *Aqua Philosophica*.

*Philosophica*: This must be divided into four parts, viz. The one part into two; adding three parts to one; from whence arises seven parts: He divides the differences of the Colors into two threes, that is, into three Red Spirits, and three White, which three Spirits have their rise from the one *Aqua Philosophica*, and are resolved into the same again.

VI. Hermes. *Take of the humidity or moisture, an ounce and half: of the Southern Redness, viz. Anima Solis, a fourth part, i. e. half an ounce, of the Citrine Seyre in like manner half an ounce: of Auripigment half an ounce, which are eight; that is three ounces: Now understand that the Vine of the Wise Men, or Tree of the Philosophers is extracted or drawn forth in three, but the Wine thereof is not perfected till at length thirty be completed.*

Salmon. He Effays to explicate the proportions of the Philosophick Ingredients, under various Names;

for that which he calls the *Humidity, the Southern Redness, Anima solis, Seyre Citrinum, Auripigment, the Vine of the Philosophers, and their Wine*, have no other signification, but that the *Aqua Mercurii* should be seven times distilled, which after the eighth Distillation, the *Compositum*, by the force of the fire, is converted into Ashes, or a most subtil powder, which by reason of its purity and perfection resists the fire: neither wonder that eight parts and three ounces are equivalent, for by the former Section, the one part is divided into two, to each of them, there is added three parts, which are the true and Philosophick Proportions, called by *Hermes*, the *Weights of the Wise*.

VII. Hermes. *Understand then the operation. The Decoction doth diminish the matter, but the Tincture does augment it: Because Luna in 15 days is diminished [in the Heaven] and in the third operation [viz. after the Conjunction with Sol] it is augmented. This is*



then the beginning and the end.

*Salmon.* Here *Hermes* elucidates the Philosophick Work by a most familiar Example of the *Phases* of *Luna*; and so it is, the Mineral Process in this Philosophick Work, exactly answering to that Parallel in Heaven. Some divide the Operation of the Stone into two parts, viz. the former and the latter. The former *Hermes* explicates by the notion of *Decoction*, which does diminish the matter, dissolves it, as it were destroys it; but being thus Dissolved and Corrupted, it is through Regeneration (by the Medium of perfection) restored again. This done,

then follows the latter part of the Operation, by means of which the Virtue and Power of the Stone is made wonderful, brought to its highest perfection, and multiplied (as it were) *in infinitum*. In these few words of *Hermes*, are comprehended the whole Work, and in them it is plainly laid open from the beginning to the end. In a word, it is like the Husbandman Sowing his Seed in the Ground, which must first Die, be Corrupted and Putrefied, before it can be posselt of a new Life, by which it must arise and yeild its Hundred Fold Increase: the first Life, the first Birth, the first Body, must Die, and give place to the second.

## CHAP. II.

### *The First Exposition of the Matter.*

I. HERMES. Behold, I have Exposed to you that which was hidden, and the work is both with you and for you: that which is within,

is quickly taken out, and is Permanent or fixt; and you may have it either in the Earth, or in the Sea.

*Salmon.*

*Salmon.* This secret Work commends it self to its Children ; and the series of the Operation demonstrate, that the Regenerating Spirit is within the Matter, but adheres to it invisibly. In Elementary and Gross Bodies, it is not manifest, except they be reduced into their first Essential Nature or Being ; for so this Spirit of Regeneration which is the Seed of the Promise, the Heaven of the Philosophers, out shining the Glory of the Stars, is brought forth to View. That which is Sown is not quickned except it Die, it is Sown in Corruption, it Rises in Incorruption, it is Sown in Dishonour, it is Raised in Glory. The Sea is the *Aqua Philosophica*, which entering into, and Opening the *Terra Philosophica*, brings forth the *Gold bearing Vine* of the Philosophers

II. Hermes. Keep therefore your *Argent Vive*, which is prepared in the innermost Chamber of the *Bridegroom*, in which it is Coagulated ; for that is the *Argent Vive* it

self, which is spoken of the remaining Earth.

*Salmon.* *Argent Vive* is indeed the *Prima Materia* of the Philosophick Work, but (say the Philosophers) beware that you use not the Vulgar *Argent Vive*, or *Quick-Silver*; for if you do, you will be deceived. Our Silver is not Vulgar, for that is Dead, and unfit for Our Work ; you must have that which is Living, which is rightly Prepared by Art for the perfection of Nature. Our Mercury is Philosophick, Fiery, Vital, Running, which may be mixed with all the other Metals, and separated again from them. It is prepared in the innermost Chamber, there it is Coagulated : Now, where Metals grow, there they must be found : If you have found this *Argent Vive*, the residence of the Philosophick Earth, keep it safely, for it is worthy : If you have brought your *Argent Vive* to Ashes, or Burnt it by the Power of the Fire, you have an incomparable Treasure : a thing much more



more Pretious than Gold. This is that which Generates the Stone, and it is Born of it, it is the whole Secret, which Converts all the other Metalline Bodies into *Sol* and *Luna*, making Hard Soft; and the Soft Hard, putting Tincture and Fixity upon them.

III. *Hermes.* He therefore that now hears my Words, let him search into, and inquire, from them; it is not for the justification of the Work of any Evil Doer, but to give to every good Man a Reward, that I have laid Open or Discovered all things which were hid, relating to this Science; and Disclosed and made Plain and Open to you the greatest of Secrets, even the Intellectual knowledg.

*Salmon.* The Philosophers ever Discourse in Parables and Figures; nor is it fit that all things should be revealed to every Body; the matter is to be enquired after, and diligently Searcht into; without Labour and Pains, nothing is to be obtained; but Wisdom enters

not in to profane Souls, nor dwells in a Body subject to sin, as the Wise Man affirms. And altho' *Hermes* has spoken in this Book many things concerning this most noble *Arcanum*, and has over-past nothing, yet he has not spoken so plainly as that every profane and unworthy Person may understand it, but has left the Mystery to be unfolded by the Sons of Wisdom.

IV. *Hermes.* Know therefore ye Children of Wisdom, and ye seekers after the Fame thereof, that the Vulture standing upon the Mountain, cries out with a great Voice; saying, I am the White of the Black, and the Yellow of the White, and the Citrine of the Yellow, and behold I speak the very Truth.

*Salmon.* The Mountain upon which the Vulture stands, is a fit Vessel placed in a well Built Fornace, encompassed with a Wall of Fire; at the foot of which Mountain is a watchful Dragon, who is full of Eyes, and can see before him and behind him, who

who is Vigilant and Careful in keeping the Entrance or Passage into the Mountain, lest the unworthy should Ascend to the height thereof, where is hid the Secret Stone of the Philosophers: It is impossible for any to enter here, unless the Dragon be laid a Sleep; *Hoc opus, hic Labor est*, to find out the means how this is to be done, how this Beast is to be circumvented, that we may obtain this so desirable Treasure is the Work of the Philosopher. Three things are commended for this purpose, first Crude Argent Vive made into Pills, and Gilded with Gold. Second, a Sulphur of Mars extracted with Sol. Third, The water of the Philosophers. These things being rightly given, will so lay him a Sleep, that Night and Day you may continually have Egress and Regress. Being once entred, and Ascended the Mountain, the Vulture or Crow will shew you the way where the Colors appear. 1. *Black* which is the beginning of the Art. 2. *White* which is the mid-

dle. 3. *Red* which is the end of the whole Work.

V. Hermes. *Now the chief principle of Art is the Crow, which in the Blackness of the Night, and Clearness of the Day, flies without Wings. From the bitterness existing in the Throat, the Tincture or Tinging matter is taken: But the Red goes forth of its Body, and a meer Water is taken from its back parts.*

Salmon. The Vulture and the Crow, are both but one thing, but in differing States, it is the Vulture while it is Active and devouring; and the Crow when it lies in a more passive Nature. The Vulture is the Mercury of the Philosophers prepared by help of Vulgar Argent Vive: And the Crow is the Infancy of the Work, wherein the said Philosophick Mercury is United with its Solar Ferment. The blackness of the Night is the Putrefaction thereof, and the clearness of the Day, its Resurrection into a State of Purity. *It flies without Wings, being Eorn or carried by the*



the fixt Nature; and *the bitterness in the Throat*, is the Death of the first Life, whence is Educ'd the Soul, which is the Red and Living Tincture taken from the Body: *And the Water* is the Viscous Humidity, made of the Philosophers Argent Vive, which radically dissolves all Metals, and reduces them into their first *Ens* or Water; and also reduces common Quick-Silver into the same, by a Simple Imbibition, for ever.

VI. Hermes. *Understand and accept of this gift of God, which is hidden from Ignorant and Foolish Men. This hidden Secret which is the Venerable Stone, splendid in Color, a sublime Spirit, an Open Sea, is hid in the Caverns of the Metals: Behold I have expos'd it to you; and give thanks to the Almighty God, who teaches you this knowledge: If you be grateful, he will return you the Tribute of your Love.*

Salmon. Fools, and unlearned, are excluded from the knowledge of this Mystery, viz. Such as are un-

acquainted with the gift of God; which is a measure of his Holy Spirit. *He calls it a Stone, yet says, it is a Spirit*; for was it not a Spirit, it could not Penetrate and Tinge other Bodies by an absolute Unity and Conjunction: Bodies and Matter cannot do this, the most that they can do is but to touch one another in their Superficies; for all matter is Dead, and no Dead thing can penetrate into the property of another, but only (at most) lie side by side with it. And to make the matter the more sensible to your understanding, he compares it to an open Sea, for that this Spirit peirces Bodies, and is joyned to them, even as Water is joyned to Water, or as the Salt Body thereof is joyned with its Aqueous parts. *It is hidden in the Caverns of the Metals*, that is, if you seek for it in any thing that is not Metalline, you stumble at the Threshold.

VII. Hermes. *You must put the matter into a moist fire, and make it to Boil, which Augments the Heat of the Hu-*

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our or Matter, and destroys the Dryness of the incombustible Sulphur; continue Boiling till the Radix may appear when Extract the Redness and the light parts, till only about a third remains.

Salmon. There are said to be three Species of Decoction. 1. An external Fiery heat in Humido, and is called *Elixation*. 2. An external heat in Siccio, which is called *Affation*. 3. An internal natural heat in Humido, called by the Greeks *πέπαισις*, i. e. *Maturity*, or the Ripening and perfecting heat. Now which of these it is, that *Hermes* speaks of is the question. The first, and the third differ in this. The first is an external Fiery Heat. The latter an Internal Natural Heat. In my Opinion both are to be admitted. The Natural Heat Internal, is the Cause of Generation and without that, the External Heat can do nothing: Hence we conclude the Heat to be twofold. 1. *External* to excite. 2. *Internal* to perfect, both which ought to be made in humido: for all Genera-

tion is naturally made in Calido Humido, in a moist Heat, which *Hermes* calls *ignem Humidum*: as if he should say the Fire is twofold, which you must use, viz. External and Internal. He seems to make his Coction double, 1. In the time of Augmentation. 2. In the Ultimate perfection or Maturity, and so long this Fire is to be continued, till the Radix does appear, i. e. the Seed of Metals. The same method that Nature takes in Generating Herbs and Plants, she takes in Generating Metals, whose Seed is extracted by the help of Art, which Seed is only and truly the Philosophers Mercury, in which all the Metals are resolved into their first principles, and in which is impress the Character or Power of Transmutation. They all err who think to reduce Metals only into Crude Mercury, and not into their Radix, as *Hermes* speaks, viz. into their Seeds, which is the first Matter living in Metals: and from thence Nature ever goes forward, never back-ward till she



he comes to perfection.

VIII. *Hermes.* For this Cause-sake, the Philosophers are said to be Envious or Obscure, not for that they Grudged the thing to the honest or just Man, to the Religious or Wise; or to the Legitimate Sons of Art? but to the Ignorant, the Vitious, the Dishonest: lest evil Persons should be made powerful to perpetrate sinful things: for such a fault the Philosophers must render an account to God. Evil Men are not worthy of this Wisdom.

*Salmon.* It appears that

neither *Hermes*, nor any of the other Philosophers did Envy or Grutch the true knowledge of the matter to the Pious, Just, and good Man, but only to the Profane and Wicked, they did not think it fit to give the Childrens Bread to Dogs, for which Cause-sake, they always keep the *Prima Materia* Secret, and left it as a Legacy to the Legitimate Sons of Art; but the manner and way of working it, through all its various Operations, they have faithfully and plainly declared to the least *Iota*, or Tittle.

### C H A P. III.

#### *The Names and First Operation Explicated.*

I. **H**ERMES. Now this Matter I call by the Name of the Stone; the Feminine of the *Magnesia*, the Hen, the White Spittle, or Froth, the Volatile Milk, the Incombustible Ashes; so that it might be hidden from the simple and unwise, who want understanding, honesty, and good-

ness: which notwithstanding they signified it to the Wise and Prudent by one only Name, which is the Stone of the Wise, or the Philosophers Stone.

*Salmon.* There are various Names, by which the Philosophers call it, as *Sol*, Gold, Brass of the Philosophers,

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phers, *Magnesia*, the pure Body, clear Ferment, Elixir, Masculine, Fixt Argent Vive, Incombustible Sulphur, Red fixed Sulphur, the Rubin, *Kibrick*, Green Vitriol, the Greenness, Redness, burnt Brass, Red Earth, the Water of Sulphur, *Aqua Mundi*, Spittle of *Luna*, Shadow of the *Sun*, Eyes of Fishes, Sulphur, sharp Wine, Urin, Light of Lights, Father of Minerals, Fruitful Tree, Living Spirit, Venom, most strange Vinegar, White Gum, Everlasting Water, *Aqua Vitæ*, a Woman, Man, Masculine, Feminine, a Vile thing, Azot, First Matter, *Principium Mundi*, and therefore Argent Vive, Mercury, Azot, *Plenilunam*, *Hypostasis*, White Lead, Red Lead, Water, the Crow, Iron, Silver, Lime, Jupiter, Vermilion, Whiteness, all signifie but one thing, Our Stone, but in diver times and degrees of Operation. So also, White Earth, White Sulphur, Ethel, Auripigmentum, Arsenick, Chaos, a Dragon, Serpent, Toad, Green Lyon, Red-Lyon, Camellion, Quintessence,

Virgins Milk, Radical Humidity, Unctuous Moisture, Sperm, Sal Armoniack, Hair, Urine, Antimony, Philosophers Lead, Salt, a Bird, Microcosmus, Cinna-ber, do all signifie but one and the same thing.

II. Hermes. *Conserve therefore in this the Sea, the Fire, and the heavenly Bird, even to the last moment of its Exit. But I deprecate, or wish a Curse from our Benefactor, the great and Living God, even to all the Sons of the Philosophers, to whom it shall please God to give of the Bountifulness of his Goodness, if they shall undervalue, or divulge the Name and Power thereof, to any Foolish or Ignorant Person, or any Man unfit for the knowledge of this secret.*

*Salmon.* He teaches here, that in the matter of the Stone, is to be Conserved the Sea, the Fire, and the Heavenly Bird, to the Perfection or Consummation of the Word; by the Sea, is understood the Humidity of the Mercury, for that no Generation can be made



in a dry, but in a humid matter. Therefore Mercury is to be Conserved in a Liquid form, *citra tamen sui Corruptionem*, but without its Putrefaction; for that hard things or Bodies, as *Raymund Lully* saith, receive not the Heavenly Virtue, nor yeild to the heavenly Influences. A Seal puts not its Print upon a hard Stone, but upon soft wax: so our matter, by being made soft and Rarified, is made fit to receive the influx of the superior Bodies, *i. e.* of *Sol* and *Luna*, and is made to obey the Government of the *Sun*. By the Fire and the Heavenly Bird, is understood the two-fold Fire, the External and the Internal, with both which it is to be conserved and nourished to the end of the Work.

III. Hermes. *Whatever any Man has given to me, I have returned it again; nor have I been behind hand with any, or desisted to return an equal kindness; even in this Friendship and Unity consists the chief matter of this Operation.*

*Salmon.* This not only demonstrates the Generous and Noble Spirit of our great *Hermes*; but also the relation, which the parts Composing this Magistery have one to another; for saith he, *even in this Friendship and Unity consists the chief matter of this Operation.*

IV. Hermes. *This is the concealed Stone of many Colors, which is Born and brought forth in one Color only: Understand this and conceal it.*

*Salmon.* By the many Colors, here is understood the *Black*, *White*, and *Red*, of which we have spoken before: and tho' there may appear many other Colors in the course of the Operation, yet those three are the chief; of which, the one Color which for ever remains, is the *Never-fading Red*, than which, nothing can be more noble or perfect; this, if thou attainest to be an Adept, a true Son of Art, be sure to hide and conceal it, as here thou art admonished.

V. Hermes. *By means of it, (through the permission of the Omnipotent) the greatest Disease is Cured; and every Sorrow, Distress, Evil, and hurtful thing may be Evaded; and through the help thereof, you may come from Darkness to Light; from a Desert or Wilderness to a Habitation or Home; and from Straightness and necessities, to a large and ample Fortune.*

Salmon. This Our Tincture, Our Elixir, Cures not only all the Diseases of

Metals, but all the cureable Diseases in Humane Bodies: It gives also, not only Health and long Life, but removes Poverty and Want, and the attendant Evils of a narrow and pinching Fortune. It is indeed the great preservative against all the Afflictions, Sorrows and Miseries of Humane kind, of what Nature and quality soever. It is Nectar and Ambrosia, to all the Vital Powers, through the Efficacy of which, Nature is made able to contend, resist, and overcome all her adversaries.

## CHAP. IV.

### *A Continuation of the Explication of the First Operation.*

I. HERMES. Now my Son, before all things, I admonish thee to fear God, in whom is the Blessing of your undertakings; and the Uniting and disposing of every thing which you Segregate, put together, or Design for this purpose.

Salmon. This great Philosopher well knew, that the only way to attain to the Mystery, was to be acquainted with that Spirit which knew all things, yea the deep things of God; and to be acquainted with that Spirit, was to fear God, for  
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so says the Holy Spirit it self. *The fear of the Lord is the beginning of Wisdom, and the Knowledg of the Holy is understanding: And therefore our Hermes advises us, above all things to fear God, in whom is the Blessing of this undertaking. He shall not Err, who becomes acquainted with, and joyned to, that Spirit which is the Fountain of all Knowledge and Wisdom: For being United with that, you are Centred into the very Root from whence all Wisdom and Knowledg spring, and being Ingrafted into that Root, the true understanding will grow up in you, and fill you even as the Soul is filled with Life.*

II. Hermes. *Whatever I speak or write, consider it, and reason about it in your mind: I advise not them who are depraved in their Reason and Understanding, nor the Ignorant, or Insipid of Judgment. Lay hold of my Instructions, and Meditate upon them; and so fit your Mind and Understanding [to conceive what I say,] as if you your self were the Author of these things I write.*

*Salmon.* He here speaks to such as fear God, not to be depraved in their understandings, (as all Profane and Wicked Men are) nor the Ignorant (who are unacquainted with the true Fountain of knowledge, which is the Spirit of the Living God, as he himself has instructed, Chap. I. Sect. I. foregoing: ) nor to the Insipid of Judgment, (who has not Pondered nor Meditated upon these things.) You must *Enter* with your Spirit and Soul into the Center of Nature, and there behold how all things are begun, continued, and perfected; but you must first enter into that Universal Spirit, which is the Former of all things, which pierces through, and dwells in that Central Root; and by entering into that, it will, like as a Vehicle, carry you into the same Root, where all things are hidden, and reveal to you the most abscure and Mysteries, and shew you as in a Glass the whole work, and all the Operations of Nature.

III. Hermes. For to what Nature is hot, if it shall be made cold, it shall do no hurt or injury to it; so in like manner, he to whom Reason is become a guide, does shut against himself, the Door of Ignorance, lest he should be securely deceived.

Salmon. That is, if the Spirit and Soul, or hot Mercury and Sulphur be made more cold, by a Conjunction with the cold Body, you shall not do a miss, but proceed rightly on in the Work: and this you must apprehend by your Reason, and the Nature of the thing. He to whom (saith he) Reason *i.e.* the Spirit of knowledge, is become a guide, does shut from himself the Door of Ignorance, *i.e.* open to himself the Door of knowledge, leading into the Mysteries of this Our Philosophick Work.

IV. Hermes. Take (my Son) the Flying Bird, and Drown it Flying; then divide, separate, or cleanse it from its Filth, which keeps it in Death;

expel it, and put it away from it, that it may be made Living, and answer thee, not by Flying in the Regions above, but truly by forbearing to Flie.

Salmon. In this our Art are two Principles which spring from one Root, and which are the subject of our Stone, *viz.* Argent Vive, and Sulphur, of which, the one is Volatile and superior, the other fixt and below, from the Conjunction of which, often repeated, is made the true and Philosophical sublimation and fixation. And that is the fixation when the Body receives the Tinging Spirit, and takes from it its Volatility; this is done by frequent Reiterations, till a Calx of perpetual duration is produced, and will remain for ever in the Fire: But in the very beginning of this work the substance of the Stone, which in it self is most fixed, by a Spirit not fixed or Volatile, as Sea Water, *acetum radicum*, and such like, is to be made Volatile. And by this means it will be more fit to be cleansed of its Filth,



or Rust, which in metals is a most certain sign of Imperfection.

V. Hermes. *If therefore you shall deliver it out of its Imprisonment, or Cage, or Straights then afterwards you shall Order and Govern it, according to the number of days I shall note to you, according to Reason; and then it shall be a Companion to thee, and by it, thou shalt be made great and powerful.*

*Salmon.* That is, the fixed Body is to be lifted up by sublimation, and to be so often repeated, till the Volatile is made fixed, or fixed with it: But this is not to be done hastily, or all at once, but by little and little, and by degrees. Lest by too great a haste you break the Vessel, or come to some other hurt. God himself, made all things in Number, Weight, and Measure; that is, in due and just proportion, as well in respect of Time as Matter. If you proceed wisely in this Case, you will receive the fulness of your expectations.

VI. Hermes. *Extract from the Sun Beams the shadow, and the sordid Matter, by that which makes the Clouds hang over it, and Corrupts it, and keeps it from the Light, because by its Torture and Red Fiery Heat, or Redness it is Burned.*

*Salmon.* The shadow always goes along with the Body, walking in the Sun. Now that a clearer Light may appear through the Body, without any shadow, the Body must be opened, made thin, and dissolved; which is the Patient, by the Spirit or Sun-Beams, which are the Agent, the living Fire, by whose Power it is brought to a Calx, and the Corruptible part is Burnt up and destroyed, or made fit to be separated.

VII. Hermes. *Take this Redness Corrupted with the Water (which resembles the Matter, holding the Fire as in a live Coal) from it: As often as you take this Redness Corrupted in Water, away from it, so often you have the Redness*

*ness Purified, then will it Associate it self, viz. become fixed, and Tinged, in which station it will rest for ever.*

*Salmon.* That is Our Magnesia, which is sown in our Philosophick Earth, is to be Corrupted or Putrefied; and then to be Digested, Coagulated, Sublimated, Incerated, and Fixed. This Magnesia, or Redness is thus made pure by separation, and then it becomes Dissolved, Digested, Coagulated, Sublimed, Incerated, and Fixed, and Tinged, being first lift up into the highest Heavens, and then Buried again in the deepest Earth, that there-with it may arise, and in the same have a Habitation, and be fixt for ever. The Water is the Spirit; the Redness is the Soul or Tincture; and the Earth is the Body. Now the Spirit is the Life of the Soul, as the Body is the Clothing or Habitation thereof: so that the Body is a substance, fixed, dry, and containing both the Spirit and the Soul. The Spirit Penetrates the Body;

the Body fixes the Spirit; the Soul conjoyned, Tinges of its own Color, whether it is White or Red.

VIII. *Hermes.* Return the Coal, being extinct in its life, to the Water, in the thirty days I note to thee, so will you have a Crowned King, resting upon the Fountain or Well, but drawing it from the Auripigment, and wanting the Humour or Moisture: Now have I made the Hearts of the attentive, who hope in thee, glad, and their Eyes beholding thee, in the hope of that which thou possessest?

*Salmon.* The Life of the Coal is Fire, which being removed from it, is like a Dead Body; nor in a Coal only, but in all other things, it is Fire that excites or stirs up the Life, comforts it, and conserves it: Yea, the Essence of Life is nothing else than Pure, Naked, Unmixed Fire: not that which is Corrupting and Elementary, but that which is Subtil, Coelestial, and Generating all things. This in Metals is the *Aqua Philosophica*, Oleaginosa,



*aginsfa*, & *Sulphurea*, and in this the Earth is to be raised up in the space of 30 days, which is a certain Number for an uncertain: By the Crowned King, is meant the perfection of the Tincture. The Well is the Fountain of the Philosophers, inexhaustible; out of which it draws the Auripigment or eternal Tincture, but wanting indeed its moisture, or Running-Water, which is for so long time to be Digested and Boiled with Fires, &c.

IX. *Hermes.* Now the Water was first in the Air, then in the Earth: restore thou it then, to the superior places, through its own meanders or passages, and (not foolishly or indiscreetly) change or alter it: and then to the former Spirit gathered in its Redness, you must carefully and leisurely joyn it.

*Salmon.* Convert the Elements, and you shall have what you seek. The Earth which is Cold and Dry, agrees with the Water in one quality, which is cold.

The Air which is Hot and Moist, participates with the Fire which is Hot and dry; and consequently the Earth with the Fire, because of its Driness. The Earth is the only true and first Element of the Stone, which by a Philosophical Calcination is to be Burnt up, and Rarified, afterwards to be Dissolved in a Moist place into a Ponderous Water: This by Sublimation is made more subtil and converted into Fire. This Oyl by a most strong Fire into Ashes or a Red Rubicund Earth. Thus the Dragon devours his own Tail; and the Pelican with her own Blood nourishes her Young ones. The Blood of the Pelican is this Red Spirit. Now nothing is joyned together with it, but that which before was separated from it. This Mixtion of the Elements is not Corporeal, but Spiritual; not with Hand done, but the work of the Metalline *Archens* or Spirits which you ought well to know, and then you will not long err from the Truth.

## CHAP. V.

*A Dialogue between Hermes and his Son.*

I. **H**ERMES. Know thou my Son, that the fat of our Earth is Sulphur; that Sulphur is Auripigment, Siretz, or Colcothar, of which Auripigment, Sulphurs, and such like, some are more vile or mean than others, in which there is a difference or diversity. Of this kind also is the Fat of Gummy substances; to wit, of Hair, Nails, Hoofs, and Sulphur it self; Oyl of Peter, and the Brain or Marrow, which is Auripigment. Of the same kind also is the Cats or Lyons Claw, which is Siretz: The Fat of the White Bodies, and the Fat of the two Oriental Argent Vives, which Sulphurs are caught hold of, and retained by the Bodies.

*Salmon.* All these are only Various Names, by which the Philosophers call the one thing, and under which they Cloud it. But the most Acute Ripley saith,

it is *Argent Vive*, but not the *Vulgar*, that without which nothing that exists, is able to be. If therefore, there be nothing under the Sun, in which this *Argent Vive* is not, Our *Hermes* has not done absurdly, to call it by these Names; tho' possibly there may be some one thing, which may contain more of it, that which is more pure, also generous, and more ripe or perfectly digested, than all the other things besides. Authors say, it is chiefly found in the Roots of Metals, which Roots are in the Air, and the Tops of the Mountains. It behoves you therefore, to have a perfect and solid knowledge of this *Argent Vive*, before you attempt any thing in this Art. And this is to be Communicated only to the Faithful Disciples of this Science. Be diligent with your whole



mind, consider, think, ruminate, volve and revolve, meditate and reason with your self concerning it, and through the Divine Assistance, you will certainly attain to the knowledge thereof.

*H. Hermes. I say more, that this Sulphur does Tinge and Fix; and is contained and held by the Conjunctions of the Tinctures. Fats also Tinge, but what they fly away, in the Body which is contained, which is a Conjunction of Fugitives only with Sulphurs and Aluminous Bodies, which also contain and hold the Fugitive Matter.*

*Salmon.* He distinguisheth here between the true and Philosophick Tincture, and the Fictitious or Sophificate. The true is made of a Fixt and Incombustible Sulphur, for which Cause also, the Bodies are rendred fixt and Incombustible: for every Transmutation is made subject to the nature of the thing Transmuting, and not of the thing to be Transmuted; it is needful therefore,

that you make choice of the best Sulphur for this Work. The Vulgar is Foreign, for that it is deficient, Blackens, and Corrupts, having also a double superfluity, viz. an Inflamable substance, and an Earthly Feculency. Therefore you must find out another, which is a simple Fire, and Living, and is able to Revivifie Dead Bodies, to bring them to the highest perfection, and to perfect them with the ultimate maturity. Such a Sulphur saith *Avicenna* is not to be found upon Earth, except in the Bodies of *Sol* and *Luna*. In *Sol* indeed is the highest of Perfection, because it is more digested and decocted; when therefore, the Tincture is prepared with this Sulphur, down below, in the Bottom of Obscurity, it is carried *Gradatim* up to the highest Glory, with the greatest splendor of spirituality, so that any Body whatsoever being melted with the Fire, it Tinges, and so firmly adheres to it, that it cannot for ever be any more separated therefrom. But to

Sophisticate Tincture which is made from the middle Minerals, from burning Sulphur, Arsenical, Aluminous, and such like, are not able to defend either Bodies, upon which they are projected, nor yet their own proper substance from the violence of Fire, but together with the Bodies they fly away, and by the force of Fire Vanish into Air.

III. Hermes. *The order, method, management and disposition of the Matter sought after by the Philosophers, is but one, in Our Egg. Now this in the Hens Egg, is in no wise to be found. But lest so much of the Divine Wisdom, as is seen in a Hens Egg, should be distinguished; we make in imitation thereof, a Compositum from the four Elements, joyntly fitted and compacted together.*

Salmon. The Description of the Philosophick Egg is various, which the Philosophers divide into four parts, according to the number of the four Elements. 1. Putamen, the Shell, which

they make the Earth. 2. Albumen, the White, which is Water. 3. Pellicula, the Skin, which is Air. 4. Vitellus, the Yolk, which is Fire. Some make only three parts thereof. 1. Vitellus, the Sulphur. 2. Albumen, the Mercury. 3. Putamen, the Salt. Some again will have the Yolk to signifie Mars, Sol, and Venus; and the White, Saturn, Jupiter, Mercury, and Luna: and the Shell, the Firmament, and Earth, or Combustible Ashes: but to speak plainly, the Shell represents the Philosophick Glais; wherein the Skin, the White, the Tread, and the Yolk, answer to the four Elements: Fire Air, Water and Earth. Or rather the Tread, Yolk, and White, to the three pure principles, Salt, Sulphur, and Mercury, or Spirit, Soul, and Body; that is, Fixity, Tincture, and Subsistence.

IV. Hermes. Now in a Hens Egg, there is the greatest help that may be, for herein is a nearness of the Matters in their Natures: a spirituality, and gathering, and joyning



together of the Elements, and the Earth which is Gold in its Nature.

*Salmon.* The *Ovum Philosophorum*, or our Mercury has in it self whatever is necessary thereto: We call it Our Mercury because it is reduced into one pure Homogene Body, where is  
1. A Propinquity of Natures, as Earth, Water, Air, and Fire; or Salt, Sulphur, and Mercury. 2. A Spirituality, which is the formative faculty, the hidden Work-Master which brings the Stone to perfection. 3. A gathering together of the Elements, for that the Earth is made Water, and Air, and Fire, by Sublimation, and they are made Earth again; which Earth is Gold in its inward principle or Nature.

V. *Hermes.* The Son saith to him, the Sulphurs which are convenient or fit for Our Work, are they Celestial or Terrestrial, Heavenly or Earthly? To whom *Hermes* answers: some of them are Heavenly, and some are from the Earth.

*Salmon.* This is a short Dialogue between the Father and the Son, *Hermes* makes answer to his Son, concerning the Sulphurs, that they are not of one or the same kind, but that some are of a Heavenly, and some are of an Earthly Nature, yet he confesses both to be Sulphurs: by the Heavenly is meant the Solar Sulphur; and by the Earthly, the Sulphur of *Luna*. For *Sol* is a Body Masculine, hot, fixt, red, and incombustible, which perfects *Luna*, who is Feminine, Cold, Volatile, White, and Combustible, exalting her to his own Glory and Splendor.

VI. *Hermes.* The Son saith, Father, I think the Heart in the Superiors to prenote Heaven; in the Inferiors, the Earth. To whom *Hermes* saith: It is not so, the Masculine truly is the Heaven of the Feminine: and the Feminine the Earth of the Masculine.

*Salmon.* The Heaven is the

the Masculine of the Earth; and Earth is the Feminine of the Heaven : *Heaven* or *Sol* which is pure, fixt, and incombustible Sulphur, is the generating Seed ; and Mercury which is the Magical Earth, is the Womb, or Feminine principle receiving the Seed, in which the Seed is kept, nourished, digested and brought to the Birth or Perfection : Even that in which it obtains, Spirit, Blood, and Flesh, viz. Fixity, Tincture, and Substance. The Earth or Mercury is the subject or receptacle of all the Cœlestial Radiations.

VII. Hermes. *The Son saith, Father, which of these is more worthy, one than another, whether is the Heaven or the Earth? The Father answers : Both want the help of one another ; but a Medium is proposed by precepts. But if thou shalt say, that Wisdom or the Wise Man does Rule or Command among all Mankind ; to this Hermes : The indifferent or ordinary things are better with them, because every Nature delights, or*

*desires to be joyned in Society with its own kind. We find even in Wisdom it self, that equal things are joyned together.*

*Salmon.* If by a Magical Matrimony, the Heavens and the Earth are Conjoyned, neither seems to be more worthy ; for as the Earth cannot Generate without the Heavens, so neither can the Heavenly Influences multiply themselves without the Earth : But there is a mean proposed, which he explicates in the following Paragraph, which is the making the one equal with the other, viz. by bringing forth a new Off-spring out of both, which shall exceed *Sol* himself in perfection, because it is more than perfect, and able to make the imperfect Bodies or Metals perfect, which *Sol* himself cannot do, and is also able to make the most imperfect Bodies more than perfect, by multiplying their Tincture a thousand times more than what they had Originally by Nature, which is performed by Precepts,



cepts, saith *Hermes*, that is, by *Art*. And since every Nature Delights to be joyned with its own kind, you must be sure to joyn Metalline Bodies only with Metalline Principles, for Water joyned with Water cannot be separated, no more can Silver being joyned with Silver, or Gold with Gold, that is to say, their Seed.

VIII. *Hermes*. *The Son saith*; But what is the mean among them? To whom *Hermes* answers: To every thing in Nature, there are three things from two. 1. *The Beginning*. 2. *The Middle*. 3. *The End*, viz. First, the profitable and necessary Water. Secondly, the Fat or Oyl. Thirdly, the Faeces, or Earth, which remains below.

*Salmon*. By the Beginning, he means the Deundation of the first Principles, for the *Prima Materia* must be prepared and made fit for the Operation: the Middle, which are the Operations of the Work from the Beginning to the End: the End,

which is the Perfection or consummation of the matter; these are the three things from the two Principles, Sulphur and Mercury: Or possibly by the three things from the two, he may mean the Spirit, Soul, and Body; i. e. Fixity, Tincture, and Substance, from the two Principles, Sulphur, and Mercury, being in Conjunction: Other Interpret it thus; by the two things he means Heaven and Earth, which cannot be Conjoyned without a Medium, (which is the Air) no otherwise than Soul and Body, which cannot be Conjoyned in one Body without the Spirit to Unite them. The Spirit then is the Legitimate Mediator of the true and perfect Conjunction, whether Natural or Supernatural. By the Heaven is understood the Soul: By the Earth the Body: By the Spirit the Uniting Principles; these indeed are the three things from the two, i. e. the two Principles, Sulphur and Mercury, the Spirit being Latent in them both. But however, Our *Hermes* lest he should not be understood

stood, has explicated them himself, viz. the profitable Water, the Fat Oyl, the Faeces or Earth. By the Water, is meant the Mercury; by the Fat or Oyl, the Sulphur, which by the Mediation of the Internal or Latent Spirit, are United into one Body, and make the Faeces or Earth.

IX. Hermes. But the Dragon dwells in, or Inhabits in all these things. And his Houses are the darkness and blackness in them; and by them he Ascends into the Air, (from his rising) which is their Heaven: But while the Fume or Vapour remains in them, they are not perpetual, Permanant, remaining or fixt. Take but away the Fume or Vapor from the Water; and the blackness from the Fat or Sulphur, and Death from the Faeces: and by Dissolution, you shall possess a Tryumphant Gift, even that in and by which the Possessors Live.

Salmon. We have spoken now concerning the Heavens and the Earth, and their Matrimonial Conjunction,

by a Medium, viz. the Air or Water, which we also call the Spirit; for the Water is nothing but the Air Coagulated; and the Air is the Vital Spirit, running through, and peircing all beings, giving Life and Consistency to everything; the very Agent which Ties the Particles of all Matter and Bodies together, and without which every Body, and Metal would fall to pieces, and become nothing but Dust and Ashes, even the smallest of Atoms: And this Spirit is that which moves and fills all things. It is the Philosophick Heaven, which in its prime Resolution or putrefaction, is wonderfully defiled, so that like the most Poisonous Dragon or Serpent, it destroys all things it touches; from whence it is said to have its House in Darkness and Blackness; and to possess Blackness, and Clouds, and defilements, and Death it self: So long therefore as the Heaven shall be thus infected, it is impossible for it to return to its Pristine Nature, Simplicity, Purity, Fixity, and Permanency



nency. By the Dragon then is signified this Black Matter Ascending into Air, which is difficultly done, by Reason of its thick glutinous and Ponderous Body, which would not tend upwards, unless it be first resolved by Force and Power of the Fire in a Philosophick

Glass into an Aereal and Vaporous substance: being thus Dissolved by a frequent Ventilation of the Air or Spirit, it will be perfectly purged, and recover its *Primæval* Nature of Heaven, which is the thing sought after.

## CH A P. VI.

### *The Several Operations by, and Various Matters of, which the Stone is Composed.*

I. **H**ERMES: Now *the temperate Fat or Sulphur which is the Fire, is the Medium or Middle Nature, between the Fæces and the Water, and the through Searcher of the Water: The Fats are called Sulphurs, for between Fire, Oyl, and Sulphur, there is so little difference, that there is a propinquity, or nearness; because as the Fire does Burn, so also does the Sulphur.*

*Salmon.* He here makes the Fire to be the Medium

between the Sulphur and the Mercury, which Fire we have before declared to be both Internal and External: The first is Innate, in the Principles and Essential; the latter Elemental and Accidental; *it is the through Searcher of the Water, that is the stirrer up of Internal Life and Efficacy; so that the Internal Fire may properly be called the Spirit of the Matter, which disposes the Particles of it to their Change: But the difference between this Fire, or Spirit,* and

and Oyl, or Sulphur, is so little, that we want fit Words to express it, but it is like the Spirit to the Soul, which are inseparable. But this is to be understood, that of Sulphurs, such only are to be chosen, which are the more near in their principles; the Sulphurs of Minerals are to be taken; not those of Vegetables or Animals: and of Minerals, that which is drawn from Mercury or Quick-Silver, Gold and Silver, which is to be Purified and exalted by some Power or Principle, which is without length, breadth, or thickness, viz. Incorporeal, and yet comprehends all those properties in it: without form or shape; yet comprehending under its formless being, the highest and most exact of Beauties; this is the Internal Fire of the Mineral Sulphur. And of these, the Sulphur of Mercury is yet said to be the most noble, because it is more at Liberty and free to Act, than the Sulphurs either of *Sol* or *Luna*, which are Fixt and bound up in a Dead or

Lifeless Body: The Sulphur of all the other Metals are yet more remote. And tho' they might serve the end, yet it is with more labour, trouble, and difficulty.

II. Hermes. *All the Wisdom of the World is comprehended within this, Learning the Art is placed in these wonderful hidden Elements, which it does obtain, finish, or compleat. It behoves him therefore, who would be introduced into this our hidden Wisdom, to quit himself from the Usurpation of Vice, to be Just and Good, of a profound Reason, and ready at Hand to help Mankind of a Serene and pleasing Countenance, Courteous in his Conversation to others; and to himself a Faithful Keeper of the Arcanums, being once revealed to him.*

Salmon. The knowledge of this nearest Sulphur, and how to prepare and use it in this work, is the Summ of the whole Art; it begins, compleats, and finishes the whole thing. But how this Sulphur is educed out of a de-



determined Matter, few Authors have yet taught. The Volatile must be first fixed, and the Wild Tamed, before you can Operate rightly, else you will never be able to hold the Matter, to Operate upon it; the Dragon must be then Mastered and overcome; being once Slain, you must endeavour to give it again a new Life, by raising it up into a new form, and restoring to it a new Volatility, to wit, the Life of *Sol* and *Luna*; which by a Conjunction, and Legitimate Digestion, with and in the Mercury of the Philosophers, gives to the new generation, a new Body, yet such a one as is Spiritual, Subtil, full of Life and Power, and able to penetrate into the most inward recesses of the most solid and compact Bodies, enriching even Vulgar *Sol* himself, with a thousand fold a greater Treasure than he contained before.

III. Hermes. *And this know, that except you know how to Mortifie and induce Generation, to Vivifie the Spi-*

*rit, to Cleanse, and introduce Light, how things fight and contend one with another, are made Colorless and freed from their defedations, or Spots and Feulnesses, like as from Blackness and Darknes, you know nothing, nor can you perform any thing.*

*Salmon.* This Mortification, is intended of the first Life and form, without which you can do nothing in order to Generation. You must make Alive by Killing, and Cleanse by first defiling or bringing to Putrefaction, and bring forth Light by first introducing Darknes. The two contrary Principles must first fight and contend one with another, and a Fatal War must be begun and carried on to the Destruction of the first form and Life, before the second form and Life can appear; and the Matter must be first made Colorless that it may be able to receive the true Color and Tincture. In Order to this the Philosophical Calcination is the beginning of the Work, then Dissolution

that the sublimed Matter may receive its determination. To mortifie is to Dissolve any thing into the principles of which it is Compounded : Therefore saith *Senior*, there is no Generation without Corruption ; and in this Putrefaction is the beginning of our Secret, which none but the initiated Sons of Doctrine and Philosophy do rightly understand. There must be a most close Conjunction or Matrimony, between the Superiors and the Inferiors, between the Spirit and the Body, which is made by Ascension and Descention, through the Power of the Invisible Life.

IV. *Hermes.* But this you may know, that this great Arcanum is a Matter of so great Worth, that even Kings themselves shall Venerate it ; the which Secrets, it behoves us to keep close, and to hide them from every profane and worthless Person.

*Salmon.* That is, there is such a Vital Power, Strength, Efficacy and Virtue in this

our Philosophick Tincture, that it is able to transmute all the Mercury in the World into fine Gold ; and not noly all simple Quick-Silver, but also the Mercury of all other Bodies as of *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Luna* ; which Power it exerts not only in those Inferiour Bodies, but is also able to transmute the whole Body of Gold into pure Tincture, and to exalt it to a thousand Degrees above what Nature has determined it to be.

V. *Hermes.* Understand also that our Stone is Conjoyned with, and Composed of many things, of Various Colours, and of Four Elements, which it beoves us to Divide and Cut in Pieces, and to Disjoynt them ; and partly to Mortifie the Nature in the same, which is in it.

*Salmon.* The Various things are Salt, Sulphur, and Mercury ; the Body, Soul and Spirit ; which Spirit is that which joyns the Soul and Body together. In Mercury it self there is a Salt, Sulphur and Spirit :



The Salt of that Mercury is the Philosophick Earth, which is to be Dryed or Drained, Ploughed up, Manured and Cultivated; and the Sulphur thereof is the Internal Tincture, which Transmutes; but it is the Spirit or living Principle which gives the Permanency or Fixity, and without which all Bodies whatsoever would fall to Dust and Ashes; that is it which ties the Particles and Atoms of every thing together. In Sulphur, there is a Volatile Body, but a Fixing Spirit, and a Rubine Soul which tinges: This Body in the Putrefaction is cast away, and only the Spirit and Soul, which are without Parts, or Proportion, without length, breadth, or thickness, without substance or corporeity are retained, and Conjoyned to the Mercury of the Philosophers by the Medium of Salt, in which Salt lies the depth of the whole Secret. This Salt is Vegetable, Mineral and Animal, from whence the Philosophers were wont to say, that their Stone was Threefold,

according to that Ternary of Generations. In this Salt there is a Corporeity joyned with a Soul and a Spirit, that is with a Sulphur and Mercury spiritual, which are the Chains which tie all the Particles of the Body together. All these must be Cut in Pieces, separated and divided, in the beginning of the Work, which is done by joyning of the three together; this is a Mystery which only the true Philosophers and Sons of Doctrine can understand. You must joyn Body to Body, Soul to Soul, and Spirit to Spirit, by which means you will make the separation; because the Soul will joyn with Soul, yet the Soul of the one will not joyn with the Body of the other, but separate.

VI. Hermes. *And also to keep safe the Water and the Fire dwelling therein, which does contain its own Waters drawn from the Four Elements and their Waters; This is not Water in its form, but Fire, containing in a strong and pure Vessel, the Ascending Waters,* left

*lest the Spirits should flie away from the Bodies, for by this means are they made Tinging, and Permanent, or Fixed.*

*Salmon.* That is the Mercury and the Sulphur dwelling in the Salt; or the Spirit and the Soul dwelling in the Body, which is our Stone. The Fire (saith he) contains its own Water drawn from the Four Elements: That is, the Sulphur contains the Mercury drawn from its Original Fountains. *This is not Water in Form but Fire.* Nor is it Quick-Silver in form, but Sulphur; nor Spirit in form but Oyl, or Tincture, containing the Clouds, and Ascending Waters, which are of a dry consistency or Body, sticking to the sides of the Glass, lest they should flie away in sublimation from the Bodies; by this means, being often iterated, at least three times, (but if it be six or seven times, it is yet better,) the Spirit enters into, and peirces and penetrates the Body, in Order to its Fixation: which at length is perfected which the highest Fixation and Tincture

by the Fixing Oyl or Sulphur.

VII. Hermes. O Blessed Water in the form of Sea, which Element thou dissolvest! Now it behoves us, with this watery Soul, to possess a Sulphurous Form, and to mix or joyn the same with our Vinegar.

*Salmon.* Great is the Virtue and Power which dwells in the *Aqua Philosophica*, from whence it is called Blessed. For as common Water, washes away the Filth from things, and cleanses them outwardly; so this our Elementated Water, not only Dissolves Bodies, but also Washes away and Cleanses them inwardly from all manner of Defilements and Impurities; and being joyned with the Philosophick Vinegar, brings forth from them their incombustible Sulphur, which by projection, tinges and transmutes all imperfect Metals into most pure fine Gold and Silver. This Water is the Key of the Art, by which the Bodies are



oftentimes to be opened, that is, they are to be Dissolved, and by the same to be again Coagulated, to be made more noble, pure, and perfect: So that no Foot-steps of Death, Blackness, Corruption, or Imperfection may any more remain in them. The preparation of this Water is known but to a few, nor do many attain to it; because the Well is Deep out of which it is drawn, nor do the Vulgar Chymists understand it. But whatever you do, you can do no great Matter without the help of Nature: and the *Aqua Fortis* and *Aqua Regis* and such-like, are usefull in their places, to dissolve and Tear Bodies into Atoms, yet are they Alien, and far from the true *Aqua Philosophica*, which has the Power to enter into the insides of Metals, whereas they, only divide them into many Surfaces. And therefore say the Philosophers, the preparation of this Water is not to be Learned of Masters, but it must be taught by the Dictates of Nature her self.

VIII. Hermes. *For when by the Power of the Water, the Compositum also is Dissolved, you have the Key of the Restoration; then Death and Blackness flie away, and Wisdom proceeds on to the Finishing of the Work.*

Salmon. This Water does not Tear or Gnaw Bodies into Pieces and Bits, but it Radically Dissolves them, and reduces them into their *Prima Materia*, as they were in their Original Generation. Of this Nature are those Fountains & Springs in *Hungaria*, which have a Faculty of Transmuting what Iron soever is cast into them into good Coper; and those other Fountains, into which if any Wood be cast, so as it remains but some certain time, by the Lapidescence Virtue of the Water, it is transmutated through its whole substance into Stone, which Memorable and well known Powers and Operations of Nature in these particular things, are in part a demonstration, or at least an Argument to persuade

suade one to the belief of other Operations and Transmutations in the Metalline Kingdom. *Ignis & Azoth* say the Philosophers are enough for the whole Work: Learn therefore from Nature, the preparation of this *Azoth*, or Water of the Philosophers: which Water being prepared, does with a simple Operation, through the help of Nature, gently boyl- ing in a soft Fire, bring the work to a conclusion, and perfect the same. This Operation indeed, or simple Coction, is that which opens the Door into the Chambers of Life, making Putrefaction and Death, and blackness, and darkness to vanish and flie away. This Water and this Fire, tho' simple, and simple in their Operation, yet are they hid; and known but to a few, for that they lead into the most recluse and abscondite recesses of Nature.

## C H A P. VII.

*The Operations of Nature in the Aqua Philosophica, as in a Seed.*

I. H E R M E S. Now know my Son, that the Philosophers chain up [the Matter] with a strong chain, or band. when they make it to contend with the fire: because the Spirits in the washed Bodies, desire to dwell therein, and to rejoyce there. In these habitations, they vivifie themselves, and dwell therein. and the Bodies hold, or contain them, nor from them can they ever be separated.

Salmon. The Bodies before they can be perfectly united with the Spirit, and joyned one to another in a strong Confederation, must first be purified and washed with *Azoth* and *Ignis*: for



the washing is that which puts an end to the blackness; and the purification is made and continued till the White Elixir is made perfectly white, and till the red is made perfectly red; being thus cleansed and purified, the Spirit out of a natural propension is drawn to the Bodies; in which being ardently inflamed, it immediately commixes with them, and they are conjoined, with an indissoluble conjunction, under the Chains of which they remain inseparable for ever. Now this conjunction is not made by chance, but from the meer affinity which is between the Bodies and Spirit, for they both proceed from one fountain and principle, though of the two, the spirit, by reason it vivifies, and holds the Particles of the Bodies together, is much the more noble, the more excellent, and most powerful Agent.

II. Hermes. *Then the dead Elements are revived, and the Compositum, or compounded Bodies are tinged and*

*altered, and by wonderful operations, they are made permanent, or fixed, as the Philosopher saith.*

*Salmon.* The Domicils of themselves remain dead, but the Inhabitants in them are alive. Now the Bodies of the Metals, are the Domicils of their Spirits; which when they are received by the Bodies, their terrestrial substance is by little and little made thin, extended, and Purified, and by their Vivifying Power the Life and Fire, hitherto lying Dormant, is excited and stirred up. For the Life which dwells in the Metals, is laid as it were asleep, nor can it exert its Power, or shew it self, unless the Bodies be first Dissolved, Exalted, and turned into Spirit, (for that the Spirit does only Vivifie;) being brought to this Degree of purity and spirituality, and at length to perfection, by their abundant Virtue, they communicate their tinging property to the other imperfect Bodies, and Transmute them into a fixed and permanent Substance.

Substance. This is the property of our Medicine, into which the Bodies are reduced; that at first, one part thereof will tinge ten parts of an imperfect body; then an hundred, after a thousand, then ten thousand, and so infinitely on. By which the Efficacy of the Creators Word is most apparently Evident, *Crescite & Multiplacimini*, encrease and multiply. And by how much the oftner the Medicine is dissolved, by so much the more it encreases in Virtue and Power, which otherwise without any more solutions, would remain in its simple or single State of perfection; Here is a Celestial and Divine Fountain set Open, which no Man is able to draw dry, nor can it be wholly exhausted, should the World endure to Eternal Generations.

III. Hermes. O Beautiful and Permanent, or Fixed Water, the Formator of the Royal Elements, who having obtained (with thy Brethren) joyned with a moderate Government, the Tincture, hast found a place of rest.

*Salmon.* He does not call the Matter of the Stone simply Water, but a fixed Watery form, which who-so is ignorant of, knows nothing of the principles of this Science. This Fountain (saith *Bernard Trevisan*) is a wonderful Fountain of Virtue, above all other Fountains in the whole World; it is as clear as Silver, and of a Celestial Color. *It is the Formator of the Royal Elements*; that is (as *Bernard* explicates it) it draws to its self the King, who after 130 days, it brings forth splendid, shining, and Crowned with a Royal Diadem, who afterwards Adorns his Brethren, they being first Purified in the same Fountain, and freed from all their Internal Leprosie and Impurities: By this he means, Concord and Peace is produced, and a Stable Place of Rest, by which is prefigured, Tincture and Fixation.

IV. Hermes. Our Stone is a most pretious thing. yet cast forth upon the Dunghil. It is most



*most dear and Valuable, yet Vile and the most Vile ; [i. e. found among the most Vile things.] Because it becometh us to kill two Argent Vive's together, and yet to Value Prize, and Esteem them. viz. the Argent Vive of Auripigment, and the Oriental Argent Vive of Magnesia.*

*Salmon. It is the most pretious, because it is the Fountain of all Treasures, but cast forth upon a Dunghil, because it is found in the Putrefaction of the Matters, which is filthy and stinks like a Dunghil; and so tho' it be most dear being perfected, yet it is most Vile, as being found amongst the most Vile things, in the midst of Corruption and defilements. Our Stone is Composed of a double Argent Vive: The first of which Argent Vive's is Vile and Abject, and found in all places, in the Dunghil, in the High way, in Plains, in Mountains and in Vallies, and without which Man, is not able to live one Moment of an hour; for it enlivens all things, both Animals and*

*Vegetables, even Herbs, Plants, and Trees stand in need thereof; it preserves all things from Corruption, and every Mineral without exception. But would you know what it is; it is not Gold nor Silver, nor Gems, nor pretious Stones, these are things of great Price, and therefore not to be enumerated among those things, which are Vile and Mean. What is it then? It is Salt, but not the Vulgar Salt, with which Food is Drest, altho' that has one of the Qualities of this our Stone, viz. that of Dissolving; but it is *Sal Petra*, Salt of the Rock, of the Rock I say, by which running Mercury is transmuted into the best and most perfect of Metals, and the Flint into the most hard Adamant: but few will believe this, but such whom Experience and true Philosophy has taught, how it is found in all things, and by what Artifice it may be extracted out of them. This is that which without doubt our Author as under a Veil, calls Auripigment. And this is enough.*

enough to be said concerning this Argent Vive, that it is Vile and most Vile. But the other which he calls Oriental Argent Vive of *Magnesia*, is most Valuable and Pretious; this is not spoke of Vulgar *Argent Vive*, nor of the Vulgar *Magnesia*. But by this Argent Vive, he means the humidity of the Mixture, which is the Radical Humidity of our Stone. By *Magnesia*, he understands the Total Mixion, or *Compositum*, from which this Humidity is extracted, and which Moisture is called our Argent Vive; which Humidity does indeed run in the Fire and in the same does dissolve the whole *Compositum*, and also congeal it, makes it grow Black, makes it grow White, and also makes it grow Red, and in the end compleatly perfects it; and it is that which does all in all, being a most pretious Treasure to such as know it, and possess it. This *Magnesia* is the Power and Virtue of our Stone, which like an Universal Magnet draws all things to their Center, whether in the su-

perior or inferior Worlds. And the greater part of this Secret Arcanum lies rather in this pretious *Magnesia*, than in the former Vile Argent Vive: of which, tho the Philosophers have variously hid it under Clouds and Veils, we have here said enough.

V. Hermes. O Nature, the greatest, the Creator of Natures, which makest, containest, and separatest Natures in a middle principle! Our Stone comes with Light, and with Light it is Generated, and then it Generates or brings forth the Black Clouds or Darknes which is the Mother of all things.

Salmon. Universal Nature is but one thing which is the very principle of Motion and Rest, and which, as *Hermes* saith, is the Creator of Nature, or the producer of all things. But God Almighty is the Supreme Work-Master, and great Architect of the whole World, who created and brought forth this Universal Nature, that according to his



his Determination it might bring forth all other things in a middle principle, which is that of Generation, by a proper and specifick Power. So if Grain be cast into the Ground, God Almighty by his Instrument, Nature, causes it to Spring, and Grow; but this Eduction is in the middle principle, *viz.* the inward and latent Life, and energetick Spirit which specifies it to its own right & particular form, bringing forth from Wheat, Wheat, and not Barly, Rye, Oats or Pease, &c. so if the Seed of Gold which is Light, be Sown in a proper and fit Earth, Meliorated and made fit for the purpose, Nature by Virtue of the energetick Spirit or Light, lodged in the Seed of Gold, specifies that production, and makes it bring forth Gold again, 10. 100. or a 1000. fold, according to the goodness of the Earth in which it is Sown: But before it is brought to perfection, the Light must be Eclipsed, the Seed must Die, Corruption must prevail, and Darkness must Over-spread the Face

of the Earth: By which say some Philosophers, nothing else is understood but the *Magnesia of Saturn*, now *Saturn* by the Greeks is called *Chronos*, that is *Time*, in which all things are produced, and the *Magnesia* it self, which is the Mother and the Generatrix of our whole Work.

VI. Hermes. *But when we Conjoyn the Crowned King to our Red Daughter, and in a Gentle Fire, not yet too great or hurtful, she does Conceive, and will bring forth a faithful and excellent Son; which she does feed with a little Heat, and nourishes the permanent or fixed Matter, making it to abide even the greatest Fire.*

Salmon. The Queen or the Red Daughter of the Philosophers is *Luna*, to wit, the Metalick or Philosophick *Luna*, which now puts on the Masculine Nature, by being Conjoyned to our *Sol*, our Crowned King, and she brings forth a Son, which the Philosophers call *their Mercury*. This is wonderful, that the Parents

Parents who before were the *Nurses and Feeders*, are now by the same *Nursed and Fed*, but it is so in this *Our Work*. It is nourished with a gentle Heat, (not in the Vulgar way of Decocting) answerable to that of the Heavenly Fire or Sun. And it is fed 10 or 12 times with its proper Food and Drink, which is the Mercurial Bread and Water, by which it grows, increases, and is brought to perfection, resplendent in Glory like the most sparkling Fire. This Son ought indeed to be fed to Satiety, even so many times till it neither Hungers nor Thirsts any more, then is it Tinged and Fixed for ever.

*Salmon.* Every thing which lives, lives by Virtue of its inward Fire or Heat; and Sulphur contains within it a hidden Fire, which by the External Fire is excited and stirred up; Life made manifest begins to live, and that which before was hid in the Sulphur, now exists and is made manifest; it is the business of the Fire, not only to Vivifie, but also to Depurate, and Segregate the things which are Heterogene, till (being separated) there appears at length in the Fœces a most pure and Rubicund Tincture of the Color of Flesh newly Killed and Bloody: This is the Blood of the Green Lyon, which the Philosophers speak of; and it is said to be Green, not for any external Green Color, but from its Viridity or strength of Life. The Tincture is like Bloody Flesh new Killed, or Blood yet flowing and moist, which then is said to have attained the Degree of perfection. And as Flesh is nothing but Blood

VII. Hermes. *But when you send forth the Fire upon the Leaves or enfoldings of the Sulphur, the Boundary of Hearts does enter in above it, is washed in the same, and his Putrefied and stinking Matter is extracted; then he is altered or changed, and his Tincture by the help of the Fire remains Red as Flesh.*



Blood Coagulated, abounding with a full vigorous and perfect Spirit; so also Our Tincture is nothing but the Coagulated Blood (which Blood is the boundary or satisfaction of Hearts) even the Blood of the Green or Virescent *Lyon*, vastly repleat with a Fountain of Vital Spirits.

VIII. Hermes. *But Our Son the begotten King, doth take his Tincture from the Fire; And Death, and the Sea, and Darknes fly away from him.*

*Salmon.* Now if you know what this Tincture is, Our *Hermes* here tells you very plainly, that it is made and remains Red by the help of the Fire; and again, Our Son the begotten King *Sumit Tincturam ex igne*, doth take his Tincture from the fire, from whence plainly it is taken; the fire is that strong Fortitude, or invincible strength, which brings forth this Tincture, or true Viridity of the *Lyon*. Whatsoever tincture flies away from the Fire, is Immature and Imperfect; nothing can be

right and perfect but what can endure the strongest Tryal of that Element; and therefore by consequence the Tincture is to be so long nourished by the Fire, till it comes to the height of Perfection. And thus our Stone, which before, viz. in its beginning, lay in Death, and was drowned in the Sea or Waters, and surrounded with Darknes, which was the Corruption of the Matter, is by the Power of the Fire, with a gentle Coction, assimulated to the Nature of the Fire, and at length wholly turned into Fire, where it dwells as in its proper Matrix or Element, and in the same only rejoyces and is delighted, till by length of time it is converted into a Quintessence the true Philosophick Tincture, and so Triumphs over Death, the Sea, and Darknes as having really Conquered them, becoming a Medicine for the Bodies both of Minerals and Humane kind.

IX. Hermes. *The Dragon flies from the Beams of the Sun,*

*Sun, who observes the Holes or passages, where they enter in; and our Dead Son Lives. The King comes from the Fire, and rejoices with his Wife, laying Open the hidden things; and Obscured Virgins Milk.*

*Salmon.* The Dragon here signifies the Earth, which is Black, blacker than Black: Now Serpents and Dragons delight rather in places under Ground, Holes of Rocks, and obscure Dens, than abroad in the Open Air and Light of the Sun, and therefore they avoid the shining Sun, viz. the Spirit of the Fire. This Dragon must be inclosed in a Vessel, little and round, well defended and Luted, and close stopped up, and then exposed to the Heat of the Sun for one Philosophick Month, or space of 40 days, in which time it is destroyed, the parts being wholly Dissolved, by the deadly stink of which the King's Son happens also to be Killed: Both being therefore slain and put into another clean Glass, are put in the Heat of the Sun for o-

ther 40 days, or other the like Heat, and in that space of time, the Dead Son by little and little is revived and restored to life; but the Dragon by the same heat, being vehemently over-born is wholly Consumed and Reduced to nothing. Now the King seeing the Heat of the Sun to be too weak to Work a Total deliverance from the Poyson of the Dragon, prepares a Bath for himself and his Son to wash in; in the mean time the Virgins Milk is brought to its Whiteness, with which the Son is Copiously Fed, and the hidden Tincture is brought to light, and advanced to the height of its Glory.

X. *Hermes.* Now the Son Vivified, or made to Live, is made a Warrior of the Fire, and superexcellent in his Tinctures; for the Son has got the Blessing, having also the Root of the matter in him.

*Salmon.* The Father can never Desert the Son, for the Son is of him and from him, participating of his Life



Life and substance : and is like unto him in all things ; and by this new Generation is made patient and strong, able to endure the most vehement and lasting fire, without the least Diminution or hurt, to its substance. *The Son has got the Blessing, that is, the Tincture and Fixity of parts. And the Root of the Matter is in him, that is, the Prima Materia, the Aurifick Seed, out of which the Golden Tree of the Philosophers is said to Spring and Grow, bringing forth much Fruit.*

XI. Hermes. *Come ye Sons of Wisdom, and rejoyce ; be ye glad and exceeding joyful together ; for Death has received its Consummation, and the Son does Reign, he is invested with his Red Garment, and the Scarlet Color is put on.*

*Salmon.* Having Con-

quered and overcome this horrible Monster ; this terrible Dragon, this Poysonous Serpent, this Malign and profligating Spirit, this Putrefaction, Corruption, and Darkness, this almost invincible Death, and brought forth a new Offspring to Life, Glory, and Perpetuity ; full of Spirit and Power, of Sulphur and Tincture, even the highest Redness, enjoying a most fixt substance, always encreasing *ad infinitum*, which is the Reign and Dominion of this new Birth, Clothed with his Red Garment of Scarlet Color ; I say, having done all this, *Hermes* advises us to rejoyce and be glad, yea exceeding joyful ; for this is the final end of Care, and Trouble and Sorrow ; making Rich with a Treasure that can never be Consumed, Wasted, or brought to an end.

## C H A P. VIII.

*The Philosophick Riddle laid down after a new Manner.*

I. **H**ERMES. Now understand that this Stone cries out, nourish and perfect me, and I will reward you; give to me mine, that which is my own, and I will bountifully recompence you.

*Salmon.* It ought to be nourished and brought to perfection with proper Food of its own Nature, that is with *Fire and Azoth*; with Spirit, and the Virgins Milk: The true *Aqua Philosophica*, which gives it substance, Tincture and Fixity. This is its own, and is like Leven made out of the same Paste, which for ever afterwards leavens the whole Lump; if you do this, you will reap the Recompence of reward, the Fruits of your Labour, Riches, and Honour, and Glory, and every good thing.

II. Hermes. My Sol, and my Beams are most inward, and secretly in me: my own Luna also, is my Light, exceeding every Light; and my good things are better than all other good things.

*Salmon.* That is, our Mercury contains inwardly within its own Bowels the Aurifick Seed, but it is most inward, even Central, so that it seems to be hid from the Vulgar Eye; this substance must be turned the inside outward, which can be done no ways but by Putrefaction, that the solar Sulphur may be made to appear. It contains also in its self *Luna*, which is unripe, untinged Gold; yet it is said to be the Light, as being the Seed from which the Philosophick Tree, the good things of our Stone do proceed; the *Aurora*, the Morning



Morning of the Glorious Day.

III. Hermes. I give largely and plentifully: I reward the understanding with Joy and Gladness, with Delight, with Riches and Honour and Glory: And they that seek after me, I give them opportunities to Know and Understand, and to possess Divine things.

Salmon. This is a *Prosepo-*  
*peia*, shewing the liberali-  
ty of the Donor, the Infi-  
nite and immense Treasures  
(as it may in a sense be said)  
with which all the worthy  
Searchers after this wonder-  
full Mystery are Blessed:  
the Rewards are Honour,  
and Glory, and Treasure,  
infinitely exceeding that of  
Kings: The possessors of  
which slight, and under-  
value all temporal things, in  
comparison thereof, and  
despise their uncertain, and  
fading satisfactions for that  
this can never be lost, nor  
spent, never be Exhausted,  
or consumed, but remains  
as a fountain always run-  
ning, an Eternal Spring for  
ever.

III. Hermes. Now know  
that which the Philosophers  
have hidden and obscured  
written with seven Letters  
Alpha and Yda, follow the  
two: And Sol in like manner  
follows the Book [of Nature]  
notwithstanding, if you are  
willing, or desire that he should  
have the Dominion you may  
watch the motions of Art, it  
joins the Son to the Daughter  
of the Water, which is Jupi-  
ter: This is a hidden Secret.

Salmon. Under the notion  
of seven Letters (signifying  
the seven Planets, and the  
seven Metals answering to  
them) Hermes has hid the  
Secret; and in the follow-  
ing words, as in an *Enigma*,  
has lockt up the Great  
Mystery, so that it is hard  
for any one positively to  
give a true interpretation.  
Tho' by *Alpha* and *Yda*, tis  
probable he means the Spi-  
rit and the Soul, which follow  
the two, Mercury and Sul-  
phur, which is the Conjun-  
ction of Sol and Luna, a  
Mercury and a Sulphur fix-  
ed and Incombustible. And  
by Sol following the Book  
[of

[ of Nature ] is meant the natural Course of Generation, which is the same thing in Metals as in all other things. By *the Daughter of the Water* or *Jupiter* is meant *Mercury*, and by *the Son*, a Sulphur fixt and incombustible, such as are *Sol*, and *Luna*: in the Conjunction of which *Mercury* and *Sulphur* lies the whole Secret. These two when conjoyned are but one thing: but there are two several kinds of fixed Sulphurs, the one and the more excellent is *Solar* and *Red*; the other Inferior to it, is *Lunar*, and *White*, out of which are made the different Ferments for the Elixirs *White* and *Red*.

V. Hermes. Auditor understand, let us then use our Reason: Consider what I have written with the most accurate Investigation, and in the Contemplative part have demonstrated to you. The whole matter I know to be but only one thing.

Salmon. He which easily believes, may easily be de-

ceived, and therefore he advises us to use our Reason; not to take things according to the Naked sound of the Letter, but to consider the weight of the Matter, the Power of the words, and the attendant circumstances to the same; what he has here most subtilly investigated, you ought to consider with a profound contemplation: However, the Root of the matter he positively and plainly tells you is but one thing, which is the *Aqua Philosophica*.

VI. Hermes. *But who is it that understands the sincere investigation, and inquires into the Reason of this Matter? It is not made from Man, nor from any thing like, or akin to him, nor from the Ox or Bullock. If any living Creature conjoyns with one of another Species, the thing is Neutral indeed which is brought forth.*

Salmon. Our Hermes has given us the sincere investigation of Matter, the true and right reason of the Operation, consentaneous to the

Q

Laws



Laws of Nature, but in some things he has left us in the Dark, at least to the use and exercise of our Reason and Judgment. And tho' he does not expressly say what the matter is taken from, yet he plainly tells you what it is not taken from; you cannot gather Grapes of Thorns, nor Figs of Thistles, is a Dictate from the Oracle of Truth; and so *Hermes* tells you, a Metalline Body and Substance cannot be taken from an Animal being: But Man brings forth Man, and Beast, Beasts; the Ordination of God in the Creation of things remains inviolable; and if different *Species* of the same *Genus* mix together, a contamination of both the *Species* follows; this is plain to the senses: the same thing happens also in Metals.

VII. *Hermes*. Now *Venus* saith, *I beget the Light, nor is the Darknes of my Nature; and unless my Metal be dried, all Bodies would cleave unto me; because I should make them Liquid: Also I*

*Blot out, or Wipe away their Rust and Filthiness, and I extract their substance: Nothing therefore is better than me and my Brother, being Conjoyned.*

*Salmon*. This is spoken Allegorically, because *Venus* as the Morning Star is the Harbinger or Forerunner of the Sun Rising. Where is Light there is Life, the Light being the Vehicle of the Life: There is nothing in *Rerum Natura*, which is not brought forth by the help of this Light, viz. by a Natural Generation: Metals are thus produced in their Mines: But this Light is not found in Metallick Bodies, because of their too great dryness and Terrestricity; and therefore because of the moistness of *Venus*, they would gladly stick to her. This moist Metal *Venus*, which is neither Copper nor Brass, is endued with Lucidity and Splendor, and with a Fiery Virtue and Power, by which it melts Bodies, as if it was with a Fire of Coals; but it melts or liquifies them not simply, but by melting them.

them, washes away their Rust and Corruptible matter ; that is, extracts and brings forth to light their Purity and incorruptible substance, even their inward and hidden Tincture. What is done then ? Truly if *Venus* and her Brother copulate together, and at length, by the Craft of *Vulcan*, are taken and held bound together (by some invisible Power or Spirit) in Chains ; she will be impregnated, and after a Revolution of ten

Months, bring forth a Son more Noble and Excellent than the Parents. This is the pretious Stone, a Pearl of great price, the invaluable Treasure, which even the Kings and Princes of the Earth, and the Great Ones of this World seek after ; but it is hid from their Eyes, being only the proper Inheritance of the abject and humble in Spirit, who are the true Sons of Wisdom.

## CHAP. IX.

### *The last Act, or Conclusion of the Theory of the Philosophick Tincture.*

I. **H**ERMES. *But the King, and Lord, or Dominator, to the Witnesses his Brethren saith, I am Crowned, and Adorned with a Royal Diadem, I am cloathed with the Royal Garment, and I bring joy and gladness of Heart.*

*Salmon.* By the King is meant Gold ; and by his

Brethren, the other inferior Metals, which all possess the Kingdom in common, the supream power of which resides in *Sol* alone, for that he sustains himself in the fire without hurt, even to the longest period of time. By the *Royal Diadem* he means Fixity ; and by the *Royal Garment Tincture*, even the red Tincture of the



Stone, which as *Ferment* or *Leven*, Leavens all the inferior Metals, and transmutes them into its own Nature and Property, and this by the help of our Mercury.

II. Hermes. *And being overcome by Force, I made my substance to lay hold of, and to rest within the Arms and Brest, [i.e. the Body or Womb] of my Mother, and to lay hold and fasten upon her Substance: making that which is Visible to be Invisible, and the hidden Matter to appear: for every thing which the Philosophers have Vailed or Obscured, is Generated by Us.*

*Salmon.* That which is thus overcome by Force is *Sol*; that is, it is dissolved and its Body Opened, and made to joyn and Unite with Mercury, which is the Womb in which the solar Seed is Sown, which is the Mother thereof: in which Womb being digested and Ripened, it lays hold of the substance of Mercury, fastens upon it, and converts it into its own Nature: Thus *Sol* which before was Visible, its

substance being attenuated, is made invisible, and a Spirit; and that which was before hidden and invisible, is made to appear, which is the Internal Soul and Spirit; that is, Tincture and Fixity, which by Virtue of the Ferment is put upon Mercury, whereby the Vailed or Obscured Matter is Generated, which is the substance of our Stone, whereby a Door is Opened into the Chambers of infinite Treasures.

III. Hermes. *Understand these words, keep them, Meditate upon them, and enquire after nothing else: Man in the beginning is Generated of Nature, whose Bowels or inwards are Fleishy; and not from any thing else. Upon these words Meditate; and reject what is superfluous [to the Work.]*

*Salmon.* With what Vehemency and Earnestness does *Hermes* here speak, as tho' the whole Mystery lay in these words: And truly not in Vain does he bid *understand them, keep them, meditate*

*meditate upon them, and to enquire after nothing else: You cannot gather Grapes of Thorns, nor Figs of Thistles: As a Man Begets or Generates a Man, and a Beast a Beast, and as every Hearb, and Plant, and Tree are produced from their proper Seed; so in the Metalline Kingdom, Metals are only produced from Metalline Seeds or Roots, cast into a proper Womb, which is the Philosophick Mercury, the Earth whence they draw their Nourishment, and by which they Grow, Encrease, and proceed on to Perfection. All other things whatsoever are Vain and Fruitless.*

*under Darknes; I have made almost all things plain to you.*

*Salmon.* By *Botri* he means the two Stones, the *White*; and the *Yellow* or *Red*, which are extracted out of the *White* and the *Red* Roots, viz. out of the *Sulphur* of Nature. *That* which *Whitens*, the same also makes *Red*; and the same that *Kills*, the same also makes *Alive*: (*Qui mecum moritur, mecum oritur.*) But this is true, only of the great Work it self; and not of any Branch thereof; in particular Works and Operations, you must have particular Ferments, which must be taken from *Luna* for the *White*, and from *Sol* for the *Red*, as the *Arabian Geber* has at large and plainly taught us. Nature does only and alone conjoyn and separate, and all its Operations are subtil and spiritual; but if you will be Wise above Nature, you shall certainly Err and suffer an irreparable loss: And having once brought it to the fixed Redness; there is nothing beyond that, in

that

IV. *Hermes.* From thence saith the Philosopher *Botri* is made; from the *Yellow* or *Citrine*, which is extracted out of the *Red* Root, and from nothing else; which if it shall be *Citrine*, thou hast sought it at the Mouth of *Wisdom*, it was not obtained by thy *Care* or *Industry*: You need not study to exalt or change it from the *Redness*: See I have not Limited you, or Circumscribed you



that is the Ultimate perfection, where you must take up your rest.

V. Hermes. *Burn the Body of Laton or Brass with a very great Fire, and it will give you Gratis what you desire; it will Stain, Dye, and Tinge, as much as you can wish it, and that with Glory and Excellency. And see that you make that which is Fugitive and Volatile, or flying away, that it may not fly, by the means of that which flies not.*

Salmon. By the Body of Laton or Brass, and by that which is Fugitive, he means the Philosophick and Volatile Mercury, which by a Sulphur fixed and incombustible (such as is taken from Luna and Sol) is to be fixed in the Fire, so as it may rest and remain therein tho' most Vehement, and Fusory, or in the strongest reverberation, without the least Diminution, Detriment, or Corruption. But the Mercury is fixed by the Spirit of the Sulphur, not by its Corporeity; the Corporal Particles only give form,

and convey the Spirit to the Mercury, which could not be brought to it, in or by any other Vehicle. By the Fire, all the Heterogene or impure parts of the Mercury are destroyed, the pure left behind, and held fast by the Power of the fixing Spirit, which otherwise without the assistance and help of that Spirit would have vanished also: This Volatile substance it seizes upon, changes or transmutes, and fixes, that is, brings over into its own property. This tho' a Spirit contains in it the highest fixity, and its Body being Opened, is the Sulphur, or Seed which must be sown in the Philosophick Earth or Mercury, (as we have often said) that it may there Die, and resume a new Body, a thousand fold more in quantity than its own, which by the enforming Power of the Energetick Spirit will be made to live, spring up and grow, to be a Tree, of the first Magnitude, bearing Golden Apples, whose Seed will be and remain in its self for ever.

ever, and bring forth a new to infinity of Generations : Its perpetual new Substance or Body being made out of the Substance of the Mercurial Earth, by the Power of the transmuting or Vegetating Spirit and Soul.

VI. Hermes. *And that which rests or remains upon a strong Fire [is fixed,] and is also a strong Fire it self: And that which in the heat of a strong or boyling Fire is corrupted, or destroyed, or made to fly, is Cambar.*

*Salmon.* By *Cambar* also he means the self same thing, to wit, our Volatile Mercury, in its Corruptible State; or rather the Corrubtible and impure part thereof, which must be corrupted, or destroyed, and made to fly away, that that which is pure and will not fly, may appear and remain; but the purifying Fire must be known, in which the great Secret of the Operation lies; and without which nothing can be done, which Fire, as we have formerly said, is two fold, viz. Internal and

External, the latter being used only to excite the former.

VII. Hermes. *And know ye that Our Æs, Brass or Laton, is Gold, which is the Art of the premanent or fixed Water; and the Coloration of its Tincture and Blackness, is then turned or changed into Redness.*

*Salmon.* That is, Our Gold or Stone, or Tincture is the product of the permanent or fixed Water, by which he means the Philosophick Mercury impregnated with the Spirit of the fixed and incombustible Sulphur. And by this you may perceive he puts a difference between the *Æs, Brass or Laton*, which is made by this permanent Water, and the *Corpus æris*, or Body of common Brass. Now the *Aqua permanens* is that which contains in it self the Tinctures of all Colors, Black only excepted, which is taken away from it, for that it is a sign of imperfection and impurity: By this Water alone Mercury is turned or chang-



ed into the true Red, that is, into the Tincture of *Sol*. But to take away its Corruption, and to reduce it into the incorruptible and fixt Nature of *Sol*, that must be done by *Sol* alone, and not by any corruptible and Forreign Matter or Substance, for that *Sol* contains in himself the Seeds of fixity and Tincture, which no other Body in the World does besides. But to make *Sol* do, or perform these things, its Body must be opened, prepared, and made fit for this purpose, by Virtue of the *Aqua permanens*, or *Aqua Philosophica*.

VIII. Hermes. *I confess that through the help of God, I have spoken nothing but the Truth: That which is destroyed must be restored and renewed, and from thence Corruption is seen in the Matter to be Renovated, and from thence the Renovation appears: And on both or either side, it is the sign of Art.*

Salmon. He has hitherto been teaching you the first part of the Work, which is

the Destruction of the first Birth and Life; concerning which he assures us, he has spoken nothing but the Truth: *Our Mercury* must be undone, and unmade, that is, corrupted and destroyed, and brought through Putrefaction into a pure and Limpid Water, that it may be able to peirce the Metal-line Bodies; from which State, by Conjunction with a pure, fixt, and incombustible Sulphur, and by Virtue of a subtle, living and fixing Spirit, invisible, without length, breadth, or thickness, (which Spirit is the Philosophick Fire,) it is to be renewed and regenerated; the Water is to be dried up, the spiritual is to be made corporeal; the thin to be made thick, the Volatile to be made fixt; and the changeable Colors reduced to a Unity and Permanency, either White or Red, according to the Order and Root of the Operation; one and the same Mercury does corrupt and destroy the Bodies, and again exalt, perfect, and fix them; The Matter of  
Our

Our Stone is but one, and therefore nothing can be more Alien from the Art, than to fetch it from many things ; Nature is not mended or made better, but by a Nature of its own kind ; as Vinegar makes Vinegar ; so Our Art begins with Mercury, and with the same Mercury it is Finished. It is a kind of *Proteus*, which, creeping upon the Earth, assumes the Nature of a Serpent ; but being Immerfed in Water, it represents a Fish ; presently taking to it self Wings, it ascends aloft, and flies like a Bird ; yet notwithstanding it is but

one and the same Mercury ; with this the Artift does Work, and with it he tranfacts all the necessary Operations of our Stone, being fit and proper for them all, *viz.* for Putrefying, Distilling, Coagulating, Mortifying, Vivifying, Subliming, and Tinging, without which seven Operations you labour wholly in vain. Till you have Putrefied the Matter, you have not made one step in the true way ; but that being done, you have accomplished the first sign of the Art, as *Hermes* testifies.

## C H A P. X.

### *The Practical part of the Philosophick Work.*

I. **H**ERMES. *My Son, that which is born of the Crow is the begining of this Art.*

*Salmon.* The Crow is the Blackness and Darkness of the Matter being Corrupted : Now nothing was ever

Generated or brought to light, which had not its beginning from blackness and darkness, *ex nocte Orphei*, i.e. from principles Invisible, for so it is said concerning the Creation of the great World. *In the beginning when God Created the Heavens*



*vens and the Earth, the Earth was empty and void, and darkness was upon the Face of the Deep; and God said, let there be Light and it was so: From whence we may gather, that Darkness was Prior to Light: And so it is in this our Philosophick Work; and altho' it is commonly thought that the darkness or Dark principle is taken for the true Seed of things, yet it is no such thing, but only certain Rudiments, or rather the Domicil wherein the true Seeds of things dwell: Nor is the Spirit by it self the Seed of things, nor yet the Corporeal Particles by themselves; but a certain portion of Spirit joyned with a fit proportion of Idoneous Matter conjoyned with an Eternal Soul; which in the beginning of our Work is to be Putrefied, and made blackness and darkness, that the whole Corporeal form may be made spiritual; and the Seed which before was Corporeal and Visible, or a Spirit joyned with a Soul and a Body, may become wholly spiritual: From this*

third, Immixt, Incorporeal, and Invisible Seed, as from the Crow, in the blackness and darkness of the Night, is our Stone, the true Seed brought forth, which, faith *Our Hermes*, is the beginning of this Art.

II. *Hermes. See here, how I have obscured the matter spoken of to you, by a kind of Circumlocution; and I have deprived you of seeing the light: [by giving you too much light:] And 1. This dissolved 2. This joyned, 3. This nearest and longest, I have named to you.*

*Salmon.* He tells us he has not nakedly demonstrated the whole thing to us but he has Indigitated the Matter with what fincering he could, *Circumscribendo*, by a certain going about of Circumlocution, which the Sons of Art by thinking and Meditating upon, may at length happily find out. The Philosophers say, there are three several Birds, which from the Name of *Hermes* they call *Aves Hermeticae* which fly by Night without Wings

Wings. The first is *Corvus* the Crow or Raven, which from its blackness is said to be the beginning of the Art; and is of the Nature of the Element of the Earth. Another is *the Swan*, and is so called from the Whiteness in the middle, and answers to the Element of the Water, in which the *Swan* is Conversant. The third is *the Eagle*, which is the *Oleum seu Sulphur Philosophorum*, and answers to the Air, for that it flies longest in the Air, and is nearest to the Sun. But that you may not be deceived by Names, these Birds, answer to so many Spirits, or rather to one only Spirit under that threefold appearance, or manifestation.

III. Hermes. Roast them therefore, then boyl them in that which proceeds from the Horse Belly, for 7, 14, or 21 days; that it may eat its own Wings, and kill or destroy it self. This done, let it be put in Petta Panni, and in the fire of a Fornace, which diligently lute and take care of, that none of the Spirit may go

forth: And observe, that the times of the Earth are in the Water; which let be as long as you put the same upon it.

*Salmon.* Hitherto he has for the most part, delivered the Art Theorically, now he comes to the Practical part, ordering the matter (before demonstrated in divers manners) to be roasted, and to boyl it in Horse-dung, for a certain number of days. There is a time of digestion, which is the prime, or first Affation, or Decoction, with a fire weak and soft, like that of horse-dung, which is sufficient for the first degree of Digestion: This being done, the *Dragon* will eat his own Wings, and kill or destroy himself, that is, the matter will begin in the *Terra Philosophica*, to be dissolved and corrupted. Then after the time of the solution is absolved or compleated, the heat of the fire is by little and little to be augmented, and the matter to be decocted in a Philosophick Fornace or *Abanor*, with a continual fire. But the Vessel



fel which must hold the matter, must be exactly sealed, lest the Mineral Spirits, (which have a most vehement and penetrating fire ) should transpire, or go forth, and leave the dead Body : This may be done with *Lutum Sapientiae*, which you may prepare after this manner. Take *Glue dried into powder*, one ounce, *Barly flower* two ounces, *green Wood Ashes*, *Salt*, *Calx Vive*, *Sand*, *Crocus martis*, or *Caput mort. of Vitriol*, ana one ounce, all being in fine powder, let them be mixed with juice of *Comfrey*, and *Whites of Eggs*, to the just consistency of Lute : with this the Mouths and junctures of the Vessels must be stopt and closed, so that the least Spirit or Vapour may not go forth.

IV. Hermes. *The matter then being melted or dissolved and burnt, take the brain thereof, and grind it in most sharp Vinegar, or Childrens Urine, till it be obscured or hid : this done ; it does live in putrefaction.*

*Salmon.* Our Stone con-

tains secretly or hiddenly in its self all the Colors of the World, which are not manifested, unless it be first melted or dissolved. As often therefore as it is melted in the fire, so often a new color arises from it, till all the colours are vanished, and the whole matter is reduced to ashes : And in these Philosophick Ashes is the *Phoenix* hidden, and out of them will it arise with glory and splendour ; at first weak like a Worm, which in success of time will become a Bird, even the most glorious *Phoenix*. By the *Brain thereof*, he means the *Spirit* : But here he calls the Ashes the Brain, Metaphorically ; for as the Brain is the Seat of the most pure and subtil Animal Spirit, in an Animal ; so these Ashes are the place of the most subtil Mineral, or Metallick Spirit, and the matter in which the said Spirit is hidden, even the most noble, and most pretious Spirit of this whole greater World. By the most sharp Vinegar, or Childrens Urine, he means the Acidity, or Spiritual juices

juices of the Metals, or Metallick bodies: And by grinding the Ashes therewith, he means dissolving them therein, which is the Philosophick way of speaking: And this dissolution must be so long, till it putrefies, and the first color of the operation appears, which is blackness; which color must twice appear: The Stone must become Black twice, twice White, and twice Red; the cause of which is but one only, for that the putrefaction is twice repeated; and therefore it is said the second time to live in Putrefaction; that is, being once corrupted and putrefied; the second time it does putrefie. By the Brain (as I have said) is understood the Spirit, or the most subtil Mineral substance dissolved in the Radicated Vinegar of the Philosophers; if you know not the preparation or rectification of this Radicated Vinegar, you know nothing of the true Philosophick Menstruum, or dissolvent; there is no other Aqua Vitæ Metalica, Aqua Vitæ Mercurialis, Aqua Lapidis,

but this *Acetum Radicatum*, for that it contains in it self all things necessary for this Work.

V. Hermes. *The Dark Clouds will be in it, before it is Kill'd; let them be converted into its own Body; and this to be reiterated as I have described: Again let it be Killed as aforesaid, and then it does Live.*

Salmon. That is to say, while the Matter is in Dissolution and Putrefaction, in Killing but not Killed, the Clouds like a Tempest, will arise, which is an effervescence caused from the contest of the contending principles, as is evident in all sorts of Fermentations: These Clouds must revert again, and be converted into their own Body; and this Work must be so often reiterated, till no more Clouds arise, viz. till the Dragon is wholly Slain. This done he must be restored to Life again, and made to live, and then killed again, as aforesaid, and then it does live, (as we have demonstrated in



in the Explication of the former Paragraph,) even in Putrefaction, from which it must at length (by the order and course of the Operations) be freed and brought to its Ultimate Perfection.

VI. Hermes. *In the Life and Death thereof the Spirits Work: For as it is Killed by taking away of the Spirit; so that being restored, it is again made Alive, and rejoyses therein.*

Salmon. The Spirit is used both in the Killing of it, and in the making of it Alive again: but this is by some doubtfully understood, whether it be meant of the innate or indwelling Spirit only, or of that Spirit joyned with another Metallick Spirit, because he uses Spirits in the Plural number: However this is certain, that as Death is induced by taking away the Spirit; so Life is retrieved, by restoring it again.

VII. Hermes. *But coming to this, that which ye seek by affirmation, ye shall see; I de-*

*clare also to you the signs of joy and rejoycing, even that thing which does fix its Body.*

Salmon. That is, he declares the cause of life and death, to be in the Spirits to wit in the natural Spirits whether Animal, Vegetable, or Mineral. He who knows how to revive dead Minerals, and to purify them knows how to exert their powers, and is in the Highway to the greatest of Secrets. 'Tis this Spirit, joyned with its Philosophick Earth, which has power to fix both perfect and imperfect bodies, and to tinge them into the highest perfection of Silver and Gold which he calls the signs of joy and rejoycing.

VIII. Hermes. *Now the things our Ancestors gave us only in Figures and Types, but they attained to the knowledge of this Secret; but behold, they are dead: I have now opened the Riddle, I have demonstrated the proposition so much desired, so much aimed at: I have opened the Book [of Secrets] to the Skilful and Learned*

*yet I have also a little concealed the hidden Mystery.*

*Salmon.* He declares, that the ancient Philosophers delivered the Matter, and Process of the Philosophick Tincture in *Ænigma's*, and Types & Shadows only; they left no footsteps of the true thing behind them, but what every one might think of at pleasure; therefore from them our *Hermes* could receive nothing; and he professes, *Ch. 1. Sect. 1.* *That he obtained the knowledge of this Art, by the inspiration of the Living God only; God it was who did reveal and open the Secret to him.* This Secret he has opened in this Work, and made so plain, that the skillful and learned may understand it: 'Tis true, he has not unfolded every particular; but yet he has made things so plain, that he who can read him with a Philosophick mind, may at length happily find out the truth: notwithstanding what he has revealed, he declares, he has a little concealed the hidden Mystery.

*IX. Hermes.* *I have kept the things (which ought to be put a part) within their own bounds: I conjoyned the various and divers figures and forms [of its appearance in the operation] and I have confederated or joyned together [with them] the Spirit. Receive you this as the gift of God.*

*Salmon.* The meaning of which is, that he has first separated what ought to be separated, *viz.* the pure from the impure, and the Spirit from the Body, which is the first work in order to putrefaction, corruption, and death. Then secondly, he has joyned again what ought to be conjoyned, to wit, the various and divers figures and forms, the Soul with the Body, that it may again be enformed with Tincture and Substance. Thirdly, he has confederated, or joyned together with them, the Spirit, which ties the Particles of the Body and Tincture so firmly together, that they can never be separated, and unites them



them in a perpetual conjunction with a fixity, which will endure for ever.

## CHAP. XI.

### *The Practical part farther Explicated.*

I. **H**ERMES. *It behoves you therefore to give thanks to God, who has largely given [of his bounty] to all the Wise; who delivers us out of the Snares and Clutches of Misery and Poverty.*

*Salmon.* For this inestimable Gift of God, it is but gratitude to return him the Tributes of Humility and Thanksgiving; to abase our selves before his Divine Majesty, with all humbleness and submission; who thus raises you out of the Dust to sit among Princes, making you to despise the Glories of Crowns and Scepters as insignificant Baubles, and to rest with infinite content in the meanness of a despicable Cottage, for that you carry within your Breasts the true Treasure,

more valuable than all the whole World besides.

II. *Hermes.* I am proved and tried with the fulness of his Riches and Goodness; with his probable miracles; and I humbly pray God, that whilst I live, I may pass the whole Course of my life, so as I may attain him.

*Salmon.* When a Man becomes Master of this *Arcanum*, he is then tried and proved indeed, how in the midst of such a fulness of Riches and Happiness he can humble himself, and sink in to the deep Abyss of nothingness, abstracting himself from all the goodly things of this life. In this humble state God is only to be met with, (for the proud he beholds afar off) and in this abjection

and self-denial, in this mortification of the first life and birth, a second is to be found, a being brought forth in the love of God, the birth of the new Man formed after the Image of the second Adam, a new Spirit, a new Life joyned and United to the Life of God, which can never Perish or Decay, a Fountain of Eternal Delights, an inexhaustible Treasure, infinitely exceeding that which we have all this while thus earnestly been seeking after, and pursuing.

III. Hermes. *Take then from thence the Fats or Sulphurous Matter, which we take from Suets, Grease, Hair, Verdigrease, Tragacanth, and Bones, which things are written in the Books of the Ancients.*

*Salmon.* By the Fats or Sulphurous Matter understand, the Sulphurs of all kinds educed by the Alchemick Art, out of Natural things, of which Sulphurs, one only is fixed, and incombustible, and it is a thing which is both in the

Earth and in the Heavens; it is in Act, Animal, Vegetable, and Mineral, found every where, known but by a few, and expressed by its proper Name by no Body, shadowed forth under Various Figures and Ænigmaes. This fixed Sulphur, the Philosophers understand to be nothing else, but the true Balsam of Nature, with which the Dead Bodies of the Metals are imbibed, and as it were thoroughly moistened, to preserve them perpetually from Corruption. The more any thing abounds with this Balsam, the longer it lives, and is preserved from perishing: From things therefore abounding with a Balsam of this kind, is this Our Universal Medicine drawn; which (as well as for Metals) is made most effectual to conserve Humane Bodies in a State of Health, and to root out all sorts of Diseases, whether accidental after the Birth, or Hereditary by Propagation, restoring the Sick to their pristine Health and Integrity. This Sulphur is not taken from Suets, Grease, Hair,



Hair, Verdigrease, Tragacanth, Bones, &c. But under these and other the like Names, our *Hermes* by a Philosophick Liberty, has veiled the Verity from impious and unworthy Men.

IV. *Hermes.* But the Fats which contain the Tinctures which coagulate the Fugitive, and set forth, or adorn the Sulphurs, it behoves us to explicate their disposition [more fully hereafter.]

*Salmon.* Here, in more words, *Hermes* explicates the Condition, or Qualities, and Properties, of the true Balsam of Nature, or Philosophick Sulphur. 1. He says it contains the Tinctures. 2. It Coagulates Fugitive Substances. 3. It exalts the Power of the Sulphurs, by fixing the Volatile, and making Bright and Shining the things which were Dark and obscure. The Volatiles of this kind, are nothing else but all the inferior and imperfect Metals, which by this Balsam or Sulphur, are transmuted into the best and finest Silver and Gold. Now

this hidden Sulphur dwells in the Bodies, just as Fire in a Coal, or Natural Heat in a Humane Body, or the Vegetative Life in the Spring time, in Herbs, Plants, and Trees, which in Process of time, makes them bring forth Buds, Leaves, Flowers, and at length perfect Ripe Fruits and Seeds. Or like Heat in the inward parts of the Earth, and Bowels of the Mountains, where the most simple Bodies of things, or Elements are first mixed, and produce Metals, Minerals, Stones, &c. according to their several varieties and kinds. So this our Sulphur of Nature contains in it self the true Tinctures, which by the revolution of time it explicates; making ripe the unripe, purifying the impure, fixing the Volatile and ennobling the Ignoble and Vile.

V. *Hermes.* And to Unveil the figure or form, from all other Fats or Sulphurs (which is the Hidden and Buried Fat or Sulphur) which is seen in no disposition, but

*dwells in its own Body, as fire or heat in Trees and Stones, which by the most subtle Art and Ingenuity it behoves us to extract without Burning.*

*Salmon. 4. It unveils the Figure or Form, distinguishing it self from all other Fats, Balsams, or Sulphurs; He calls it Hidden and Buried, because it is not Vulgarly known, but only to such as are Adepts: And Buried, because it lies Centrally in the Bodies of Sol, Luna, and Mercury, as a thing Buried in the bowels of the Earth: It is seen in no disposition, but dwells in its own Body, that is, it is not perceptible in any of the imperfect Metals, because they have not Bodies able to hold it, till by it they are made pure and fixt, where they may become as its own Body is, and so takes up its habitation and dwells in them, as Heat does in Trees in the Spring time, when the External Heat of Sol, stirring up their internal or Mercurial Heat latent within them, makes them bud, and bring forth Leaves, Flowers, Fruits, and Seeds,*

and that to perfection. This Sulphur (saith Hermes) it behoves us to extract without Burning; for in the Mercury it is yet Volatile, and therefore by subliming of it more and more, it must be exalted, till at length it is fixt, but with great care and industry, lest you err in the Degrees of the Fire; which if it be too great, it burns, or breaks our Body or Vessel, (which in this place we call the Matter it self, and is the Domicil,) in which this Celestial and Astral Spirit and Sulphur dwells, and so makes it Vanish and Fly away. Now it is said to be Volatile, only in respect to the Body which holds it: in Sol and Luna, it is absolutely fixt; but in Mercury this same Sulphur seems to be Volatile; not that it is Volatile in its own Nature, but is only contained in a Volatile Body, which is Immature and Weak, and cannot hold it: This Body therefore must be maturated and strengthened and made fixt, by Virtue of this inherent Sulphur, being digested and Decoct-



in it, with an *Idoneus* or fit Heat for a certain Revolution of time.

VI. Hermes. *And know that the Heaven is to be joyned in a mean with the Earth: But the Figure is to be in a middle Nature, between the Heaven and the Earth, which thing is Our Water.*

*Salmon.* Here he speaks of the Three parts of the Stone. 1. Heaven, which is our prepared Gold. 2. The mean or *Medium* of Conjunction, which is our *Aqua Philosophica*. 3. The Earth or *Fæces*, which is Gold it self: Now wonder not that Gold is here converted into *Fæces*, and is esteemed more vile, than the Heaven and the Water: But this is not spoken of Vulgar Gold, but of that which is Philosophick; which while it lies in Putrefaction, seems to be a vile thing; now that it contains in it self all Bodies, both perfect and imperfect, precious and vile, Gold and Lead, *i. e.* *Plumbum Philosophicum*, *Aurum Lepro-*

*sum & Imperfectum, & Plumbum Fixum & Perfectum*; but this is said to be in a mean; that is, tho' it may have the Color and Weight of Gold, and other properties, yet it may be made much more Spiritual, and Excellent, and Efficacious, almost infinitely, exceeding the Virtues and Excellencies of the Vulgar or Common Gold; and this by the help of a middle Nature, (which is not so Volatile as Mercury, nor so Dead as common Gold,) which middle principle is *Our Water*.

VII. Hermes. *Now in the first place of all, is the Water, which goes forth from this Our Stone: The second is Gold: But the third is Gold in a mean, which is more noble than the Water and the Fæces.*

*Salmon.* The three parts of the Stone are here more plainly exprest. 1. The Water, which is our Mercury. 2. Gold, which is Sulphur. 3. The mean, or almost Gold, which is Our Salt, or Philosophick Earth, and

and is more worthy than either the Water or the *Fæces*, by which Vulgar Gold may by projection be tinged, and made more than perfect. This is that pretious Stone, in comparison of which, Gold it self, the most pure Gold, is esteemed but as a little Sand, and Silver as Clay in respect thereof. This *Gold in a mean*, is Gold, in a middle principle, that is, Essential Gold in the Root of the Aurifick Agent, which is in the possibility of augmentation or encrease, even as a very little Plant which becomes a great and mighty Tree; now this third principle which he calls *Gold in a mean*, is the very Soul it self, which makes this our Philosophick Plant to grow, giving it form and Beauty, and making it become a Golden Tree of a vast and almost infinite magnitude.

VIII. Hermes. *And in these three are the Vapors, the Blackness, and the Death.*

Salmon. That is in one only Subject composed of

three, Spirit, Soul, and Body, these three Vapor, Blackness, and Death are latent, which three are also one. The *Caput mortuum* must be dissolved; for except the Body be dissolved, there can be no Coagulation of the Spirits: for the Solution of the impure and vaporous Body, induces and brings forth more pure and Noble Spirits, indued with mighty Strength and Power. And by means of this Solution, a more perfect mixtion is made as of Water with Water, which cannot be separated; not like that of Sand with Sand, whose Superficies only touch one another, which is indeed no true mixtion. And thus by making a dissolution of the Metalline Principle, that which is not Metalline, nor will dissolve, nor mix with the dissolved Matter, (as the Vapor, the Blackness, and the Death or Putrefaction,) comes to be separated and removed, whereby the Dead comes to live, and that which was in Captivity and Chains comes to be made free, de-



livered, and set at Liberty.

IX. Hermes. *It behoves us therefore to chase or drive away, and expel the Super-existent Fume or Vapor, from the Water; the Blackness from the Fat; And the Death from the Fœces and this by Dissolution: By which means we attain to the knowledge of the greatest Philosophy, and the sublime Secret of all Secrets.*

Salmon. In these three, that is, in the One, Composed of the three, lie these other three, the Fume, the Blackness, and the Death, that is, the want of Ponderosity, of Tincture, and of Fixity, both which *threes* in their own principles, are

also but *one thing*, to wit, the *Caput mortuum*, which is depurated and revived by Dissolution only. And except the Body is Dissolved, there can be no Coagulation of the Spirits, as we have said before. And therefore if you would remove the Fumes, you must dissolve the Fumous, or imperfect Body, that it may mix with the Ponderating Spirit. The Fat or Sulphur is cleared from the blackness by manifold Sublimations, bringing forth the pure Philosophick White and Red Flowers, which are the Tincture. And the Death is expelled by the Mercurial or Metallick Spirit, which gives the Eternal fixity.

## CHAP. XII.

*The Praxis exemplified from the Nature of Leven and Paste.*

I. HERMES. Now **H**ere are seven Bodies, of which, the first is Gold, the most perfect, the King and the Head of them: which the Water cannot alter, nor the Earth Corrupt, nor Fire Devastate; because its Complexion is Temperate, or in a mean; and its Nature direct, in respect of Heat,

*Heat, Cold, Moisture, or Dryness; nor is any thing that is in it Superfluous.*

*Salmon.* The seven Bodies are the seven Metals, the first of which is Gold, and the most perfect of them: Now tho' it be all that can be, or is requisite to be in a Body truly perfect; yet something more than perfect is designed by our Tincture: For *Sol* of himself cannot tinge nor meliorate any other Body, nor bring it to his own perfection, therefore he is to be made more than perfect by Virtue of this Philosophick Tincture, which opening his Body, shall exalt it a thousand fold beyond the degree of its perfection, making him able to transmute other Bodies into his own form, fixity, and likeness: The other six Bodies are Silver, Tin, Copper, Iron, Lead, and Quick Silver, which last is also among the number of Spirits. Now there is a difference between the Common and Vulgar Gold, and our Gold, say the Philosophers: Ours is

the *Æs*, or *Electrum Minerale*, whose Composition, comprehends in it self all the Metals, according to this saying, *Omne Aurum est Æs, sed non omne Æs est Aurum.* This *Æs* or *Aurum* is rightly compared to *Sol*, who by the Testimony of *Hermes* next after God, governs the World, and Illuminates all things, both Animate and Inanimate, of whom well Sung *Palingenius*,

— O *Sol*, qui tempora  
mutas,  
Et cum temporibus, quicquid  
generatur in Orbe.

And as the Stars and all the other Planets receive their Light and Virtues from the Sun so also do all the other six Metals and Minerals receive theirs from Our Gold, almost in like manner by the Emission of its Rays or Beams, which is indeed its tinging Sulphur, and multiplying and fixing Spirit. All that is perfect in Our *Sol* is its Viridity, which eternally generates the multiplying Tincture, or Ferment of Our Stone.

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*viz.* wanting *Purity, Tincture and Fixation*: All which is done by Virtue of its subtile Spirit, Tincture, and Fire. Therefore say the Philosophers, Our Gold is not Corporeal, but a depurated substance in the highest degree, and brought to an Astral, or Heavenly Nature: This is the *Ixir, Elixir, or Fermentum*, the true *Tincture and Spirit*, tinging and fixing all other Bodies, and without which they cannot be perfected.

III. Hermes. *And like as Paste or Dough is impossible to be Fermented, or Levened without Leven; so is it in this case, without the proper Ferment, you can do nothing: When you sublime the Bodies, and Purifie them separating the filthiness and uncleanness from them, or from the Fæces, you must conjoyn and mix them together, and put in the Ferment, making up the Earth with the Water.*

*Salmon.* Our Hermes, a little before has made mention of *Ferment*, which he has in plain, open and ma-

nifest Words, declared to be *Gold*: He now comes to demonstrate the necessity of *Fermentation*, setting some of its Operations in Order. The other Imperfect Bodies are the Meal or Dough, and unless they be Fermented with their proper Leven, which is *Gold*, they cannot be brought into the property of the Leven or *Gold*: but this *Gold* must be made spiritual and living, and the Bodies must be Dissolved, Sublimed, and Putrefied, before they can be mixed with the Ferment; this being done, *viz.* being made clean, subtil, and spiritual, the *Ferment* or prepared *Gold* is to be mixed therewith, making up the Earth with the Water, that is the Body with the Spirit. Now to bring the Bodies into this State, to be fit to be joyned with the *Ferment*, you must sublime them, purifie them, make a separation of the *Fæces*, then conjoyn and mix; all which are necessary in Order to this *Fermentation*. The *Ferment* to the prepared Body, is as the Soul to the Body, or as *Leven* to *Paste*, with-



without which the Mass could not be leavened.

IV. *Hermes.* And you must Decoct and Digest till Ixir, the Ferment, makes the alteration or change, like as Leven does in Paste. Meditate upon this, and see whether the Ferment to this Compositum does make or change it from its former Nature to another thing. Consider also that there is no Leven or Ferment but from the Paste it self.

*Salmon.* Now he teaches us the Art of Levening; which is to Decoct or Digest, till the Ferment makes an alteration or change, like as Leven does in Paste. This is a high point of Art, and ought to be seriously considered, even what the end of the intention is, which is to produce or generate Gold; and therefore (as I said above) Gold must be your Ferment. As Leven is to Paste, so is this Gold or Ferment to Our Mercury, which is the prepared Body: And as Leven is made out of the same matter, out of which the Paste is made: so this Gold or Ferment is made out of the same prin-

ciples, viz. Mercury and Sulphur, which our prepared Bodies come from; therefore *Hermes* bids you consider it, and tells you plainly, that there is no Leven, or Ferment, but from the Paste it self; and therefore Our Philosophick Gold, which is Ixir, the Ferment must be prepared from the Philosophick Mercury and Sulphur in a fit proportion; that when it Works, it may purge out the Old Leven with all its effects, which are uncleanness, want of Tincture, and want of fixity, and so bring forth a regenerate matter, even a new substance or body, not according to the Old Leven, but according to the Nature of the New, which is wholly purity in the height of Tincture and the strongest fixity. Now this Fermentum is said sometimes to be two fold, viz. Fermentum Lapidis Aurifici, which is from Gold, and Fermentum Lapidis Argentifici, which is from Silver. This is a weighty thing, and worthy to be seriously considered of, and therefore advises us to meditate upon it: except the Paste does receive the Virtues and Properties

of the *Leven* into it self, it cannot be *Levened*: If it does, it becomes, by a sufficient Digestion, absolutely the same thing with the *Leven*, both in its substance and properties, and all other respects.

V. Hermes. *It is also to be noted, that the Ferment does Whiten the Confection or Compositum; and forbids or hinders the Burning: It contains, holds, or fixes the Tincture, so that it cannot fly away, and rejoyces the Bodies, and makes them mutually to joyn, and to enter one into another.*

Salmon. He says here, that the *Ferment* does Whiten the Confection, concerning which *Ferment* a great doubt does arise, but it is easily solved Philosophically thus. It is not Gold, except it be first Silver. Our Gold is the Tincture, or Soul, or Nourisher of the Work, without which it can never be done: nor is it made Silver, unless it be first Mercury: so that our *Sol* seems to appear with 3 Faces; first Black, which is the Putrefaction of the Mercury. 2. White, which is

the change or transmutation of the black Mercury into a White body, or Silver. 3. Red, which is also the transmutation of the White body, or Silver into a Red Tincture or Gold: so that you may see that this *Fermentum* not only Whitens the Confection, but also keeps it from Burning, and so fixes the Tincture that it cannot change, vanish, or fly away. By *rejoycing the Bodies*, he means a replenishing them with a fixed Tincture, and a fixed substance, to wit, the *Ingression* of the *Ferment* into them by *Projection*: but because the *Ferment* is not able to enter into Dead Bodies, therefore they must be removed, and made Alive by help of the *Aqua Medians*, or Mediating Water, which is the *Aqua Philosophica*, which dissolves, subtilizes and spiritualizes, them, which makes also a Marriage or Conjunction between the said *Ferment*, and the *White Earth*: And in every Fermentation you ought to take notice of the Weight of every thing. If therefore you would Ferment the White Foliated

I artia,



Earth, to the White Elixir, that it may be projected upon bodies diminished from perfection, you must take of the White or Foliated Earth three parts : Of the reserved Aqua Vitæ two parts : Of the Ferment half part : Now if you work for the White, your Ferment must be so prepared, that it may be made a White Calx, fixt and subtil : but if for the Red a most pure Yellow or Citrine Calx of Gold.

VI. Hermes. *And this is the Key of the Philosophers, and the end of all their Works : And by this Science the Bodies are meliorated, and restored : and the Work of them (Deo*

*annuente) is performed and perfected.*

Salmon. This Art of Leavening or Fermentation is that which he calls the Key of the Philosophers, i. e. the Key which opens the Door into the Secrets and Mysteries of this whole Work : Of so great Virtue and Power is this Work of Fermenting, that he is bold to call it even the Key of the Philosophers that is the beginning, middle and end of the Work, both for the White and the Red ; so that by the Power and Efficacy thereof, the Bodies may be Renovated, and Exalted into a higher State of Perfection, than what they are by Nature.

### C H A P. XIII.

#### *The Nature of the Ferment farther Explicated.*

I. HERMES. *But by Negligence and an ill Opinion of the matter, the Operations may be spoiled and destroyed ; as in a Mass of Leavened Paste : Or Milk turned with Rennet for Cheese ; and Musk among Aromaticks.*

Salmon. Without doubt an error may easily be committed in the Work of Fermentation, if you have a false Conception thereof, or be ignorant of its Power, whereby you may miss the end ;

end; and be frustrate of your Expectations, losing all your cost and time; as is seen in the Levening of Bread; if you trouble the Mass of Meal and Water too soon, it will not be Levened: If it lies too long, it will be over done; so in our Work, if you be too hasty, you will perform nothing at all: If too long, and with too Violent a Fire, you will hazard the breaking of your Vessel, and by an over Volatility, frustrate the fixity of your Medicine: The making of *Cheese* is Famous, for almost every Housewife can tell you how easie it is to ruin or spoil all, (how good soever your Milk and Rennet may be,) if you be unskilful in the Art: If the Milk be too hot, or too cold, or the Rennet be too much or too little, or the *Coagulum* lies too short a time, or too long, you may spoil your *Cheese*, and miss the Perfection, or Goodness, which therein you seek after. These are Familiar examples, and need no farther exposition. The Matter therefore is, first by our Fer-

ment corrupted, and brought into a blackness by Death, but not such a blackness, out of which it cannot be recovered; but so that in the Course of the Fermentation, the Mass of the Confection may pass through the mutation or changes of all the Colors. Now Heat working at the first in humidity brings forth the blackness; but Heat working in the dryness, causeth Whiteness, and in the White the Citrinity and wonderful deep Redness. These Varieties of Colors are caused only by the *Ferment* in a proper and fit heat, so that the Corruption of one is the Generation of another; and the *Ferment* becomes the *Ferment of the Ferment*, as the Philosophers speak. He who cannot taste the Sapor of Salt, will never attain to this desired *Ferment of Ferments*, which is the *Soul*, even before Fermentation. If therefore this *Ferment* be not well prepared, your Magistery will be nothing worth: and know, that this *Fermentum* is taken only from *Sol* and *Luna*, that is, from



from *Gold* and *Silver*, and converts the other Bodies into its own Nature : Therefore it behoves you to know how to introduce this *Ferment* into Dead and imperfect Bodies, (that is, to make *Ingression*) because it is the *Soul*; and this *Soul* gives to them Life and Perfection; so that together with this living and perfect Soul, they are made alive and perfect, and one perfect Body.

II. Hermes. *The certain Color of the Golden matter for the Red, and the Nature thereof is not sweetness, therefore of them we make Sericum, which is Ixir, [the Ferment:] and of them we make Enamel, of which we have Written.*

*Salmon.* Altho' it does not here sufficiently appear what our Author means by *Sweetness* and *Sericum*, yet afterwards he so explains himself that we may guess at it; and that it is the *Golden Ferment for the Red*; the adumbration whereof he gives us under the Mask of *Encaustum* or *Enamel*; and truly by Figures, Similitude,

and Tropical ways of speaking, he has been pleased to deliver himself through this whole Work. I suppose he utes the Similitude of *Sweetness* here in respect of *Leven*; for that *Leven* is not *Sweet*.

III. Hermes. *And with the King's Seal we have tinged the Clay, and in that we have put or placed the color of Heaven, which augments the sight of them, who can already in some measure see.*

*Salmon.* By the King's Seal is meant the Virtue, Power, Character, or Tincture of Gold, which tinges *Lutum* the Clay, that is, the Mercurial Mass, or Earth, which is now but one thing, and a Secret drawn out of the Fountains of the Wise, for which reason it is by some called *Sigillum Sapientum*: Also *Sigillum Hermetis*, and *Sigillum Mercurii*. This is the thing which many have sought after in vain, and could never find, that is, the outward turned inward, and the inward parts turned

ed outwards; that which was below raised up, and that which was above, laid down below; the Superiors and Inferiors, the Heavens and the Earth joyned together in one Globe or Mass, and digested together in one, till they produce the heavenly color, the light of Sol, which gives such as have Eyes to see, the happiness of seeing a Fountain inexhaustible, an Eternal Spring, the permanent and endless Treasure.

IV. Hermes. *Gold therefore is the most pretious Stone without Spots, also temperate, which neither Fire, nor Air, nor Water, nor Earth, is able to corrupt or destroy, the universal ferment, rectifying all things, in a middle or temperate Composition, which is of a Yellow, or true Citrine colour.*

*Salmon.* Our Hermes here confesses plainly, that the Philosophick Gold, is this most pretious Stone, without blemish and incorruptible, and differs as much from vulgar Gold, as Le-

*ven* does from the *Paste*, or *Yest* from the *Ale* or *Beer* which is made by it: For as clear, well-wrought *Ale*, cannot change other *Wort* into *Ale*, nor *Levened Paste* leven another Mass of Meal and Water, (till it is brought to the perfection of Leven,) so neither can vulgar Gold (which is the product of Mercury and Sulphur) transmute, or change any other body into its own Purity, Tincture, and Fixity. No: This is only the work of our Stone, Elixir, Tincture, the true Philosophick Gold.

V. Hermes. *The Gold of the Wise Men, boiled and well digested, with a fiery Water makes Ixir.*

*Salmon.* The Gold is to be exquisitely boiled, as much as you please with a fiery water, and digested: This fire is found no where more perfect, better, or more powerful than in Minerals and their Roots, which Roots the Philosophers say, are in the Air: And the Gold is Spiritual Gold,



Gold, not the body of vulgar Gold unprepared. This *Aqua Ignea*, is nothing else, but the Mercury of the Philosophers, drawn from its Mineral Root. This Water is the Mother, which does dissolve the Gold conceived in its Belly, being digested and nourished there for forty Weeks, at the end of which digestion, like as in the hour of a mans Nativity, the Soul [*i. e.* the Tincture arises] but not first nor quickly. In this point is all the hazard; but this being past, there is no more peril, the danger is wholly over.

VI. Hermes. *For the Gold of the Wise Men is more weighty or heavy than Lead, which in a Temperate [or due] composition, is the ferment of Ixir: and contrariwise, in a distemperature [or undue] Composition; the distemperature, or hurt of the whole Work or Matter.*

*Salmon.* Our Gold, the Off-spring of this great Work, is much heavier than Lead, because of its

Weakness, Volatility, and Intemperature: Our Infant is of a most strong and temperate Composition, healing the Infirmities of its proper Parents, and tinging the Mercury of all Bodies whatsoever, into the best and most pure fine Gold. By this is understood the Vital Roots of the Minerals, into which, if the Bodies be reduced, they are made apt, or fit for a new Regeneration, so that from the same you may have the true Tincture of the Philosophers.

VII. Hermes. *For the work is first made from the Vegetable: Secondly from the Animal, in a Hens Egg; in which is the greatest assistance, and the constancy of the Elements. And Gold is our Earth; of all which, we make Sericum, which is our Ferment, or Ixir.*

*Salmon.* He here divides the great Work into two parts, *viz.* Vegetable and Animal, which is a Philosophical fiction: But the true Work is but one, consisting

sisting of an equal and temperate mixtion of the Elements, to a perfect fixity. The Foundation of this Work, is laid in the Earth of the Gold, of which the *Ixir, Elixir, or Ferment* is made, which is two fold.

1. For *Luna*. 2. For *Sol*.

By the Ferment of *Sol* is understood the Seed of the Male: and by that of *Luna*, the Seed of the Female: of these there must be made,

1. A Conjunction. 2. A Generation.

The Ferment of *Sol*, is from *Sol*; as Leaven is made of the substance of the Bread; and as a little Leaven, Ferments, or Leavens a great quantity of Paste, (at least 250 times its quantity;) so likewise a little Portion of this our Earth suffices to nourish and perfect the whole Stone. The Ferment, saith *Avicenna*, reduces the Matter to its own Nature, Color, Sapor, and Form, reducing Power into Act. For it Whitens the Confection, Multiplies it, makes it Spiritual, Strengthens it, makes it resist the Fire, makes it contain the Tincture, that it shall not fly away, opens the Bo-

dies and makes them, with it, to enter one into another, and to be perfectly conjoyned, as Water with Water, which cannot be separated, and is the end of the Work. Without this *Ferment*, no *Elixir* can be made, no more than *Paste* or *Dough* can be *Leavened* without *Leven*. And this *Elixir* is the *Ferment* of *Ferments* and the *Coagulum* of the *Coagulum*. For, it not only Ferments the Inferior and imperfect Bodies, but also *Gold* it self; making it from a *perfect Body*, much more than perfect. It is the most faithful Mother, which by how much the oftner it is impregnated, by so much the more it conceives and brings forth, propagating its Off-Spring to an Infinity of Generations. It is the only Key which opens and shuts the Gates leading to the Kingdom of the Mineral Treasure, the Golden Mountain, the Gardens of the *Hesperides*, where all the Trees perpetually bear Golden Fruit. Without this Key, it is not possible for any Man to attain to the perfection of this Art.



## C H A P. XIV.

*The Smaragdine Table of Hermes.*

I. **H**ERMES. *This is true, and far distant from a Lie ; whatsoever is below, is like that which is above ; and that which is above, is like that which is below : By this are acquired and perfected the Miracles of the One Thing.*

*Salmon.* That is to say, the truth of this our Art is confirmed by Experience, we know it to be truth by very matter of Fact ; and notwithstanding all the Sophisms, and *Logomachia* of the Schools, there is no Argument can stand against Experience. The Waters of the Cataracts of Heaven above, are like to the Waters below, when the great Fountain of the deep is broken up ; and the Waters below, are like to the Waters above. There are two parts in our Stone, a Superior part that ascends up, and an Inferior part which re-

mains beneath ; and yet these two parts agree in One. The inferior Part or Earth, is called the Body or Ferment. The superior part or Spirit, is called the Soul or Life, which quickens the Stone, and raises it up : The first must be dissolved, and made Water, like the Superior ; and the Superior must be coagulated, and made Earth, like the Lower, that they may be united, and become the Miracle of the one Thing ; then will it be evidently demonstrated, that whatsoever is below, is like that which is above, and contrarywise. Nor do they differ one from another but by Accident, as Corruptible and Incorruptible, Pure and Impure, Heavy and Light, Clear and Opake, Agent and Patient, Masculine and Feminine, &c. all which are Accidents, not Sub-

Substances. Heaven or that which is above is Incorruptible, where the pure Elements are made, from a Corruptible matter elevated or lifted up, in the Concavity of which Firmament, the Body or Substance of *Luna* is Graduated. Hence it is apparent that this our Medicine must resemble Heaven it self, in Activity, Penetrativeness, and Incorruptibility; nor must it work as the Elements in Natural Bodies, which are as it were Dead, and destitute of any Power or Action.

II. Hermes. *Also, as all things were made from One, by the help of One: So all things are made from One thing by Conjunction.*

*Salm.* That is, as all things were made or came from One Confused Chaos, by the help of One Omnipotent or Almighty God; so our Stone is born or brought fourth out of one Confused Mass, by the help of one particular Matter or Thing, which con-

tains in it four Elements, Created by the determination of God. Here *Hermes* points forth the Universal Medicine in imitation of the Worlds Creation; which is performed by one Universal Spirit, and so by a Supernatural Experiment, points forth this Our Natural Work. It is the Opinion of many Philosophers that the Spirit of Natural things, or the Spirit of Nature is the Medium between the Soul and the Body, as being that which makes the absolute and firm Conjunction. But the Opinion of some is though the Spirit may be said to be the more subtle Substance; yet it can be no more separated from the Soul, than Light from the Sun.

III. Hermes. *The Father thereof is the Sun, and the Mother thereof is the Moon: the Wind carries it in its Belly, and the Nurse thereof is the Earth.*

*Salmon.* As living Creatures beget their Like or Kind, so Gold generates



Gold by the Virtue of Our Stone: The Sun is its Father, that is, Our Philosophical or Living Gold. And as in every natural Generation, there must be a fit and convenient receptacle, with a certain likeness of kind to the Father; so likewise in this Our Artificial Generation, it is requisite that the Sun, or Our Living Gold, should have a fit and agreeable Receptacle or Womb, for its Seed or Tincture; and this is Our Philosophical or Living Silver, *i. e. Mercury*, which is the Mother thereof. What Sol and Luna are in the Heavens above, the same are Our Gold and Silver in Our Heavens below. The Universal Masculine Seed is the Sulphur of Nature, the first and most Potent cause of all Generation: And if Sol does Live, it is necessary, as *Paracelsus* saith, to live in some things, *viz.* in its own Radical Humidity, and most pure and simple Air, which contemperates the heat thereof by its Humidity. The Wind is the Air, and the Air is the Life, and

the Life is the Soul, which quickens the whole Stone. And therefore the Wind, Air, Life or Soul must carry the Stone, *viz.* bring forth Our Magistery: which being brought forth, it must be nourished by its Nurse, which is the Earth; for *The Earth (saith Hermes) is its Nurse. The Wind Carries it in its Belly*; by which the Universal, Inferior, and Feminine Seed is dilated through the Air, and joynted to the Universal Superior and Masculine Seed: the Air or ♀ is the VVomb wherein the two Seeds are conjoynd. The Air arises from Fire and Water, and the Heaven from Fire and Air. Under the Appellation of Fire, is comprehended the most pure substance of the Earth, ascending with Fire: and under the Name of Air the most pure Substance of Water; The Belly or Womb of Nature, is a most pure Breath or Matter raised from all the inferior Elements, converted into Volatility or Air, in which is conceived by the help of Sol and Luna, the Universal Seed.

of the Sun, specificated also by the other Lights or Stars. *Hermes* will have three Elements, two under the Names of Sol and Luna, the third under the Name of *Ventus*, the Wind. The Earth is the Nurse of this Birth of the Air, by whose Breasts it is Nourished, whence it Sucks the Mercurial Milk, (that is the more thick substance of the Inferior Water remaining yet in the Earth) by which it grows and increases to its Substance and Perfection, as a Child to the Stature and Strength of a Man.

IV. *Hermes.* *This is the Mother or Fountain of all Perfection, and its Power is Perfect and Intire, if it be changed into Earth.*

*Salmon.* As if he should say, this *Arcanum* which I here shew you is the Original and Fountain of all *Arcanums* and Mysteries, the secret Treasure of the whole World. But it is not brought to its Perfection till it is changed into Earth; then indeed is its Power

perfect and intire: that is, if the Soul of the Stone (of which we have spoken before and which may be called the Wind or Air, which is also the Life, Virtue, Power and Spirit) be converted into Earth, viz. a fixt Substance or Matter; so that the whole Air, Spirit, Life and Soul of the Stone may be conjoynd to its Earth, which is its Nurse, and be all turned into Ferment. As in making of Bread, a little Leaven Ferments and Transmutes, a great deal of Meal or Paste: so also must Our Stone be Fermented, that it may become Ferment to the Eternal Multiplication thereof. That which the Wind does bear in its Belly must be converted into Earth, then is the Work compleated; which is done by a long and Unwearied Decoction (not by evaporating, but retaining the Spirits) till it becomes inspissated, and in success of time is dried into a Pouder of Earth. But the time will be long and tedious, therefore you must attend it with Patience,



according to the Matter you work upon. Some things are remote from Perfection, other things more remote, and others most remote, whilst other things are near to Perfection, others neerer, and some things nearest of all. He that knows not these things before he begins his Work, may afterwards deplore his Error, with very great loss.

V. Hermes. *Separate the Earth from the Fire, and the Subtile and Thin from the Gross and Thick; but prudently with long Sufferance, Gentleness and Patience, and Wisdom, and Judgment.*

Salmon. Hetherto he has only discoursed the Theory, he now comes to shew you the Practical part, shewing first the Purification of the Matter of the Stone. You must do it gently, by little and little, not Violently, but Prudently and Wisely, after a Philosophick manner: By Separating he means Dissolving: for Dissolution is the Separation of parts: Some

will have it, that by the *Earth* here, he means the Lees or Dreggs of the Matter, which is to be Separated from the Fire, the Air, and the Water, and the whole Substance of the Stone, that it may become Pure, and free from any Putrefaction or Defiled Matter: and this the Spagyrick Philosophers say is the first Operation or Preparation of the Matter or Parts of their Stone. But some understand hereby, the Separation of the four Elements, and this doubtless is the thing if it be spoken of a Spagyrick, and not Vulgar Separation. Under the Appellation of Fire, the two other are understood, viz. Air and Water; for the Fire cannot want or subsist without Air, nor is the Air without Water; for Air is made of Water by the Mediation of the Fire, by which it is forced to Ascend upwards. But as to the Earth, it partly Ascends and is made Volatile, and partly remains fixed below. By separating the Earth from

from the Fire, some will have it, that he would have the Thick to be separated from the Thin, not the Thin from the Thick, because the Earth is thicker than the Fire. But by separating the subtil from the gross, is to be understood, the subtilizing of the Thick Matter, and Spagyrically to reduce that subtilized Matter into Æther or Spiritual Air. *But this must prudently be done, with gentleness, long Suffering, Patience &c.* that is according to the Laws of Art, but gently, even with a gentle Heat according to Natural Generation. The Instrument of Nature, and of the Spagyrist is Fire, without which the Work cannot be done. This Fire is either Internal or External. The Internal is proper to the substance or Matter, and Naturally dwells within it, which you must prudently stir up and Excite. The External is either Violent, or Tempered in four several Degrees. The Violent is that with which some things are Calcined, others Sublim-

ed, others (as Metalls) Liquified or Melted. The Temperate in its several Degrees, imitate or resemble Nature, and are used for Putrefaction, Digestion, and Congelation, or Circulatorily to dissolve and fix. But Various are these kinds of Fire, which are to be applyed according as the Subject requires, and the Prudence of the Artist directs, being continual without interruption from begining to the End.

VI Hermes. *It Ascends from the Earth up to Heaven, and Descends again from the Heaven to the Earth, and receives the Powers and Efficacy of the Superiors and Inferiors.*

*Salmon.* Here is to be observed that though Our Stone be divided in the first Operation into four Parts, which are the four Elements, yet as we have already said there is but two principal Parts of it, One which Ascends upwards and is Volatile, and another which remains below, and is fixed, which is called



called Earth, and ferment which Nourishes and Ferments the whole Stone. But of the unfixed or Volatile part we must have a great quantity, that it may Nourish the purified Matter of the Stone, till it be made to Ascend, is sublimed, and subtilized: then being thus subtilized and made Volatile, it must be incrated with the Oyl, extracted from it in the first Operation, which is called the Water of the Stone, and so often Boyled by Sublimation, till by Virtue of the Fermentation of the Earth exalted with it; the whole Stone again does descend, from the Heaven to the Earth, and remains fixed and flowing; that is, that the Corporeal be made Spiritual by Sublimation, and the Spiritual be made Corporeal by Descension: Here is a Circulatory Distillation admirably declared, and the Construction of a Spagyricall Vessel, to the Similitude of Nature. It Ascends from the Earth, *i. e.* from the inferior part of the vessel; to Heaven,

*i. e.* the superiour part: The matter generated of *Sol*, and *Luna* ascends, *i. e.* the thick Terrean substance thereof is converted or resolved, into Heaven, *viz.* into a subtile substance like to Heaven: he demonstrates the Spagyrick solution, by what Instrument and Artifice it is done; then he teaches the Fixation, *It Descends again to the Earth*; as if he should say, after its substance is dissolved and made to Ascend under the Obedience of the Internal Celestial Virtues or Powers, standing there the determined time of its Maturity, it returns again, or descends, that is to say, the Spirit is made Corporeal, which was before a Body or made from a Body, Spiritual, which is nothing but the Philosophick Riddle. *Fixum Volatile, & rursus Volatile fixum, & totum habebit Magisterium.* And by this means it will obtain the Virtues of the Superiour and Inferiour Powers, *i. e.* the Heavenly and Volatile Power, to penetrate, grow, in-crease

crease or multiply: and the Earthly Power to give Substance, Corporeity, and Fixity.

VII. Hermes. *In this Work, you acquire to your self the Wealth and Glory of the whole World: Drive therefore from you all Cloudiness or Obscurity, Darkness and Blindness.*

Salmon. Possessing this Stone thus perfected, you possess all the Wealth and Treasures of the World; so that you may live free from Care and Trouble, from Discontent and Fears, from every Sickness and Disease: It is a Remedy for all Diseases both of Body and Mind: It strikes at the root of Infirmities; and destroyes that which would destroy or undermine the Health and Prosperity of the Humane Body. This Stone, this Wealth, this Treasure, though it be but like to a Grain of Mustard-seed, yet it grows to be the greatest of all Trees, in whose Branches the Birds of the Air make their

Nests, and under whose shadow the Beasts of the Field dwell.

VIII. Hermes. *For the Work increasing or going on in Strength, adds Strength to Strength, forestalling and over-topping all other Fortitudes and Powers; and is able to Subjugate and Conquer all things whether they be thin and Subtil, or thick and Solid Bodies.*

Salmon. There is no Comparison of the Powers of other Natural things, to the Power of the Stone, for it is able to overcome and master all other Powers: it can convert common Quick Silver into a Congealed substance, and Transmute it into fine Gold or Silver: and it can Penetrate and Peirce through all other hard solid or compact Bodies, and strike them with a never fading Tincture, so firm and fixt, which the Power and Strength of the Strongest and most Violent Fire can never conquer or overcome. This is as much as if he should say, it is the compleat Virtue of total Na-



Nature, the Power, Efficacy and Potency of all things, and even (as it were) above Nature, so that it may not improperly be said to be a Work Metaphysical, for that it seems to act above or beyond Nature. *It overcomes or conquers all things, that is, it makes all subtil and thin things (as Quick-silver) thick and coagulates them: and on the contrary it Penetrates all thick and solid things, i. e. It makes every hard Metal whether Perfect or Imperfect (as Sol, Luna, Saturn, Jupiter, Mars and Venus) subtile and thin, and brings them to the greatest Perfection, expelling all the Malign and Dark Spirits possessing them and giving to them Tincture and Fixity, by its Subtility and Spirituality.*

IX. Hermes. *In this manner was the World made; and hence are the wonderful Conjunctions or Joynings together of the Matter and Parts thereof, and the Marvellous Effects, when in this way it is done, by which these Wonders are Effected,*

Salmon. The Creation of the World he brings as a Prior Example, or Exemplification of the VVork of Our Philosophick Stone, for as the VVorld was Created, so is Our Stone composed. As in the beginning the whole VVorld and all that is therein was a Chaos or confused Mass, but afterwards by the Virtue VVord, Power, or Spirit of the Great Creator, a Separation was made, the Elements were divided and rectified, and the Universal VVorld was produced and brought forth Beautiful and Perfect in Number, Weight and Measure. So also in this our work, we separate the Elements, which we divide and rectifie by many sublimations, depressions, and precipitations, whereby the perpetual and wonderful conjunction is made, which is the product of the prime matter, and the root of the Golden Kingdom, in which power is produced into Act.

X. Hermes. *And for this Cause I am called Hermes Trism*

Trismegistus, for that I have the knowledge or understanding of the Philosophy of the three principles of the Universe. My Doctrine or Discourse, which I have here delivered concerning this solar Work, is compleat and perfect.

Salmon. Hermes Trismegistus signifies the Thrice greatest Hermes, for that he had the knowledge of the three Principals of the Universe, viz. Salt, Sulphur, and Mercury, answering to the Body, Soul, and Spirit; Mineral, Vegetable, and Animal, of which he had the true Knowledge, he knew the way how to separate them, and conjoyn them again, to make the fixt Volatile and the Volatile fixt, to take away Tinctures, and restore better again, all which are contained in Our Philosophick Mercury which is the VVomb in which Our Philosophick (which is the true) Gold is Generated. It is said to be perfect, because 1. It contains all the Principles. 2. From its

never fading Color. 3. Its never perishing Body. It is resembled to a grain of VVheat, which unless it Dies, it brings forth no Fruit; but if it Die, and is Putrefied, passing through Death and Putrefaction or Dissolution, to Life and Heaven, there by perfecting its Nature, it is infinitely profitable. VVhat he has delivered concerning this Matter, viz. of the three Colors, Black, White, and Red; of the three Principles, Salt, Sulphur, and Mercury; of the three Subsistences, Body, Soul, and Spirit; of the three Operations, Volatilization, Tincture, and Fixation; of the three States, Imperfection, Annihilation, and Perfection, he declares to be True and Compleat, and that the Stone thus Generated (existing and being in one only thing, viz. the Philosophick Mercury) by a series of Natural Operations, is Perfect and Intire, wanting nothing.

*Libri Hermetis Primi.*

F I N I S.



THE  
SECOND BOOK  
OF  
HERMES TRISMEGISTUS.

CHAP. XV.

*The Enterance into the Work, beginning with  
Argent Vive.*

I. **H**ERMES the Wise saith, if you Conserve a third part of your Camels, [*viz. of the swift or Volatile Matter, or that which must bear the Burthen,*] and Consume the remaining two thirds, you have attained to the thing desired; you have perfected the Work.

II. In like manner you must be careful of your Argent Vive; for the black Matter does Whiten the Flesh, and the Work is per-

fected by the Fire of the Wife.

III. And the Work is to be performed by a Spiritual Water, in which the blackness is washed away; and by that Instrument, in which the Foundation of the Work is laid, and in that time and moment, in which the Clouds appear.

IV. Now that Water, in or by which the blackness is washed away, is the Sweat

or Moisture of the Sun, and Childrens Urine, [i. e. *the Virgins Water.*] The thing which I tell you is sufficient for you to know.

V. In like manner, take the Water of the Water, [*Mercury of Mercury,*] and with it cleanse and purifie the Wind, Fume, or Vapor, and Abolish the blackness. Understand what this signifies, and rejoyce therein.

VI. Also in the same manner, take the blackness and Conjoyn it; then have respect to the White, and Conjoyn the Red; so will you go through the thing desired, and come to the end of the Work.

VII. It is also to be noted, that it is the Fire-Stone which Governs the Matter or Work, by the good pleasure of God: Boyl it therefore with a gentle Fire, Night and Day, lest the Water should be separated

from it; even till it becomes of a Golden Color: Understand well what I say.

VIII. That also which Congeals, does Dissolve; and that which does Whiten, does in like manner make Red.

IX. I have made plain to you the nearest way, that you may be easie and satisfied: Understand therefore these things, and Meditate upon them; and you shall certainly attain to the perfection of the Work.

X. It is also to be noted, that as Sol is among the Stars; so is Gold among the other Metalline Bodies: For as the Light of the Sun, is joyned to the Lights, and contains the Fruit of this Operation; so in like manner Gold: Meditate upon these Words, and by the Permission of God you may find it out.



## C H A P. XVI.

*The Nature of the Medicine, and Government of the Metals.*

I. **H**ERMES Moreover faith, he that outwardly takes in this Medicine, it Kills him: but he that inwardly drinks it in, it makes him to Live and rejoyce. Understand what this means.

II. And as for this cause fake, this Water is said to be Divine, so it is said to be the greatest Poyson: and it is preferred before all other things, by so much as that without it nothing of the Work can be done.

III. It is also called Divine, for that it cannot be mixed or joyned with any filth or defiled thing: and this Water of our Stone purifies and cleanses the Natures of the Metals, and washes away their defecations or defilements.

IV. And as *Sol* Acts upon Bodies, so also does this Water upon the Philosophick Stone: Yea, it penetrates and sinks through it, and is constant, fixed, and perfect.

V. This indeed is seen in *Sol*; but it is to be understood that the Work may be made through all the seven Planets: as first from *Saturn*, then from *Jupiter*, *Mars*, *Venus*, *Mercury*, and lastly from *Luna*.

VI. The first is the government of *Saturn*; to wit, to cause *Sol* to putrefie, or bring the Body to putrefaction, which is done in the space of 40 days and nights. The second is the government of *Jupiter*, which is to grind or break the matter, and in 12 days and nights to Imbue or moisten it, which

which is called the Regiment of Tin.

VII. The third is the government of *Mars*, which is to induce Death or blackness, or to separate the Spirit from the Body, by which it is said to be changed. The fourth is the government of *Sol*, which is to Work away the Blackness and Poyson; and is indeed to make it White.

VIII. The fifth is the government of *Venus*, which is to joyn the moist to the dry, and the hot to the cold, and to Unite them together in one: This is the Dominion

of Brass or Copper, [*or the making of the matter of a changeable Yellow.*] The sixth is the government of *Mercury*; which is to burn, and is called the Dominion of Argent Vive.

IX. The seventh is the government of *Luna*, which is to Decoct or Boyl, and make Hot, and so to perfect the matter, [*with the fixed Citrine Tincture*] in 25 days: and this is the Dominion of Silver. See here, I have gone with you through the whole Work; take heed therefore lest you err.

## C H A P. XVII.

### *The Difference of the Ferments, and Quality of the Spirit.*

I. **A**ND know that the White Body is made with the Whiteness; and its Ferment is that which you already know: Whiteness before the Body, and understand what I say.

II. Also in like manner you are to note; that the Stone sought after, has not its like or equal in the whole Earth. It is both outwardly and inwardly of a Citrine Golden Color; but when



it is altered or changed, it is made a Body dark and black, like burnt Coals.

III. Now the Color of the Spirit taken from it is White, and the substance thereof is Liquid as Water; but the Color of the Soul thereof is Red.

IV. But the Soul and the Spirit thereof is returned to it again, and it doth Live and Rejoyce, and its Light and Glory returns again; and you shall see it overcome and Triumph: And that which was even now Dead, shall have Conquered Death, and then it shall Live, and arise from the Dead, and Live as it were for ever.

V. Happy and Blessed therefore is he in whose Power the disposition of this Matter is, who Kills and makes Alive, and is Omnipotent over all for ever.

VI. I therefore advise you, not to do any thing in this work, till you get an understanding thereof: For

if you be Ignorant and void of true Knowledge, you will err in whatsoever you do, you will wholly Labour in Vain, and your Work will Perish.

VII. So that thus mistaking in your Operation, you blame presently your instructors (the Philosophers and think that they have erred, or taught you wrong when it is only your Ignorance, and none understanding of their words.

VIII. This then know and understand, that the *Day*, is the Nativity or bringing forth of the Light; but the *Night*, the Nativity or bringing forth of the Darkness.

IX. *Sol* also is the Light of the Day; and *Luna* the Light of the Night; which God Created to govern the World.

X. But *Luna* does receive her Light of the *Sun* by Combustion, and is dilated or enlarged therewith: and by so much as she receives

of the Light of the *Sun*, or does contain in *her*, of his Light; by so much does the Nature of *Sol* bear Rule over the Nature of *Luna*.

XI. If therefore you contemplate what I say, and Meditate upon my Words, you will find that I have spoken the Truth; and you will understand the signification, of all that I have said, and the demonstration of the whole Matter.

XII. Know then, that the Spirit, is enfolded or circumscribed, within (as it were) its Marble House

or Walls: Open therefore the Passages that the Dead Spirit may go out, and be cast forth from our Bodies: then it will become beautiful, which is only a Work or undertaking of Wisdom.

XIII. Sow therefore [O God] thy Wisdom in our Hearts, and Root out the corrupt Principles which lodge therein, and leads us in the way of thy Saints, by which our Spirits and Souls may be Purified. Thou art Omnipotent, O Lord God Almighty, and canst do whatever thou pleasest.

## CHAP. XVIII.

*Of Argent Vive, Tincture, Order of the Operation, and of the Fire.*

I. **T**Here is one thing which is to be wondered at, *viz.* after what manner *Carmines*, to wit, *Grana Nostra*, doth tinge or Dye *Silk*, which is of a contrary Nature, and tinges not a Dead thing: and after what manner *Uzifur*, to wit, *Our Vermilion* doth tinge *Vestem* which is of a contrary Nature, and tinges not Live or growing things.

II. For it is not Natural for any thing to tinge other

T sub-



substances, not agreeable to their Natures : If therefore you put into your Composition, *Red Gold*, you shall find in the Tincture a pure and perfect Red : and if you put into it *White Gold* ; the most passive Red will vanish or go forth. There is nothing indeed does tinge any thing, but what is **C**onfimilar to, or like it self.

III. And I testifie to you by the Living God, maker of Heaven and Earth, that the Stone which I have described, you have permanent or fixed, nor are you kept from it by the Earth or the Sea, or any other matter.

IV. Keep then your congealed Quick-Silver, many parts of which are lost because of its subtilty. Also the Mountain in which is the Tabernacle which crys out ; I am the Black of the White, and the White of the Black ; I speak the Truth indeed, and I lye not.

V. Now know, that the Root of the Matter is, the

Head of the Crow flying without Wings, in the dark and black of the Night, and in the appearance of the Day : from the Throat the fixing Spirit : from its Gall the Coloring or Tinging Matter is taken, from its Tail, the dedication, or drying of the Matter ; from its Wings the liquid Water ; and from its Body the Redness.

VI. Understand the meaning of the words, for hereby is understood our venerable Stone, and the Fume or Vapour thereof which is exalted [*lifted up or sublimed*] and the Sea eradicated, and a Light shining.

VII. You are also to note, what Alums and Salts are, which flow from Bodies : if you put the Medicines [*or Matters of the Medicine*] in a just or true proportion, you shall not fear to err ; but if you mistake the proportion, you must add or diminish, according as you see it tends to the emendation or performing of the Work, lest a Deluge should come

come and overflow all, drowning the Regions, and overturning the Trees by the Roots.

VIII. And tho the Matter be unknown, yet consider these things, how, or after what manner these two Colors are distinguished, or diversified, by their Vapours: look into the sweetness of Sugar, which is one kind of sweet Juice; and into the sweetness of Honey, which is yet more intense or inward.

IX. Except you make the Bodies spiritual and impalpable, you know not how to outrefie *Lixir*, or proceed on in the Work; nor how the three Volatile Matters or Principles, fight one against another; and how they fail not, each in their turns, to devour one another, till of two being left, one, only remains.

X. Be careful also, how you increase your Fire (tho it is not to be very small) when you dry up the Water, and take heed that you

burn not the Matter, because if the Vessel breaks, it will be with a mighty *impetus* or force.

XI. And unless the Matter of the Stone, prove inimical one to another, or contend and fight with, and strive to destroy one another, you shall never attain to the thing you seek after.

XII. If you mix your Calx with Auripigment, and not in a mean or due proportion, the splendor and glory of the Operation will not succeed; but if you interpose a medium, the effect will immediatly follow.

XIII. Now know, that it is our Water, which extracts the hidden Tincture. Behold the Example and understand it; if you have once brought the Body into Ashes, you have operated rightly.

XIV. And the blood (which is in the Philosophick Water) of the animated Body, is the Earth of the Wise, to wit, the permanent or enduring perfection. CHAP.



## CHAP. XIX.

*That the Beginning of this Work is in the Blackness and Darkness: and of conjoyning the Body with the Soul.*

I. **N**OW it is that which is dead, which you ought to vivifie or make alive; and that which is sick, which ought to be cured: It is the White which is to be rubified; the Black which is to be purified; and the Cold which is to be made hot.

II. It is God himself who does create, and inspire or give life, and replenishes Nature with his Power, that it might follow and imitate his Wildom, and act as an Instrument subservient to him.

III. Iron is our Gold; and Brass or Copper is our Tincture; Argent Vive is our Glory; Tin is our Silver; Blackness is our Whiteness; and the Whiteness is our Redness.

IV. From hence it appears necessary, that we should have a Body purifying Bodies; and a Water subliming Water. Our Stone which is a Vessel of Fire is made of Fire; and converted into the same gain.

V. And if you would walk in the true way, you must pursue it in the evidence or visible Blackness: for (saith our Stone) it is that which is hidden within which does make me white and the same thing which makes me White, makes me also Red.

VI. Conceal this thing from Men, like as a word which is yet in thy Mouth which no Man understands.

and as the Fire, Light, or Sight, which is in thine Eye: I will not tell it plainly to thee thy self, lest by thy words thou conveyest my Breath to another, to thine own damage: This is the caution I give thee.

VII. Now know that this our Work, is made [*or compounded*] of two Figures [*or Substances*] the one of which wants the White Rust [*Ceruse*] and the other the Reddish Rust [*Crocus*] Our Matters also are scarfed thro our Sieves or Searses, made of pure or clean Rinds, and a most blessed Wood.

VIII. You are also to take notice, that the Fire-stone of the Philosophers sought after, wants Extension, but it has quantity. It behoves you therefore, to support and nourish it on every side, and to continue it as in the middle.

IX. You must also conjoin the Body with the Soul, by beating and grinding it in the Sun, and imbuing it

with the Stone; then putting it into the Fire, so long till all its Stains and Defilements are taken away; let it be a gentle Fire for about seven hours space; thus will you get, that which will make you to live.

X. I also tell you, that its habitation or dwelling place, is posited in the Bowels of the Earth, for without Earth it cannot be perfected: Also, its habitation is posited in the Bowels of the Fire, nor without Fire can it be perfected, which is the perfection of our Art.

XI. Again, Except you mix with the White the Red, and presently bring or reduce the same into a perfect Water, it will tinge nothing; for it never tinges any thing Red, but that which is White: and while the Work is now perfecting, add them to the light of the Sun, and it will be completed *Regimine Marino*, as we have already declared: and by this conjunction above, your Stone will attain



attain to its Beauty and Glory.

XII. Thus have you a dry Fire which does tinge : an Air or Vapour, which fixes and chains the Volatile

Matter, binding the Fugitive in Fetters; and al-  
whitens expelling the black-  
ness from Bodies; and a fix-  
Earth, also receiving the  
Tincture.

## CHAP. XX.

### *The Order of the Practical part of the Opera- tion.*

I. **W**ash your *Mercury* with the Water of the Sea, till you have taken away from it all its Black-  
ness, so will you accomplish your work to perfection, in which rejoyce.

II. If you understand how a Resurrection is accomplished, *i. e.* how the living [*Principle or Spirit*] comes forth from the dead [*Matter or Substance*] how that is made apparent which was hidden, and how Strength is drawn forth through Weakness; you can not be Ignorant how to compleat and perfect this Work.

III. How Manifest and Clear are the Words of the Wise, yet so as the internal Life and Principal still hidden; you understand them not perfectly by their Expressions.

III. Two Bodies equally taken from the Earth, grinded in the Oyl of the Decocted Matter, and in the Milk of the White Volatile: Now mighty and wonderful are the powers and force of these Bodies, which are freely bestowed upon you through this whole Science which you shall possess, and therewith a long and enduring Life.

V. Take

V. Take by force the most Intense Wisdom, from whence you must draw forth the Eternal [*perpetual or fix'd*] Life of the Stone, till your Stone is congealed, and its dulness is vanished; so will you accomplish the Life thereof sought after.

VI. Give therefore of this Life sufficiently to your Matter, and it will mortifie it [*or bring it to putrefaction*] but repleat your Earth and it shall make it to live [*Spring, Bud, Grow, Germinate.*]

VII. Plant this Tree upon your Stone, that it may not be in danger of the violence of Winds, that the Volatile Influences or Bird of Heaven, may fall upon it, and by virtue thereof, its Branches may bring forth much Fruit; from thence Wisdom does arise.

VIII. Take this Volatile Bird, cut off its Head with a fiery Sword, then strip it of its Feathers or Wings, undo its Joynts, and boil it

upon Coals, till it is made, or becomes of one only Color.

IX. Then put the Venom, or Poyson to it, so much as is enough to bury or cover it; govern it now with a gentle Fire, till your Matter is mortified or putrefied; which done, grind it with White Water, and manage it rightly.

X. For we bought two Black ——— [*Crows*] and we put them into a *Parcepsidem*, or Crucible [*or Cupel*] which we had by us, and Eggs or Silver Gobbets came out, White as Salt, these we tinged with our Saffron: of them we sold publicly two hundred times, with which we have been made Rich, and our Treasures are multiplied.

XI. And whosoever you shall imbue or fill with the Powers thereof, should they be hurt with the Poyson of Vipers, or the Malignity of Brass or Verdigrise, they shall be in no danger; for that it quickens and revives

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the Dead, and kills the Living: It destroys and restores again; it casts down that which is elevated and lifts up, and elevates that which is abjected and cast down, and gives you a dominion over the Heavens of the Earth.

XII. Now you must note, that there are two Stones of the Wise, found in the Shores of the Rivers, in the Arms of the Mountains, in the Bowels of the Floods, and in the back parts of the Kings House, which by instruction and prudent management may be brought forth, Male and Female.

XIII. By these being conjoyned and made complex [*or perfectly united into one consimiliar substance*] you will be made wiser [*you will see the reason of the Operation, and the end of the Work*] Blessed God, how great and how wonderful a thing is this.

XIV. A certain Philosopher dreamed, that the Kings Messenger came to a

certain *Podagricks*, and the *Podagricks* desired that he might go with him; to whom the Messenger answered, since thou hast the Gout, how canst thou go with me, for thou canst not walk.

XV. To whom the *Podagricks* answered, Thou knowest that in the Root of this Mountain, there is a certain Tabernacle, bearing me then thither, leave there the burthen, so shall I be presently freed or delivered from my Gout.

XVI. Then said he to me, thou art not able to touch the foot thereof: but going back, he took him up and placed him in the Tabernacle, the foot of which, the Messenger said, he was not able to touch: And waking from his Dream, he saw nothing. Behold the Similitude.

XVII. Another also saw in a Dream, wherein it was said, if any one truly should sit down by the way, and should ask you, whether

whether you would think fit to do this thing, would you do it? He answered, I know not; the other said, that he should lie or generate with his Mother in the middle of the Earth; then awaking, he saw nothing. Consider well this similitude.

## C H A P. XXI.

*The remaining Operations, and conclusion of this whole Work.*

**B**UT leading you to the knowledge of Philosophy, and exposing the Demonstrations thereof, in a Philosophick manner, we should make it the diversion and mockery of Women, and the play of Children.

II. Take also the fresh Bark or Rind, in the same moment; in which you shall, after another manner, extract the matter or thing it self, in the place where it is generated; and put it in to a Cucurbit, and sublime it.

III. And that which is or shall be sublimed, separate it, for it is the Vinegar of the Philosophers, and their Sapience [*i. e. their Salt.*]

IV. Then take this Vinegar, and melt or pour it forth upon another Cortex, Bark, or Superfices of the Sea, and put it into a Glass Vesica, in which put so much of your Vinegar, as may over top it the height of Four Inches; this bury in warm Horse-dung, for Thirty One [*or Forty*] Daies.

V. This time being past, take the Vessel forth, and you will find it now dissolved, and turned into a black and stinking Water; more black and stinking than any thing in the whole World.

VI. Take



VI. Take then this very thing it self, and very gently elevate it in its tabernacle, till all the moisture is consumed, so as no more will ascend, this sublimed Matter keep carefully for your use.

VII. Then take the Fœces, which remain in the bottom of the Cucurbit, and keep them, for they are the crown [*and rejoicing*] of the Heart. : Die then the same and grind them, and add there to fresh or new Cortex of the Sea, that is say, *Mercury*, and grind them together, drying them in a warm Sun.

VIII. And the Waters from the same first sublimed, sink down to the bottom, which diligently grind and dry, and put them in the Crucible or Test of *Ethel*, and sublime: and the Matter being sublimed purely White, as fine Salt, keep it safely, for it is the Auripigment, and Sulphur and Magnesia of the Philosophers.

IX Understand now, and see that you govern your Work with Wisdom and Prudence, and make not too much haste.

X. Then take the Cucurbit put half way into lute, and put into the same, your dissolved black Water, which you have sublimed; that is to say, nine parts, and of this whitened Auripigment, which you sublimed from the *Ethel* two parts.

XI. I say, that this opened or decocted Auripigment, is immediately dissolved in the Water, and made like to Water; that nothing can be seen by mankind, of a more intense, fixt, and perfect Whiteness, nor any thing more beautiful to the Eye, which the Philosophers call their *Sal Virginis*, or Virgin Salt.

XII. Put this into a little Vessel, called a Cucurbit, close well the Joynts, which put upon a gentle Fire, making it, as it were, but with

with two Coals at first, and then adding two others: and look into it, to see how the Water ascends and descends.

XIII. When you see the Vapour is consumed, and nothing more will ascend, of that which is elevated, nor descend, know that the Matter it self is now coagulated: make therefore a more intense and vehement Fire, for the space of three hours of the day.

XIV. Then lastly, take

away the Fire, or let it go out, and the next day (all things being cold) open the mouth of your Cucurbit, and take forth the Matter, which is of a substance, white, sincere, and melted or dissolved.

XV. This is your Substance sought after; and now you have come through to the end of your Work; manage it according to your Reason and Prudence, for (God assisting) you may make of it what you please.



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# KALIDIS PERSICI

## SECRETA ALCHYMIÆ.

*Written Originally in Hebrew, and Translated thence into Arabick, and out of Arabick into Latin : Now faithfully rendred into English,*

*By WILLIAM SALMON.*

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### CHAP. XXII.

#### *Of the Difficulties of this Art.*

I. **T**Hanks be given to this World, unless he teach God, the Creator us, who is the begining of all things, who hath made us, renewed us, taught it self, his power and us, and given us knowledge and goodness, it is, with which and understanding; for except he should keep us, preserve us, and direct us, we he over-shadows his People.

II. He directs and instructs whom he pleases, and by his long-suffering, and tender Mercies, brings them

them back into the way of Righteousness. For he has sent his Angels [*or Spirit*] into the dark places, and made plain the Ways, and with his loving kindness replenishes such as love him.

III. Know then my Brother, that this Magistery of our Secret Stone, and this Valuable Art, is a secret of the Secrets of God, which he has hidden with his own People; not revealing it to any, but to such, who as Sons faithfully have deserved it, who have known his Goodness, and Almightyness.

IV. If you would request any Earthly thing at the Hand of God, the Secret of this Magistery is more to be desired, than any thing else. For the Wise Men, who have perfected the knowledge thereof, have not been wholly plain, but speaking of it, have partly concealed it, and partly revealed it: And in this very thing, I have found the preceeding Philosophers to agree, in all their so much valued Books.

V. Know therefore, that *Musa*, my own Disciple, (more valuable to me than any other) having diligently studied their Books, and laboured much in the Work of this Magistery, was much perplexed, not knowing the Natures of things belonging thereto: Whereupon he humbly begged at my Hands, my Explanation thereof, and my Directions therein.

VI. But I gave him no other Answer, Than that he should read over the Philosophers Books, and therein to seek that which he desired of me: Going his way, he read above an hundred Books, as he found, or could get them, the true Books of the Secret of the Great Philosophers: But by them he could not attain the knowledge of that Mystery which he desired, tho' continually studying it, for the space of a Year, for which reason, he was as one astonished, and much troubled in mind.

VII.



VII. If then *Musa* my Scholar, (who has deserved to be accounted among the Philosophers) has thus failed in the knowledge of this Mittery; what may be supposed from the Ignorant and Unlearned, who understand not the Natures of things, nor apprehend whereof they consist?

VIII. Now when I saw this in my most dear and chosen Disciple, moved with Piety and Love to him, by the Will also and Appointment of God, I wrote this my Book near the time of my Death, in which, tho' I have pretermitted many things which the Philosophers before me have mentioned in their Books; yet have I handled some things which they have concealed, and could not be prevailed withal to reveal or discover.

IX. Yea, I have explicated, and laid open certain things, which they hid under Ænigmatical and dark Expressions; and this my

Book I have Named, *The Secrets of Alchymie*, for that I have revealed in it, whatsoever is necessary to the knowledge of this Learning, in a Language befitting the matter, and to your sense and understanding.

X. I have taught four Magisteries far greater and better than the other Philosophers have done, of which number, The one is a Mineral Elixir, another Animal: The other two are Mineral Elixirs; but not *the one Mineral*, whose Virtue is to wash, cleanse, or purifie those which they call the Bodies. And another is to make Gold of *Azot vive*; whose Composition or Generation is according to the Natural Generation in the Mines, or in the Heart and Bowels of the Earth.

XI. And these four Magisteries or Works, the Philosophers have discoursed of, in their Books of the Composition thereof, but they are wanting in many things, nor would they clearly shew the Operation of it in

their Books: And when chance any one found it, yet could he not thoroughly understand it; than which nothing was more grievous to him.

XII. I will therefore in this Work declare it, together with the way and manner how to make it, but if you read me, learn to understand Geometrical proportion, that so you may rightly frame your Fornaces, not exceeding the mean, either in greatness or smallness; with all you must understand the proportion of your Fire, and the form of the Vessel fit for your Work.

XIII. Also you must consider, what is the ground-work and beginning of the Magistery; which is as the Seed and Womb to the Generation of Living Creatures, which are shaped in the Womb, and therein receive their Fabrick, Increase, and Nourishment. For if the *prima materia* of our Magistery is not conveniently managed, the Work

will be spoiled, and you will not find that which you seek after, nor shall you bring your Work to perfection.

XIV. For where the cause of Generation is wanting, or the root of the matter, and heat it self, your labour will be lost, and the Work come to nothing. The same also will happen, if you mistake in the proportion or weight; for if that be not right, to wit, the proportion of the parts compounding, the matter compounded missing of its just temperature will be destroyed, and so you shall reap no fruit, the which I will shew you by an Example.

XV. See you not that in Soap, (with which Cloaths are washt clean and white) that it has its virtue and property by reason of the just proportion of its Ingredients, which spread themselves in length and breadth, and because of which they agree to the same end; by which it appears, that the

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Compositum was truly made, and the power and efficacy which before lay hid, (which is called Property) is now brought to light, which is the quality of washing and cleansing in a proper Laver?

XVI. But should the Ingredients have been put together without proportion, being either too little or too

much, the virtue and efficacy of the Soap would be destroyed, nor would it any ways answer the end desired; for that that end or effect ariseth from the just proportion and mixture of each Ingredient: The same, you must understand to happen in the Composition of Our Magistery.

### C H A P. XXIII.

*Of the four principal Operations, Solution, Congelation, Albification and Rubification.*

I. **B**Egining now to speak of the *Great Work*, which they call *Alchymie*) I shall open the matter without concealing ought, or keeping back any thing, save that which is not fit to be declared: We say then, that the great work contains four Operations, *viz.* to Dissolve, to Congeal, to make White, and to make Red.

II. There are four quan-

tities partakers together; of which, two are partakers between themselves; so also have the other two a coherence between themselves. And either of these double quantities, has another quantity partaker with them, which is greater than these two.

III. I understand by these quantities, the quantity of the Natures, and weight of the Medicines, which

which are in order dissolved and congealed, wherein neither addition, nor diminution have any place. But these two, *viz.* Solution and Congelation, are in one Operation, and make but one Work, and that before Composition; but after Composition those Operations be divers.

IV. And this Solution and Congelation which we have spoken of, are the solution of the Body, and the congelation of the Spirit, which two, have indeed but one Operation, for the Spirits are not congealed, except the Bodies be dissolved; as also the Bodies are not dissolved, unless the Spirit be congealed. And when the Soul and the Body are joyned together, each of them works its Companion into its own likeness and property.

V. As for Example. When Water is put to Earth, it strives to dissolve the Earth, by its virtue, property, and moisture, making it softer than it was before, bring-

ing it to be like it self, for the Water was more thin than the Earth. And thus does the Soul work in the Body, and after the same manner is the Water thickened with the Earth, and becomes like the Earth in thickness, for the Earth was more thick than the Water.

VI. Know also, that between the solution of the Body, and the congelation of the Spirit, there is no distance of time, nor diversity of work, as though the one should be without the other; as there is no difference of time in the conjunction of the Earth and Water, that the one might be distinguished from the other by its operation. But they have both one instant, and one fact; and one and the same work performs both at once, before Composition.

VII. I say, before Composition, lest he that should read my Book, and hear the terms of Solution and Congelation, should suppose it to be the Composition



tion which the Philosophers treat of, which would be a grand Error both in Work and Judgment: Because Composition in this Work is a Conjunction or Marriage of the congealed Spirit with the dissolved Body, which Conjunction is made upon the fire.

VIII. For heat is its nourishment, and the Soul forsakes not the Body, neither is it otherwise knit unto it, than by the alteration of both from their own virtues and properties, after the Conversion of their Natures: and this is the solution and congelation which the Philosophers first speak of.

IX. Which nevertheless they have absconded by their Ænigmatical Discourses, with dark and obscure Words, whereby they alienate and estrange the minds of their Followers, from understanding the Truth: whereof I will now give you the following Examples.

X. *Besmeare the Leaf with Poyson, so shall you obtain the beginning of the Stone, and the Operation thereof.* Again, *Work upon the strong Bodies with solution, till either of them are reduced to subtilty.* Also. *Except you bring the Bodies to such subtilty that they may be imperceptible, you shall not obtain that you seek after.* And, *you have not ground them, repeat the Work till they be sufficiently ground and made subtil, so shall you have your desire.* With a thousand such other like, unintelligable, and not to be understood, without a particular demonstration thereof.

XI. And in like manner have they spoken of the Composition which is alteration, solution, and congelation. Thus. *Our Composition is not perfect without Conjunction and Putrefaction.* Again. *You must dissolve, congeal, separate, conjoyn, putrefie, compound, because Composition is the beginning and very end of the thing.* These things who can understand without being taught?

XII. But 'tis true, that unless there be a compound-  
ing, the Stone can never be  
brought to light: There  
must be a separation of the  
parts of the Compound,  
which separation is in order  
also to a conjunction. I tell  
you again, that the Spirit  
will not dwell with the Bo-  
dy, nor enter into it, nor a-  
bide in it, until the Body be  
made subtil and thin as the  
Spirit is.

XIII. But when it is at-  
tenuated and made subtil,  
and has caste off its thick-  
ness and grossness, and put  
on that thinness; has forsa-  
ken its Corporeity, and be-  
come Spiritual; then shall  
it be conjoyned with the  
subtil Spirits, and imbibe  
them, so that both shall be-  
come one and the same  
thing, nor shall they for-  
ever be severed, but become  
like water mixt with water,  
which no Man can sepa-  
rate.

### C H A P. XXIV.

*Of the latter two Operations, viz. Albification  
and Rubification.*

I. Suppose that of two  
like quantities which  
are in solution and congela-  
tion, the larger is the Soul,  
the lesser is the Body: Add  
afterwards to the quantity  
which is the Soul, that quan-  
tity which is in the Body,  
and it shall participate with  
the first quantity in virtue  
only: Then working them

as we have wrought them,  
you will have your desire,  
and understand *Euclid* his  
Line or Proportion.

II. Then take this quan-  
tity, weigh it exactly, and  
add to it as much moisture  
as it will drink up, the  
weight of which we have  
not determined: Then

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work



work them as before, with the same Operations of a first imbibing and subliming it: This Operation is called Albification, and they name it *Yarit*, that is, Silver or White Lead.

III. When you have made this Compound white, add to it so much of the Spirit, as will make half of the whole, and set it to working, till it grows red, and then it will be of the colour of *Al-sulfur* [*Cinnabar*] which is very red, and the Philosophers have likened it to Gold, whose effects lead to that which the Philosopher said to his Scholar *Arda*.

IV. We call the Clay when it is white *Yarit*, that is Silver: But when it is red, we name it *Temeynch*, that is Gold: Whiteness is that which tinges Copper, and makes it *Yarit*: And it is redness which tinges *Yarit*, i. e. Silver, and makes it *Temeynch*, or Gold.

V. He therefore that is able to dissolve these Bo-

dies, to subtilize them, and to make them white and red, as I have said; that is, to compound them by imbibing, and convert them to the same, shall without doubt perform the work, and attain to the perfection of the Magistery, of which I have spoken.

VI. Now to perform these things, you must know the Vessels for this purpose. The one is an *Aludel*, in which the parts are separated and cleansed; in them the matter of the Magistery is depurated, and made compleat and perfect.

VII. Every one of these *Aludels* must have a Furnace fit for them, which must have a similitude and figure fit for the Work. *Mezlem* and some other Philosophers, have named all these things in their Books, shewing the manner and form thereof.

VIII. And herein the Philosophers agree together in their Writings; concealing the matter under Symbols, in

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in many Books; but setting forth the necessary Instruments for the said four Operations. The Instruments are chiefly two in number, one is a Cucurbit with its Alembick; the other is a well made *Aludel*, or sublimatory.

IX. There are also four things necessary to these, viz. *Bodies*, *Souls*, *Spirits*, *Waters*; and of these four does the Mineral Work, and Magistery consist, all

which are made plain in the Books of Philosophers.

X. I have therefore omitted them in mine, only touching at them; and created of those things which they over-passed with silence; which what they are, by the sequel of the Discourse, you will easily discern; but these things write I, not for the Ignorant and Unlearned, but for the Wise and Prudent, that they may know them.

## CHAP. XXV.

*Of the Nature of Things appertaining to this Work: Of Decoction, and its Effects.*

I. **K** Now then that the Philosophers have called them by divers names: Sometimes they call them Minerals, sometimes Animals, sometimes Vegetables, sometimes Natures, for that they are things natural: and others have called them by other names at their Pleasures, or as they liked best.

II. But their Medicines are near to Natures, as the Philosophers have taught in their Books; for that Nature comes nigh to Nature, and Nature is like to Nature, Nature is joyned to Nature, Nature is drowned in Nature, Nature makes Nature white, and Nature makes Nature red.



III. And Corruption is in conjunction with Generation, Generation is retained with Generation, and Generation conquereth with Generation.

IV. Now for the performance of these things, the Philosophers have in their Books taught us how to decoct, and how decoction is to be made in the matter of our Magistery: This is that which generates, and changes them from their Substances and Colours, into other Substances and Colours.

V. If you err not in the begining you may happily attain the end: But you ought to consider the seed of the Earth whereon we live, how the heat of the Sun works in it, till the Seed is impregnated with its influences and Virtues, and made to spring, till it grows

up to ripeness: This is the first change or transmutation.

VI. After this, Men and other Creatures feed upon it; and Nature, by the heat that is innate in Man, changes it again, into Flesh, Blood, and Bones.

VII. Now like to this is the Operation or Work of our Magistery, the Seed whereof, (as the Philosophers say) is such, that its progress and perfection consists in the fire, which is the cause of its Life and Death.

VIII. Nor is there any thing which comes between the Body and the Spirit, but the fire; nor is there any thing mingled therewith, but the fire which brings the Magistery to its perfection; this is the truth which I have told you, and I have both seen and done it.

## C H A P. XXVI.

*Of Subtilization, Solution, Coagulation, and  
Commixion of the Stone.*

I. **N**OW except you subtilize the Body till it becomes water, it will not corrupt and putrefie, nor can it congeal the Fugitive Souls when the fire touches them; for the fire is that which by its force and spi it congeals and unites them.

Fire and Water, Earth and Air together, mixing the thick with the thin, and the thin with the thick, so as they may abide together, and their Natures may be changed the one into the other, and made like, and one thing in the compound which before were simple.

II. In like manner the Philosophers commanded to dissolve the Bodies, to the end that the heat might enter into their Bowels, or inward parts: So we return to dissolve these Bodies and congeal them after their solution, with that thing which comes near to it, till all the things mixed together by an apt and fit commixtion, in proportional quantities, are firmly conjoyned together.

IV. Because that part which generates or ferments, bestows its virtue upon the subtil and thin, which is the Air; for like cleaves to its like, and is a part of the Generation, from whence it receives power to move and ascend upwards.

V. Cold has power over the thick matter, because it has lost its heat, and the water is gone out of it; and the driness appears upon it.

III. Wherefore we joyn



This moisture departs by ascending up; and the subtil part of the Air has mingled itself with it, for that it is like unto it, and of the same nature.

VI. Now when the thick Body has lost its heat and moisture, and that the cold and dryness has power over it: and that their parts have mixed themselves, by being first divided, and that there is no moisture left to joyn the parts divided, the parts withdraw themselves.

VII. And then the part which is contrary to cold, by reason it has continued, and sent its heat and decoction to the cold parts of the Earth, having power over them, and exercising such dominion over the coldness which was hidden in the said thick Body; that, by virtue of its generative power, changes the thick cold Body, and makes it become subtil and hot, and then strives to dry it up again by its heat.

VIII. But afterwards, the

subtil part, (which causes the *Natures* to ascend) when it has lost its Occidental heat, and waxes cold, then the *Natures* are changed, and become thick, and descend to the center, where the earthly *Natures* are joyned together, which were subtilized, and converted in their generation, and imbibed in them.

IX. And so the moisture joyneth together the parts divided: But the Earth labours to dry up that moisture, compassing it about, and hindering it for going out; by means whereof, that which before lay hid, does now appear; nor can the moisture be separated, but is held fast, and firmly retained by dryness.

X. In like manner we see, that whatsoever is in the World is held or retained by or with its contrary, as heat with cold, and dryness with moisture: thus when each of them has besieged its Companion, the thin is mixed with the thick, and those things are made

made one substance, viz. their hot and moist Soul, and their cold and dry Body, are united, and made one.

XI. Then it strives to dissolve and subtilize by its heat and moisture, which is the Soul; and the Body labours to enclose, and retain the hot and moist Soul in its cold and dry substance. And in this manner is their Virtues and Properties altered and changed

from one thing to another.

XII. I have told you the Truth, which I have seen, and my own self has done: And therefore I charge you to change or convert the *Natures* from their Substances and Subtilties, with heat and moisture, into their Substances and Colours. If you proceed aright in this Work, you must not pass the bounds I have set you in this Book.

## C H A P. XXVII.

*The manner of Fixation of the Spirit, Decoction, Trituration, and Washing.*

I. **W**Hen the Body is mingled with moisture, and that the heat of the fire meets therewith, the moisture is converted into the Body, and dissolves it, and then the Spirit cannot go forth, because it is imbibed with the Fire.

tive, so long as the Bodies are mixed with them, and strive to resist the fire, its heat and flame, and therefore these parts can scarcely agree without a good and continual Operation, and a steadfast, permanent, and natural heat.

II. The Spirits are fugi-

III.



III. For the nature of the Soul is to ascend upwards, where its Center is; and he that is not able to joyn two or more divers things together, whose Centers are divers, knows nothing of this Work.

IV. But this must be done after the conversion of their Natures, and change of their Substances, and matter, from their natural Properties, which is difficult to find out.

V. Whoever therefore can convert or change the Soul into the Body, and the Body into the Soul, and therewith mingle the subtil and volatile Spirits, they shall be able to tinge any Body.

VI. You must also understand, that Decoction, Contrition, Cribation, Mercurification, and Ablution with Sweet Water, are more necessary, to the Secret of our Magistery.

VII. And if you bestow pains herein, you may cleanse it purely; for you must clear it from its blackness and darknets, which appear in the Operation.

VIII. And you must subtilize the Body to the highest point of Volatility and Subtility; and then mix therewith the Souls dissolved, and the Spirits cleansed, and so digest and decoct, to the perfection of the matter.

## C H A P. XXVIII.

*Of the Fire fit for this Work.*

**Y**OU must not be unacquainted with the strength and proportion of the fire, for the perfection, or destruction of our Stone depends thereupon: For Plato said, *The fire gives profit to that which is perfect, but brings hurt and destruction to that which is Corrupt.*

II. So that when its quantity or proportion shall be fit and convenient, your Work will thrice prosper, and go on as it ought to do: but if it exceed the measure, it shall without measure corrupt and destroy it.

III. And for this cause it was requisite, that the Philosophers have instituted several proofs of the strength of their Fires; that they might prevent and hinder their burning, and the hurt of a violent heat.

IV. In *Hermes* it is said, *I am afraid, Father, of the Enemy in my House: To whom he made Answer; Son, Take the Dog of Corascene, and the Bitch of Armenia, and joyn them together; so shall you have a Dog of the colour of Heaven.*

V. Dip him once in the Water of the Sea; so will he become thy Friend, and defend thee from thine Enemy, and shall go along with thee, and help thee, and defend thee wheresoever thou goest, nor shall he ever forsake thee, but abide with thee for ever.

VI. Now *Hermes* meant by the Dog and Bitch, such Powers or Spirits as have power to preserve Bodies, from the hurt, strength, or force of the Fire.

VII.



VII. And these things are Waters of Calces and Salts, the Composition whereof is to be found in the Writings of the Philo-

sophers, who have discoursed of this Magistery; among whom, some of them have named Sea-water, Virgins Milk, food of Birds and the like.

## C H A P. XXIX.

### *Of the Separation of the Elements.*

I. **A**fterwards take this precious Stone (which the Philosophers have named, yet hidden and concealed) put it into a *Cucurbit* with its *Alembick*, and divide its Natures, viz. the four Elements, the Earth, Water, Air, and Fire.

II. These are the Body and Soul, the Spirit and Tincture: when you have divided the Water from the Earth, and the Air from the Fire, keep each of them by themselves, and take that, which descends to the bottom of the Glass, being the Faeces, and wash it with a warm fire, till its black-

ness be gone, and its thick-  
ness be vanished.

III. Then make it very white, causing the superfluous moisture to fly away for then it shall be changed and become a white Calx, wherein there is no cloudy darkness, nor uncleanness, nor contrariety.

IV. Afterwards return it back to the first Natures which ascended from it, and purifie them likewise from uncleanness, blackness and contrariety.

V. And reiterate these Works upon them so often, till they be subtilized, purified,

ed, and made thin, which when you have done, render up thanks and acknowledgments to the most Gracious God.

VI. Know then that this Work is but one, and it produceth one Stone, into which Garib shall not enter, i. e. any strange or foreign thing. The Philosopher works with this, and therefrom proceeds a Medicine which gives perfection.

VII. Nothing must be mingled herewith, either in part or whole: And this Stone is to be found at all times, and in every place, and about every Man; the search whereof is yet difficult to him that seeks it, wheresoever he be.

VIII. This Stone is vile, black, and stinking; it costs nothing; it must be taken alone, it is somewhat heavy, and is called the Original of the World, because it rises up, like things that bud forth; this is the manifestation and appearance of it, to them that seek truly after it.

IX. Take it therefore, and work it as the Philosopher has told you in the the Book, where he speaks of it after this manner. *Take the Stone and no Stone, or that which is not a Stone, neither of the nature of a Stone; it is a Stone whose Mine is in the top of the Mountains.*

X. By which the Philosopher understands Animals, or living Creatures; whereupon he said, *Son, go to the Mountains of India, and to its Caves, and take thence precious Stones, which will melt in the water, when they are put into it.*

XI. This Water is that which is taken from other Mountains and hollow places; they are Stones and no Stones, but we call them so, for the resemblance they have to Stones.

XII. And you must know that the Roots of their Mines are in the Air, and their Tops in the Earth; and they make a noise when they are taken out of their place.



places, and the noise is very great. Make use of them very suddenly, for otherwise they will quickly vanish away.

## CHAP. XXX.

### *Of the Commixtion of the Elements which were separated.*

I. **N**OW you must begin to commix the Elements, which is the compass of the whole Work; there can be no commixtion without a Marriage and putrefaction. The *Marriage* is to mingle the thin with the thick: and *Putrefaction* is to rost, grind, water or imbibe so long, till all be mixt together and become one, so that there be no diversity in them, nor separation, as in water mixed with water.

II. Then will the thick strive to retain the thin, and the Soul shall strive with the fire, and endeavour to sustain it, then shall the Spirit suffer it self to be swallowed up by the Bodies, and

be poured forth into them, which must needs be, because the dissolved body when it is commixed with the Soul, is also commixed with every part thereof.

III. And other things enter into other things, according to their similitude and likeness, and both are changed into one and the same thing: For this cause the Soul must partake with the conveniency, propensity, durability, hardness, corporeity and permanency, which the body had in its commixtion.

IV. The like also must happen to the spirit in this state or condition of the Soul and Body: For when

the Spirit shall be commixt with the Soul by a laborious operation, and all its parts with all the parts of the other two, viz. of the Soul and Body; then shall the Spirit and the said two, be changed into an inseparable substance, whose *natures* are preserved, and their Particles, agreed and conjoynd perfectly together.

V. Whereby it comes to pass, that when this *Compositum* has met with a body dissolved, and that heat has got hold of it, and that the moisture which was in it is swallowed up in the dissolved body, and has passed into it, [into its most inward parts,] and united or conjoynd it self with that which was of the nature of moisture, it becomes inflamed, and the fire defends it self with it.

VI. Then when the fire would enflame it, it will not suffer the said fire to take hold of it, to wit, to cleave to it, *i. e.* to the Spi-

rit commixt with the water: The fire will not abide by it until it be pure.

VII. And in like manner does the Water naturally fly from the Fire, of which when the fire takes hold, it does by little and little evaporate.

VIII. And thus is the Body the means to retain the Water, and the Water to retain the Oyl, that it might not burn and consume away, and the Oyl to retain the Tincture; which is the absolute matter and cause, to make the colours appear in that, wherein otherwise there would be neither light nor life.

IX. This then is the true life and perfection of this great Work, even the work of our Magistery, which we seek after: Be wise and understand, search diligently, and through the goodness and permission of God, you shall find what you look for.



## C H A P. XXXI.

*Of the Solution of the Stone compounded, and  
Coagulation of the Stone dissolved.*

I. **T**HE Philosophers take great pains in dissolving, that the Body and Soul might the better be incorporated and united: for all those things which are together in Contrition, Afflation, and Rigation, have a certain affinity and Alliance between themselves.

II. So that the fire may hurt or spoil the weaker principle in nature, till it be utterly destroyed and vanish away; and then it turns it self also upon the stronger parts, till it divests the Body of the Soul, and so spoils all.

III. But when they are thus dissolved and congealed, they take one anothers parts, striving in each others mutual defence, as well the

great as the small, and they incorporate and joyn them well together, till they be converted and changed into one and the same thing.

IV. When this is done the fire takes as much from the Soul as it does from the Body, nor can it hurt the one more than the other, neither more nor less, which is a cause of perfection.

V. For this reason it is necessary, in teaching the composition of the Elixir, to afford one place for expounding the solution of simple Bodies and Souls; because Bodies do not enter into Souls, but do rather prevent and hinder them from Sublimation, Fixation, Retention, Commixtion, and the like Operations.

ons, except purification go before.

VI. Now understand, that Solution is done by one of these two ways; either by extracting the inward parts of things unto their Superficies (an Example whereof we have in Silver, which seems cold and dry, but being dissolved, so that the inward parts appear outward, it is hot and moist:)

VII. Or else, to reduce it to an accidental moisture which it had not before, to be added to its own natural humidity; by which means its parts are dissolved: and this is likewise called *Solution*.

VIII. But as to Congelation, the Philosophers have said, *Congel in a Bath, with good Congelation: This, I tell you is Sulphur shining in Darknes a Red Hyacinth, a very and deadly Person, the Elixir, the which there is nothing better, a Lyon, a Conqueror, a Malefactor, a cutting Sword, a healing Antidote, which cures all Infirmities and Diseases.*

IX. And Geber the Son of Hayen said, *That all the Operations of this Magistery are comprehended under these six things.* 1. *To make fly, ascend, or sublime.* 2. *To melt or liquify.* 3. *To incerate.* 4. *To make white as Marble.* 5. *To dissolve.* 6. *To congeal.*

X. To make fly, is to drive away and remove blackness and foulness from the Spirit and Soul; to melt is to make the Body liquid: To incerate, is properly to subtilize the Body: To whiten, is to melt speedily: To dissolve, is to separate the parts: And to congeal, is to mix, joyn, and fix the Body with the Soul already prepared.

XI. Again, To fly, or ascend, appertains both to Body and Soul: To melt, to incerate, to whiten, and to dissolve, are accidents belonging to the Body: But congelation, or fixation, only belongs to, and is the property of the Soul: Be wise, understand, and learn.

X

CHAP.



## C H A P. XXXII.

*That Our Stone is but One, and of the Nature thereof.*

I. **W**HEN it was demanded of *Bauzan* a Greek Philosopher, whether a Stone may be made of a thing which budeth? Answered, Yea, viz. the two first Stones, to wit, the Stone *Alkali*, and our Stone, which is the Workmanship and Life of him who knows and understands it.

II. But he that is ignorant of it, who has not made, nor knows how it is generated, supposing it to be no Stone, or apprehends not in his own mind, all the things which I have spoken of it, and yet will attempt to compose it, spends away foolishly his precious time, and loses his Money.

III. Except he finds out this precious Treasure, he finds indeed nothing, there

is no second thing or matter, that can rise up and take its place, or stand itself instead thereof; there is no other Natures that can triumph over it.

IV. Much heat is the nature thereof, but with a certain temperature: If by this saying, you come to know it, you will reap profit; but if yet you remain ignorant, you will lose all your labour.

V. It has many singular Properties and Virtues in curing the Infirmities of Bodies, and their accidental Diseases, and preserves four Substances, so that there appears not in them any Heterogenities, or Contraries: No possibility of the dissolution of their Union.

VI. It is the *Sapo*, or Soap of Bodies, yea, their Spirit and Soul, which when it is incorporate with them, dissolves them without any loss.

VII. This is the Life of the Dead, and their Resurrection; a Medicine preserving Bodies, cleansing them, and purging away their Superfluities.

VIII. He that understands, let him understand, and he that is ignorant, let him be ignorant still: For this Treasure is not to be bought with Money, and it cannot be bought, so neither can it be sold.

IX. Conceive therefore its Virtue and Excellency aright, consider its value and Worth, and then begin to Work: How excellently speaks a Learned Philosopher to this purpose?

X. God (saith he) gives thee not this Magistery for thy sole Courage, Boldness, Strength, or Wisdom, without any labour; but thou must labour, that God may give thee success. Adore then God Almighty the Creator of all things, who is pleased thus to favour thee, with so great, and so precious a Treasure.

# C H A P. XXXIII.

*The Way and Manner how to make the Stone both White and Red.*

When you attempt to do this, take this our precious Stone, and put it into a Cucurbit, covering it with an Alembick, which close well with *Lutum sapientiae*, and set it in Horse-dung, and fixing a Receiver to it, distil the matter into the Receiver, till all the water is come over, and the moisture dry-



ed up, and dryness prevail over it.

II. Then take it out dry, reserving the water that is distilled for a future occasion; take, I say, the dry body, that remained in the bottom of the Cucurbit, and grind it, and put it into a Vessel answerable in magnitude to the quantity of the Medicine.

III. Bury it in as very hot Horse-dung as you can get, the Vessel being well luted with *Lutum sapientiae*: And in this manner let it digest. But when you perceive the Dung to grow cold, get other fresh Dung which is very hot, and put your Vessel therein to digest as before.

IV. Thus shall you do for the space of forty days, renewing your Dung so often as the occasion or reason of the Work shall require, and the Medicine shall dissolve of it self, and become a thick White water.

V. Which when you shall see, you shall weigh it, and put thereto half so much by weight of the water which you reserved close and lute your Vessel well with *Lutum sapientiae* and put it again into hot Horse-dung (which is hot and moist) to digest, not omitting to renew the Dung when it begins to cool, till the course of forty days be expired.

VI. So will your Medicine be congealed in the like number of days, as before it was dissolved in.

VII. Again, take it and weigh it justly, and according to its quantity, add to it of the reserved water you made before, grind the Body, and subtilize it, and put the water upon it, and put it again in hot Horse-dung for a Week and half or ten days; then take it out, and you shall see that the Body has already drunk up the Water.

VIII. Afterwards grind it again, and put thereto the like Quantity of your reserved water as you did before; bury it in very hot Horse dung, and leave it therefore ten days more, take it out again, and you shall find that the Body has already drunk up the Water.

IX. Then (as before) grind it, putting thereto of the afore reserved Water, the aforesaid quantity, and bury it in like manner in hot Horse-dung, digesting it 10 days longer, then taking it forth, and this do the fourth time also.

X. Which done, take it forth and grind it, and bury it in Horse-dung, till it be dissolved: Afterwards take it out, and reiterate it once more, for then the Birth will be perfect, and the Work ended.

XI. Now when this is done, and you have brought your matter to this great perfection, then take of

Lead or Steel 250 Drams, melt it, and caste thereon 1 Dram of *Cinnabar*, to wit, of this our Medicine thus perfected, and it shall fix the Lead or Steel that it shall not fly the fire.

XII. It shall make it white, and cleanse it from all its dross and blackness, and convert it into a Tincture perpetually abiding.

XIII. Then take a Dram from these 250 Drams, and project it upon 250 Drams of Steel, or Copper, and it shall whiten it, and convert it into Silver, better than that of the Mine; which is the greatest and last Work of the White, which it performs.

XIV. *To convert the said Stone into Red.* And if you desire to convert this Magistry into *Sol*, or Gold, take of this Medicine thus perfected (at § 10. above) the weight of one Dram, (after the manner of the former Example, and put it into a Vessel, and bury it in Horse dung for forty



days, till it be dissolved.

XV. Then give it the Water of the dissolved Body to drink, first as much as amounts to half its weight, afterwards bury it in hot Horse-dung, digesting it till it is dissolved, as aforesaid.

XVI. Then proceed in this Golden Work, as before in the Silver, and you shall have fine Gold, even pure Gold. Keep (my Son) this most secret Book, containing the Secret of Secrets, reserving it from Ignorant and Profane Hands, so shall you obtain your desire  
*Amen.*

## CHAP. XXXIV.

### *Kalid's Secret of Secrets, or Stone of the Philosophers Explicated.*

I. **I**F you would be so happy as to obtain the Blessing of the Philosophers, as God doth live for ever, so let this verity live with you. Now the Philosophers say, it abides in the Shell, and contains in it self both White and Red, the one is called Masculine, the other Feminine ; and they are Animal, Vegetable, and Mineral, the like of which is not found in the World besides.

II. It has power both Active and Passive in it, and has also in it a substance dead and living, Spirit and Soul, which, among the ignorant, the Philosophers call the most vile thing : It contains in it self the four Elements which are found in its Skirts, and may commonly be bought for a small price.

III. It ascends by it self, it waxes black, it descends and waxes white, increases and

and decreaseth of it self: It is a matter which the Earth brings forth, and descends from Heaven, grows pale and red, is born, dieth, rises again, and afterwards lives for ever.

IV. By many ways it is brought to its end, but its proper decoction is upon a fire soft, mean, strong, by various degrees augmented, until you are certain it is quietly fixed with the Red in the fire. This is the Philosophers Stone.

V. Read, and Read again, so will all things become more clear to you: But if hereby you understand not the matter, you are withheld by the Chains of Ignorance; for you shall never otherwise know or learn this Art.

VI. *Hermes saith, The Dragon is not killed, but by his Brother and his Sister; not by one of them alone, but by both together: Note these things: There are three Heads, yet but one Body, one Nature, and one Mi-*

neral: This is sufficient for you if you have a disposition to understand this Art.

VII. The *Dragon* is not mortified, nor made fixed, but with *Sol* and *Luna*, and by no other: In the Mountains of Bodies, in the Plains of Mercury, look for it, there this Water is created, and by concurrence of these two, and is called by the Philosophers, their permanent or fixed Water.

VIII. Our Sublimation is to decoct the Bodies with Golden Water, to dissolve, to liquifie, and to sublime them: Our Calcination is to purifie and digest in four ways, and not otherwise, by which many have been deceived in Sublimation.

IX. Know also that our Brass, or Latten, is the Philosophers Gold, is the true Gold: But you strive to expel the Greenness, thinking that our Latten, or Brass, is a Leprous Body, because of that Greenness, but I tell you, that that Greenness is all that is perfect therein,



and all that is perfect, is in that Greenness only, which is in our Latten, or Brass.

X. For that Greenness, by our Magistery is in a very little time transmuted into the most fine Gold: And of this thing we have experience, which you may try by the following Directions.

XI. Take burnt, or calcined Brass, and perfectly rubified: Grind it, and decoct it with Water, seven times, as much every time as it is able to drink, in all the ways of Rubifying and Affating it again.

XII. Then make it to descend, and its green color, will be made Red, and as clear as a Hyacinth; and so much redness will descend with it, that it will be able to tinge *Argent Vive*, in some measure, with the very color of Gold; all which we have done and perfected, and is indeed a very great Work.

XIII. Yet you cannot

prepare the Stone by any means, with any green and moist liquor, which is found and brought forth in our Minerals; this blessed might, power, or virtue, which generates all things, will not yet cause a vegetation springing, budding forth, or fruitfulness, unless there be a Green color.

XIV. Wherefore the Philosophers call it their Bud, and their Water of Purification, or Putrefaction; and they say truth herein; for with its water it is putrefied, and purified, and washed from its blackness, and made White.

XV. And afterwards it is made the highest Red, whereby you may learn and understand, that no true Tincture is made but with our Brass, or Latten.

XVI. Decoct it therefore with its Soul, till the Spirit be joyned with its Body, and be made one, so shall you have your desire.

XVII

XVII. The Philosophers have spoken of this under many Names, but know certainly, that it is but one matter which does cleave or joyn it self to *Argent Vive*, and to Bodies, which you shall have the true signs of: Now you must know what *Argent Vive* will cleave, or perfectly joyn and unite it self unto.

XVIII. That the *Argent Vive* will cleave, joyn, or unite it self to Bodies is false: And they err who think that they understand that place in Geber of *Argent Vive*, where he saith, *When in searching among other things, you shall not find by our Invention, any matter to be more agreeable to Nature, than Argent Vive of the Bodies.*

XIX. By *Argent Vive* in this place, is understood *Argent Vive* Philosophical; and it is that *Argent Vive* only which sticks to, and is mixed in, and with the Bodies: The old Philosophers could find no other matter;

nor can the Philosophers now, invent any other matter or thing, which will abide with the Bodies, but this Philosophick *Argent Vive* only.

XX. That common *Argent Vive* does not stick, or cleave to the Bodies, is evident by Experience, for if common *Argent Vive* be joyned to the Bodies, it abides in its proper nature, or flies away, not being able to transmute the Body into its own nature and substance, and therefore does not cleave unto them.

XXI. For this cause, many are deceived in working with the vulgar Quick-silver: For our Stone, that is to say, our *Argent Vive* accidental, does exalt it self far above the most fine Gold, and does overcome it, and kill it, and then make it alive again.

XXII. And this *Argent Vive*, is the Father of all the Wonderful things of this our Magistery, and is congealed, and is both Spirit and



and Body : This is the *Argent Vive* which *Geber* speaks of, the consideration of which is of moment, for that it is the very matter which does make perfect.

XXIII. It is a chosen pure substance of *Argent Vive*; but out of what matter it is chiefly to be drawn, is a thing to be enquired into. To which we say, That it can only be drawn out of that matter in which it is : Consider therefore my Son, and see from whence that Substance is, taking that and nothing else : By no other Principle can you obtain this Magistery.

XXIV. Nor could the Philosophers ever find any other matter, which would continually abide the fire, but this only, which is of an Unctuous substance, perfect and incombustible.

XXV. And this matter, when it is prepared as it ought, will transmute, or change all Bodies of a Metallick substance, which it

is rightly projected upon into the most perfect Substance or the most pure fine Gold but most easily, and above all other Bodies *Luna*.

XXVI. Decoct first with Wind or Air, and afterwards without Wind, until you have drawn forth the *Venom* [or *Virtue*] which is called the Soul, out of your matter; this is that which you seek, the everlasting *Aqua vitae*, which cures all Diseases. Now the whole Magistery is in the *V* pour.

XXVII. Let the Body be put into a fire for many days, of Elemental heat, and in that decoction of many days, the Body will rejoice with the Soul, and the Soul will rejoyce with the Body, and Spirit, and the Spirit will rejoyce with the Body and Soul, and they will be fixed together, and dwell one with another, in which Life they will be made perpetual and immortal without separation for ever.

## C H A P. XXXV.

*A farther Explication of this matter.*

**O**UR Medicine is born of humane kind, acts made of 3 things, not the Man; it must first be nourisht and bred up till it comes to Maturity: So is it with Metals also; they cannot shew their power and force, unless they be first reduced from their Terrestreity to a Spirituality, and nourisht and fed in their Tinctures through heat and humidity.

II. We have named the Bodies which serve to this work, which of some are called ferment; for as a little leaven leuens the whole lump, so *Luna* and *Sol*, leaven *Mercury* as their Meal to their Nature and Vir-

IV. For the Spirit is of the same matter and nature with our Medicine: We say our Medicines are of a fiery nature, and much subtiler, but of themselves, they cannot be subtil nor simple, but must be matured, or ripened with subtil and penetrating things.

III. If it be demanded, Why *Sol* and *Luna*, having prefixed Tincture, do not yet tinge imperfect Metals?

Answer: A Child, tho'

V. Earth of it self is not subtil, but may be made so through moist-water, which is dissolving, and makes an in-



ingress for *Sol*, that it may penetrate the Earth, and with its heat make the Earth subtile; and in this way the Earth must be subtilized so long, till it be as subtil as a Spirit, which then is the Mercury, more dissolving than common water, and apt to dissolve the said Metals, and that through the heat of fire, to penetrate and subtilize them.

VI. There are several Spirits, as Mercury, Sulphur, Orpiment, Arsenick, Antimony, Nitre, Sal-armoniack, Tutia, Marchisits, &c. but Mercury is a better Spirit than all others; for being put into the fire they are carried away, and we know not what becomes of them: But *Mercury*, as it is much subtiler, clearer, and penetrative, so it is joyned to the Metals, and changed into them, whereas the others burn and destroy them, making them more gross than they were before.

VII. Now Mercury is of such a subtil nature, that it

transmutes Metals into simple and pure substances as felt is, and attracts them to its self: But no Metal can be transmuted by any the other Spirits, but they burn it to Earth and Ashes, which Mercury it becomes impalpable, and therefore is called *Argent Vive*.

VIII. We take nothing else to subtilize Metals, make them penetrative, to tinge other Metals. Some call it *Argent Vive*, a Water, an Acetum, Poyson, because it destroys imperfect Bodies, dividing them into several parts and forms; our Medicine is made of two things, of Body and Spirit: And this is true, that all Metals have but one Root and Original.

IX. But why cannot the Medicine be made of all compounded together? Answer: It may be made of all these together; but they must be reduced into a Mercury, which would be difficult of the shortness of Man's Life: Therefore

we take the next matter, which are the two afore-  
said things, viz. Body and Spirit.

X. Some Philosophers say, our Medicine is made of four things, and so it is: For in Metals, and their Spirits are the four Elements. Others say true also, That Metals must be turned into *Argent Vive*: Here many Learned and Wise Men err, and loose themselves in this path. Thus far of the matter of which our Medicine is made, or with which it is joyned: Now of the Vessels.

XI. The Vessel ought to resemble the Firmament, to enclose and encompass the whole Work: For our Medicine is nothing else but a change of Elements one into another, which is done by the motion of the Firmament; for which reason it must needs be round and circular.

XII. The other, or second Vessel, must also be

round, and be less than the outward Vessel: 6 or 7 Inches high, called a containing Cucurbit; on which you must place an Alembick or Head, through which the Vapors may ascend, which must be well luted, with Lute made of Meal, sifted Ashes, Whites of Eggs, &c. Or of Meal, Calx Vive, *ana j.* part tempered with Whites of Eggs, which you must immediately use: Lute it so well, that no Spirits may fly away; the loss of which will prejudice your Work extremely; therefore be wary.

XIII. The Fornace or Oven must be round, 12 or 14 Inches high, and 6 or 7 Inches broad, and 3 or 4 Inches in thickness to keep in the heat the better.

XIV. Our matter is generated through, or by help of the heat of the fire, through the Vapour of the Water, and also of the Mercury, which must be nourished; be wise and consider, and meditate well upon the matter.

XV.



XV. Now in order to this Work, there is 1. Dissolution. 2. Separation. 3. Sublimation. 4. Fixation, or Congelation. 5. Calcination. 6. Ingression.

XVI. *Dissolution* is the changing of a dry thing into a moist one, and belongs only to Bodies, as to *Sol* and *Luna*, which serve for our Art: For a Spirit needs not to be dissolved, being a liquid thing of it self; but Metals are gross and dry, and of a gross nature, and therefore must be subtilized.

XVII. First, Because unless they be subtilized through dissolution, they cannot be reduced into water, and made to ascend through the Alembick, to be converted into Spirit, whose remaining fœces are reserved for a farther use.

XVIII. Secondly, Because the Body and Spirit must be made indivisible and one: For no gross matter joyns or mixes with a Spirit, unless it be first sub-

tilized, and reduced into *Argent Vive*, then the one embraces the other inseparably. For *Argent Vive* meeting with a thing like it self rejoyceth in it; and the dissolved Body embraces the Spirit, and suffers it not to fly away, making it to endure the fire; and it rejoices because it has found an equal, viz. one like it self and of the same nature.

XIX. Dissolution is thus done: Take Leaves of *Sol* or *Luna*, to which add a good quantity of pure *Mercury*; putting in the Leaves by little and little, into a Vessel placed in so gentle heat, that the *Mercury* may not fume: when all is dissolved, and the Mass seems to be one Homogeneous body, you have done well. If there be any fœces, or matter undissolved, add more *Mercury*, till all seems to be melted together.

XX. Take the matter thus dissolved, set it in *B.M.* for 7 days, then let it cool, and strain all through a Cloth or Skin; if all goes through, the dissolution is perfect;

perfect; if not, you must begin again, and add more Mercury, so long till all be dissolved.

XXI. *Separation* is the dividing of a thing into parts, of pure from impure. We take our dissolved matter, and put it into the smaller vessel which stands in the cucurbite, well luting to the Alembick, and setting it in Ashes, continuing the fire for a Week: One part of the Spirit sublimes, which we call the Spirit or Water, and is the subtilest part; the other which is not yet sublimed, sticks about the Cucurbite, and some of it falls as were to the bottom, which is warm and moist, this we call the Air. And a third part remaining in the bottom of the inner Vessel, which is yet grosser, may be called the Earth.

XXII. Each of these we put into a Vessel apart; but to the third we put more Mercury, and proceed as before, reserving always each principle or Element apart by it self, and thus pro-

ceeding, till nothing remains in the inner Vessel, but a black powder, which we call the black Earth, and is the dregs of Metals, and the thing causing the obstruction, that the Metals cannot be united with the Spirit; this black powder is of no use.

XXIII. Having thus separated the four Elements from the Metals, or divided them, you may demand, What then is the fire, which is one of these four? To which I Answer: That the Fire and the Air are of one nature, and are mixed together, and changed the one into the other; and in the dividing of the Elements, they have their natural force and power, as in the whole, so in the parts.

XXIV. We call that Air which remained in the bigger Vessel, because it is more hot than moist, cold, or dry: The same understand of the other Elements. Hence *Plato* saith, *We turned the moist into dry, and the dry we made moist, and we turned the*



*the Body into Water and Air.*

XXV. *Sublimation* is the ascending from below upwards, the subtil matter arising, leaving the gross matter still below, as he said before in the changing of the Elements: Thus the matter must be subtilized, which is not subtil enough, all which must be done through heat and moisture, *viz.* through Fire and Water.

XXVI. You must then take the thing which remained in the greater Vessel, and put it to other fresh *Mercury*, that it may be well dissolved and subtilized: set it in *B. M.* for three days as before. We mention not the quantity of *Mercury*, but leave that to your discretion, taking as much as you need, that you may make it fusible, and clear like a Spirit. But you must not take too much of the *Mercury*, lest it become a Sea; then you must set it again to sublime, as formerly, and do this Work

so often, till you have brought it through the Alembick, and it be very subtil, one united thing, clear, pure, and fusible.

XXVII. Then we put again into the inner Vessel and let it go once more through the Alembick, to see whether any thing is left behind; which if so, the same we add more *Mercury*, till it becomes all one thing; and leaves no more sediment, and be separated from all its Impurity and Superfluity.

XXVIII. Thus have we made out of two, one only thing, *viz.* out of Body and Spirit, one only congenious substance, which is Spirit and light; the Body which before was heavy and fixed, ascending upwards, is become light and volatile, and a mere Spirit. Thus have we made a Spirit out of a Body, we must now make a Body out of a Spirit, which is the one thing

XXIX. *Fixation*, or *Coagulation*, is the making the

owing and volatile matter  
xt, and able to endure the  
re; and this is the chang-  
ing of the Spirit into a Bo-  
dy: We before turned the  
dryness and the Body, into  
moistness and a Spirit; now  
we must turn the Spirit in-  
to a Body, making that  
which ascended to stay be-  
low; that is, we must make  
it a thing fixed, according  
to the Sayings of the Philo-  
sophers, reducing each E-  
lement into its contrary,  
you will find what you seek  
after, viz. making a fixt  
thing to be volatile, and a  
volatile fixt; this can only  
be done through *Congelati-*  
*o*, by which we turn the  
spirit into a Body.

XXX. But how is this  
done? We take a little of  
the ferment, which is made  
of our Medicine be it *Luna*  
or *Sol*; as if you have 10  
Ounces of the Medicine,  
you take but 1 Ounce of the  
ferment, which must be so-  
luted; and this ferment we  
malgamate with the mat-  
ter which you had before  
prepared, the same we put  
into the Glass Vial with a

long Neck, and set it in  
warm Ashes: Then to the  
said ferment, add the said  
Spirit which you drew  
through the Alembick, so  
much as may overtop it the  
height of 2 or 3 Inches;  
put to it a good fire for 3  
days, then will the dissolved  
Body find its Companion,  
and they will embrace each  
other.

XXXI. Then the gross  
ferment, laying hold of the  
subtil ferment, attracts the  
same, joyns it self with it,  
and will not let it go; and  
the dissolved Body, which  
is now subtil, keeps the Spi-  
rit, for that they are of e-  
qual subtilty, and like one  
to another; and are be-  
come so one and the same  
thing, that the fire can ne-  
ver be able to separate them  
any more.

XXXII. By this means  
you come to make one  
thing like another; the fer-  
ment becomes the abiding  
place of the subtil body,  
and the subtil body the ha-  
bitation of the Spirit, that  
it may not fly away. Then



we make a Fire for a Week, more or less, till we see the matter congealed: which time is longer or shorter, according to the condition of the Vessel, Furnaces, and Fires you make use of.

XXXIII. When you see the Matter *Coagulated*, put of the abovesaid Matter or Spirit to it, to over top it two or three inches, which digest as before, till it be coagulated also, and thus proceed, till all the Matter or Spirit be congealed. This Secret of the Congelation, the Philosophers have concealed in their Books, none of them that we know of having disclosed it, except only *Larkalix*, who composed it in many *Chapters*; and also revealed it unto me, without any Reservation or Deceit.

XXXIV. *Calcination*. We take the known Matter, and put it into a Vesica, setting a Head upon it, and luting it well, put it into a Sand Furnace, making a continued great Fire for a Week: then the Volatile

ascends into the Alembick which we call *Avis Hermetis*: that which remains in the bottom of the Glass, is like Ashes or sifted Earth, called, the Philosophers Earth, out of which they make their Foundation, and out of which they make their increase or augmentation, through heat and moisture.

XXXV. This Earth is composed of four Elements but are not contrary one to another, for their contrariety is changed to an agreement, unto an homogeneous and uniform nature: Then we take the moist part, and reserve it a part to a farther use. This Earth, or Ashes (which is a very fixed thing) we put into a very strong Earthen Pot or Crucible, to which we lute a Cover, and set it in a calcining Furnace, or Reverberatory, for 3 days, so that it may be always red-hot: Thus we make of a Stone, a white Calx; and of things of an earthy and watery nature, a fiery nature: For every Calx is

a fiery nature, which is hot and dry.

XXXV I. We have brought things to the nature of fire; we must now further subtilize the four Elements; we take apart, a small quantity of this Calx, viz. a fourth part: The other we set to dissolve with a good quantity of fresh Mercury, even as we had done formerly (in all the Processes of the aforegoing Paragraphs) and so proceed on from time to time, till it is wholly dissolved.

XXXVII. Now that you may change the fixt into a volatile, that is, Fire into Water, know, that that which was of the nature of fire, is now become the nature of Water; and the next thereby is made volatile and very subtil. Take of this water one part, put to the reserved Calx; and add to it as much of the water, as may over top the Calx 2 or 3 Inches, making fire under it for 3 days; thus it congeals sooner than

at first, for Calx is hot and dry, and drinks up the humidity greedily.

XXXVIII. This Congelation must be continued till all be quite congealed; afterwards you must calcine it as formerly; being quite calcined, it is called the quintessence, because it is of a more subtil nature than fire, and because of the Transmutation formerly made. All this being done our Medicine is finished, and nothing but *Ingression* is wanting, viz. that the matter may have an Ingress into Imperfect Metals.

XXXIX. Plato, and many other Philosophers, began this Work again, with dissolving, subliming, or subtilizing, congealing, and calcining, as at first. But this our Medicine, which we call a ferment, transmutes Mercury into its own nature, in which it is dissolved and sublimed. They say also, our Medicine transmutes infinitely imperfect Metals, and that he who attains once to the per-



fection of it, shall never have any need to make more, all which is Philosophically to be understood, as to the first Original Work.

XL. Seeing then that our Medicine transmutes imperfect Metals into *Sol* and *Luna*, according to the nature and form of the matter out of which it is made; therefore we now a second time say, That this our Medicine is of that nature, that it transmutes or changes, converts, divides asunder like fire, and is of a more subtil nature than fire, being of the nature of a quintessence as aforesaid, converting Mercury, which is an imperfect substance, into its own nature, turning the grossness of Metal into Dust and Ashes, as you see fire, which does not turn all things into its nature, but that which is homogeneous with it, turning the heterogeneous matter into Ashes.

XLI. We have taught how a Body is to be changed into a Spirit; and again

how the Spirit is to be turned into a Body, *viz.* how the fixed is made volatile, and the volatile fixed again: How the Earth is turned into Water and Air, and the Air into Fire, and the Fire into Earth again: Then the Earth into Fire, and the Fire into Air, and the Air into Water; and the Water again into Earth. Now the Earth which was of the nature of Fire, is brought to the nature of a quintessence.

XLII. Thus we have taught the ways of transmuting, performed through heat and moisture; making out of a dry a moist thing, and out of a moist a dry one: otherwise Nature which are of several Properties, or Families, could not be brought to one uniform thing, if the one should be turned into the others nature.

XLIII. And this is the perfection of the matter according to the advice of the Philosopher: *Ascend from the Earth into Heaven*

and descend from the Heaven to the Earth; to the intent to make the body which is Earth, into a Spirit which is subtil, and then to reduce that Spirit into a Body again which is gross, changing one Element into another, as Earth into Water, Water into Air, Air into Fire; and Fire again into Water, and Water into Fire: and that into a more subtil Nature and quintessence. Thus have you accomplished the Treasure of the whole World.

XLIII. *Ingression.* Take Sulphur Vive, Melt it in an Earthen Vessel well glazed, and put to it a strong Lye made of Calx vive and Pot Ashes: Boyl gently together, so will an Oyl swim on the top, which take and keep: Having enough of it, mix it with Sand, distil it through an Alembick or Retort, so long till it becomes incombustible. With this Oyl we imbibe Our Medicine, which will be like Soap, then we distil by an Alembick, and coho-  
bate 3 or 4 times, adding

more Oyl to it, if it be not imbibed enough.

XLV. Being thus imbibed, put fire under it, that the moisture may Vanish, and the Medicine be fit and fusible, as the body of Glasse. Then take the *Avis Hermetis* before reserved, and put it to it Gradatim, till it all becomes perfectly fixt.

XLVI. Now according to *Avicen*, it is not possible to convert or transmute Metals, unless they be reduced to their first Matter; then by the help of Art they are transmuted into another Metal. The Alchymist does like the Physician, who first Purges off the Corrupt or Morbifick Matter, the Enemy to Mans Health, and then administers a Cordial to restore the Vital Powers: So we first Purge the Mercury and Sulphur in Metals, and then strengthen the Heavenly Elements in them, according to their various Preparations.

XLVII. This Nature  
Y 3 work



works farther by the help of Art, as her Instrument; and really makes the most pure and fine *Sol* and *Luna*: for as the heavenly Elemental Virtues work in natural Vessels; even so do the artificial, being made uniform, agreeable with nature; and as nature works by means of the heats of Fire and of the Bodies, so also Art worketh by a like temperate and proportionate fire, by the moving and living virtue in the matter.

XLVIII. For the heavenly virtue, mixed with it at first, and inclinable to this or that is furthered by Art: Heavenly Virtues are communicated to their Subjects, as it is in all natural things, chiefly in things generated by putrefaction, where the Astral Influences are apparent according to the capacity of the matter.

XLIX. The Alchymist imitates the same thing, destroying one form to begot another, and his Operations are best when they are according to nature, as by purifying the Sulphur, by digesting, subliming, and purging *Argent Vive*, by an exact mixtion, with a Metallick matter; and thus out of their Principles, the form of every Metal is produced.

L. The power and virtue of the converting Element must prevail, that the parts of it may appear in the converted Element; and being thus mixed with the Elementated thing, then that Element will have that matter which made it an Element, and the virtue of the other converting Element will be predominant and remain; this is the great Arcanum of the whole Art.

## C H A P. XXXVI.

*The Key which opens the Mystery of this Grand Elixir.*

I. **T**HIS is the true Copy of a Writing found in a Coffin upon the Breast of a Religious Man, by a Soldier making a Grave at Ostend, to bury some slain Soldiers, Anno 1450.

2. My Dear Brother, if you intend to follow or study the Art of Alchymie, and work in it, let me give you warning, that you follow not the literal prescripts of *Arnoldus* nor *Raymundus*, nor indeed of most other Philosophers, for in all their Books they have delivered nothing but figuratively; so that Men not only loose their time, but their Money also.

III. I my self have studied in these Books for more than 30 Years, and never could find out the Se-

cret or Mystery by them: But at length, through the goodness of God, I have found out one Tincture, which is good, true, and absolutely certain, and has restored to me my Credit and Reputation.

IV. Now knowing (as I do) how much time you have lost, and what Wealth you have consumed, being touched with it, as a Friend; and in regard of our faithful promise to each other in our beginning, to participate each of others Fortunes, I have thought it fit, here to perswade you, not to loose your self any longer in the Books of the Philosophers, but to put you in the right way, which after long Wanderings I have found out, and now at this present, I on my Death-Bed bequeath you.



V. I advise you to take nothing from it, nor add any thing to it; but to do just as I have set it down, and observe these following directions; so will you succeed and prosper in the work.

VI. First, Never work with a great Man, lest your life come into danger. 2. Let your Earthen Vessels be well made and strong, lest you lose your Medicine. 3. Learn to know all your Materials, that you be not cheated with that which is sophisticate and nothing worth. 4. Let your Fire be neither stronger nor softer, but what is fit, and just as I have here directed. 5. Let the Bellows and all the other Materials be your own. 6. Let no man come where you Work, and seem Ignorant to all such as shall enquire any thing of you touching the Secret. 7. Learn to know Metals well, especially Gold and Silver; and put them not into the Work till they be first purified by your own hands, as fine as may be. 8. Reveal not

this Secret to any one, but let this Writing be Buried with you, giving a confirmed charge concerning the same to him you Trust. 9. Get a Servant that may be Trusty and Secret, and of a good Spirit, to attend you, but never leave him alone. 10. Lastly, when you have ended the Work, be Kind and Generous, Charitable to the Poor, publick Spirited, and return your Tribute of Thanks to the Great and most Merciful God, the Giver of all good Things.

VII. Take mineral Quick Silver three pounds (made neither of Lead nor Tin) and cause an Earthen Pot to be made, well burned the first time; glaze it all over except the bottom, the which anoint with hog's Grease, and it will not Glaze. This is done, that the Earth of the Quick Silver may sink to the bottom of the Pot, which it would not do, being glazed, nor become Earth again.

VIII. The Pot must be made a good foot long, of the Fashion of an Urinal, with a Pipe in the midst of it: The Fornace must be made on purpose, that the Pot may go in close to the sides of the Mouth of the Furnace: Set on the Pot a good great Cap or Head, with its Receiver, without Luting of it, give it a good fire of Coals, till the Pot be all on fire and very red; then take the fire out quickly, and put in the Quick Silver at the Pipe, and then with as much hast as you can, stop it close with Lute.

IX. Then will the Quick Silver by the heat and force it finds, both Break and Work; a part thereof you shall see in the Water, as it were a few drops; and a part will stick to the bottom of the Pot in black Earth: Now let the Pot cool within the Fornace, as it is, then open it, and you shall find the Quick Silver in it all Black, which you must take out, and wash very clean, and the Pot also.

X. As for the Water which does distil out, put it a side, or cast it away, for it is nothing worth, because it is all Flegm. Set the Pot into the Fornace again, and make it red hot; put in the Quick Silver lute well the Pipe, and do as you did the first time, and do this so often, until the Mercury becomes no more black, which will be in ten or eleven times.

XI. Then take it out, and you shall find the Mercury to be without Flegm, but joyned with Earth, of which two Qualities it must be freed, being Enemies to Nature; thus the Quick Silver will remain pure, in color Cælestial like to Azure, which you may know by this sign, *viz.* Take a piece of Iron, heat it red hot, and quench it in this Mercury, and it will become soft and white, like Luna.

XII. Then put the Mercury into a Retort of Glass, between two Cups, so that it touches neither bottom  
nor



nor fides of the Cups, and make a good fire under it, and lay Embers on the top, the better to keep the heat of the fire; and in Forty hours the Mercury will Distil into a slimy Water (hanging together) which will neither wet your Hands, nor any other thing, but Metals only.

XIII. This is the true *Aqua Vitæ* of the Philosophers; the true Spirit so many have sought for, and which has been desired of all Wise Men, which is called the *Essence*, *Quintessence*, *Powers*, *Spirit*, *Substance*, *Water*, and *Mixture of Mercury*, and by many other the like Names, without strange things, and without offence to any Man.

XIV. Save well this precious Liquor or Water, obscured by all Philosophers, for without it you can do no good or perfect Work: Let all other things go, and keep this only; for any one that sees this Water, if he has any Practice or Knowledge, will hold to it,

for it is Precious and worth a Treasure.

XV. Now resteth to make the *Soul*, which is the perfection of the *Red*, without which you can neither make *Sol* nor *Luna*, which shall be Pure and Perfect: With this Spirit you may make things Apparent and Fair, yea, most True and Perfect; all Philosophers affirm that the *Soul* is the substance, which sustains and preserves the *Body*, making it Perfect as long as it is in it.

XVI. Our *Body* must have a *Soul*, otherwise it would neither move nor work; for which reason you must consider and understand, that all Metals are compounded of Mercury and Sulphur, Matter and Form; Mercury is the Matter, and Sulphur is the Form. According to the pureness of Mercury and Sulphur, such is the Influence they assume.

XVII. Thus *Sol* is engendred of most pure fine Mercury, and a pure red Sulphur,

Sulphur, by the Influence of the Sun; and Luna is made of a pure fine Mercury, and a pure white Sulphur by the Influence of the Moon.

XVIII. Thence it is that Luna is more pure than the other five Metals, which have need of cleansing; being cleansed, they need but onely the pure Sulphur, with the help of Sol and Luna. *Sulphur* is the *Form* of *Sol* and *Luna*, and the other Metals; their other parts are gross matters of Sulphur and Mercury.

XIX. Husband-Men know many times more than we do: They when they reap their Corn growing on the Earth, gather it with the Straw and Ears: The Straw and Ears are the Matter, but the Corn or Grain is the *Form* or *Soul*.

XX. Now when they sow their Corn, then they sow not the Matter, which is the Straw and the Chaff, but the *Corn* or *Grain*, which is the *Form* or *Soul*: So if

we will reap *Sol* or *Luna*, we must use their *Form* or *Soul*, and not the *Matter*.

XXI. The *Form* or *Soul* is made by Godshelp, after this manner. You must make a good Sublimate, that is seven times sublimed, the last time of the seven you must sublime it with Cinnaber without Vi-  
triol, and it will be a certain Quintessence of the Sulphur of that Antimony.

XXII. When this is done, take of the finest Sol one Ounce, or of the finest Luna as much, file it very fine, or else take leaf Gold or Silver; then take of the aforesaid Sublimate four Ounces; sublime them together for the space of Sixteen hours; then let it cool again, and mix them all together, and sublime again: Do this four times, and the fourth time, it will have a certain Rundle, like unto the Matter of the White Rose, transparent and most clear as any Orient Pearl, weighing about five Ounces.



XXIII. The sublimate will stick to the brims and sides of the Vessel, and in the bottom it will be like good black Pitch, which is the Corruption of Sol and Luna.

XXIV. Take the Bundle aforesaid, and dissolve it in most strong Spirit of Vinegar, two or three times, by putting it into an Urinal, and setting it in B. M. for the space of three daies, every time pouring it into new Spirit of Vinegar, as at the first, till it be quite dissolved: Then distill it by a filter, and save that which remains in the Pot, for it is good to whiten Brass.

XXV. That which passed the filter with the Vinegar, set upon hot Ashes, and evaporate the Moisture and Spirit of Vinegar with a soft fire, and set it in the Sun, and it will become most *White*, like unto White Starch; or *Red* if you work with Sol; which are the *Form*, or *Soul* or *Sulphur* of *Luna* and *Sol*, and

will weigh a quarter of an Ounce, rather more than less, save that well.

XXVI. Take an Urinal half a foot high, and take of the firm body five Ounces; of the Soul or Sulphur of Sol or Luna, a quarter of an Ounce; and of the Spirit four Ounces: Put all of them into the Urinal, and put on its head or Cover, with its Receiver well closed or Luted. Distil the Water from it, with a most soft Fire, and there will come off the first time, almost three Ounces.

XXVII. Put the Water on again, without moving the Urinal, and distil it again, until no more liquor will distill, which do 6 or 7 times, and then every thing will be firm. Then set the same Urinal in Horse-dung seven days, and by the virtue and subtilty of the heat, it will be converted into water.

XXVIII. Distil or filter this water, with stripes or threads

hreds of Woolen-cloth: a gross part will remain in the bottom, which is nothing worth: All that which is passed the filter congeal, which will be about 4 or 5 Ounces, and save it. When you have congealed it three times, melt ten ounces of the most fine *Sol* or *Luna*, and when it is red hot, put upon it 4 Ounces (one Coppy said 13 Ounces) of this Medicine, and it will be all true and good Medicine.

XXIX. Likewise melt Borax and Wax, *ana*, one ounce, to which put of the former Medicine 1 ounce: Put all these upon Mercury, or any other Metal 3 pound, and it will be most fine *Sol* or *Luna*, to all Judgments and Assays. Thus have I ended this process, in which, if you have any practise or judgment, and know how to follow the Work, you may finish it, or compleat it in 40 days.

XXX. *An Appendix teaching how to make Aurum Potabile.* Take Sal Armoniack,

Sal Nitre, *ana* 1 pound: beat them together, and make thereof an AR: Then take of the most fine *Sol* q. v. in thin leaves, and cut into very small pieces, which roul into very thin Rowls, and put them into an Urinal, or like Glafs, to which put the AR, so much as to overtop it the depth of an inch.

XXXI. Then nip up the Glafs, and put it to putrefie in Sand, with a gentle heat, like that of the Sun, for 3 or 4 days, in which time it will come to dissolution; then break the Glafs off at the Neck, and pouring off the AR. easily and leisurely, leave the dissolved *Sol* in the bottom, and repeat this work with fresh AR. 3 or 4 times, and keep the first water, then put on a Helme with Lute, and distil off in Sand: Being cold break the Glafs, and take the *Sol*, and wash it 3 or 4 times in pure warm water.

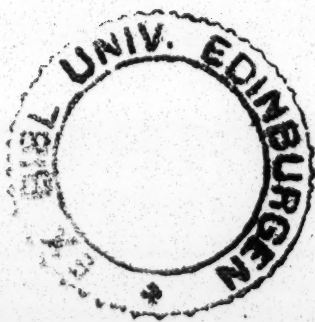
XXXII.



XXXII. When the *Sol* is clean from the AR, take of it, and put it into the like Glasse, with rectified S. V. 2 or 3 inches above it; put it into putrefaction as before in Sand, stoping the mouth thereof very close for 3 or 4 days; then put the S. V. out, which will be all blood red. If any thing remains in the Glas undissolved, put in more S. V.

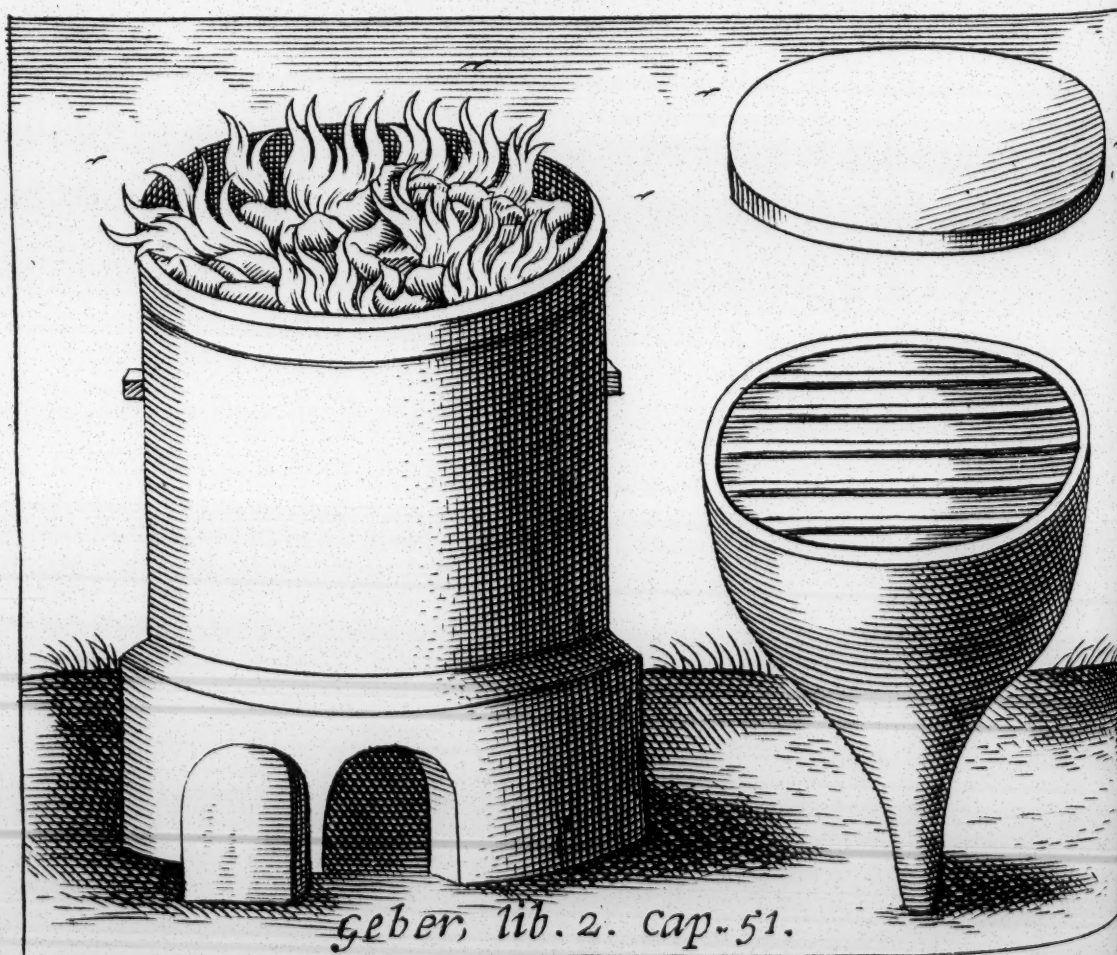
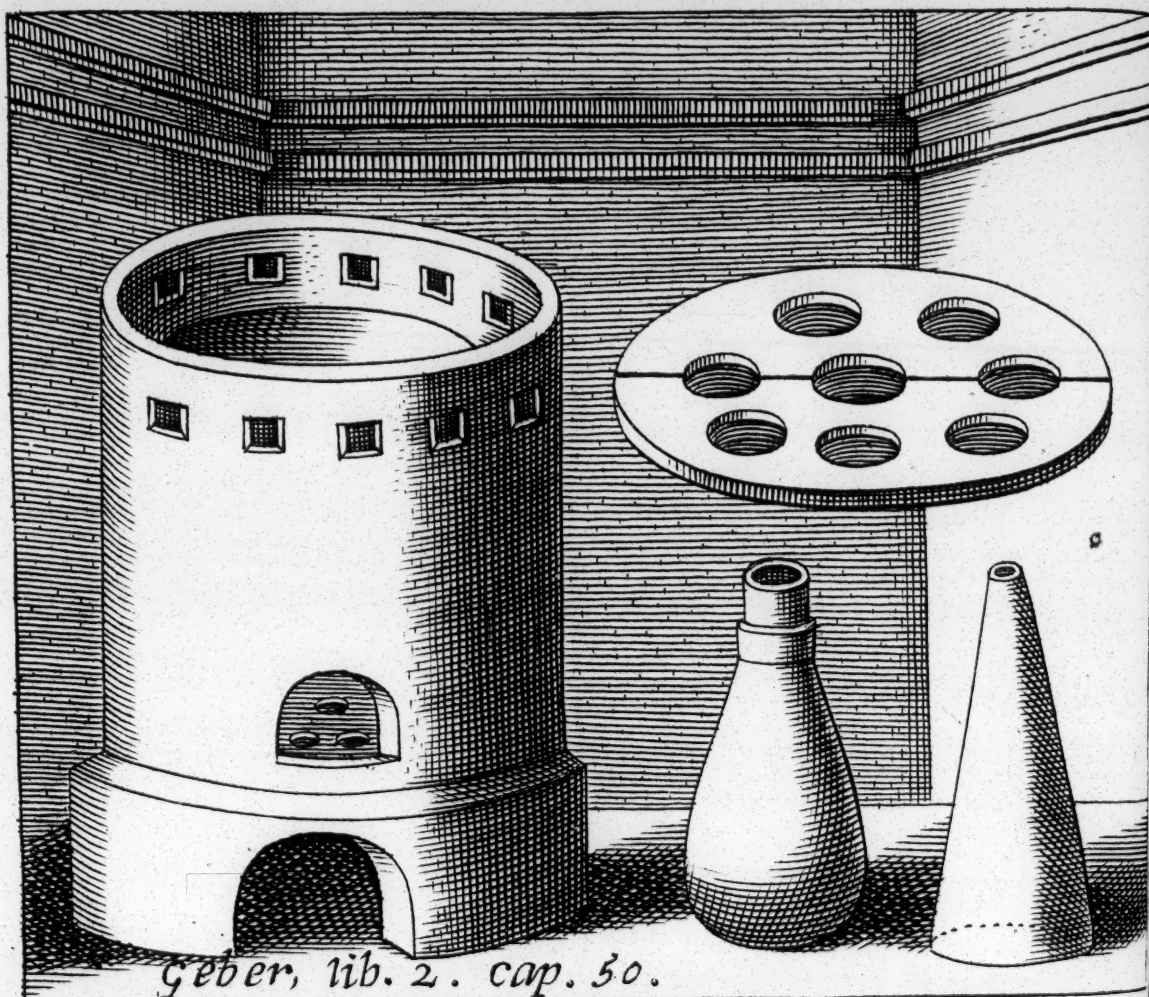
and let it stand as before. Do this as long as you find any Tincture therein. *This is Aurum Potabile.*

XXXIII. But if you would have the Tincture alone, distil off the S. V. with a very gentle fire, and you shall find the Tincture at the bottom of the Glas, which you may project upon *Luna*.

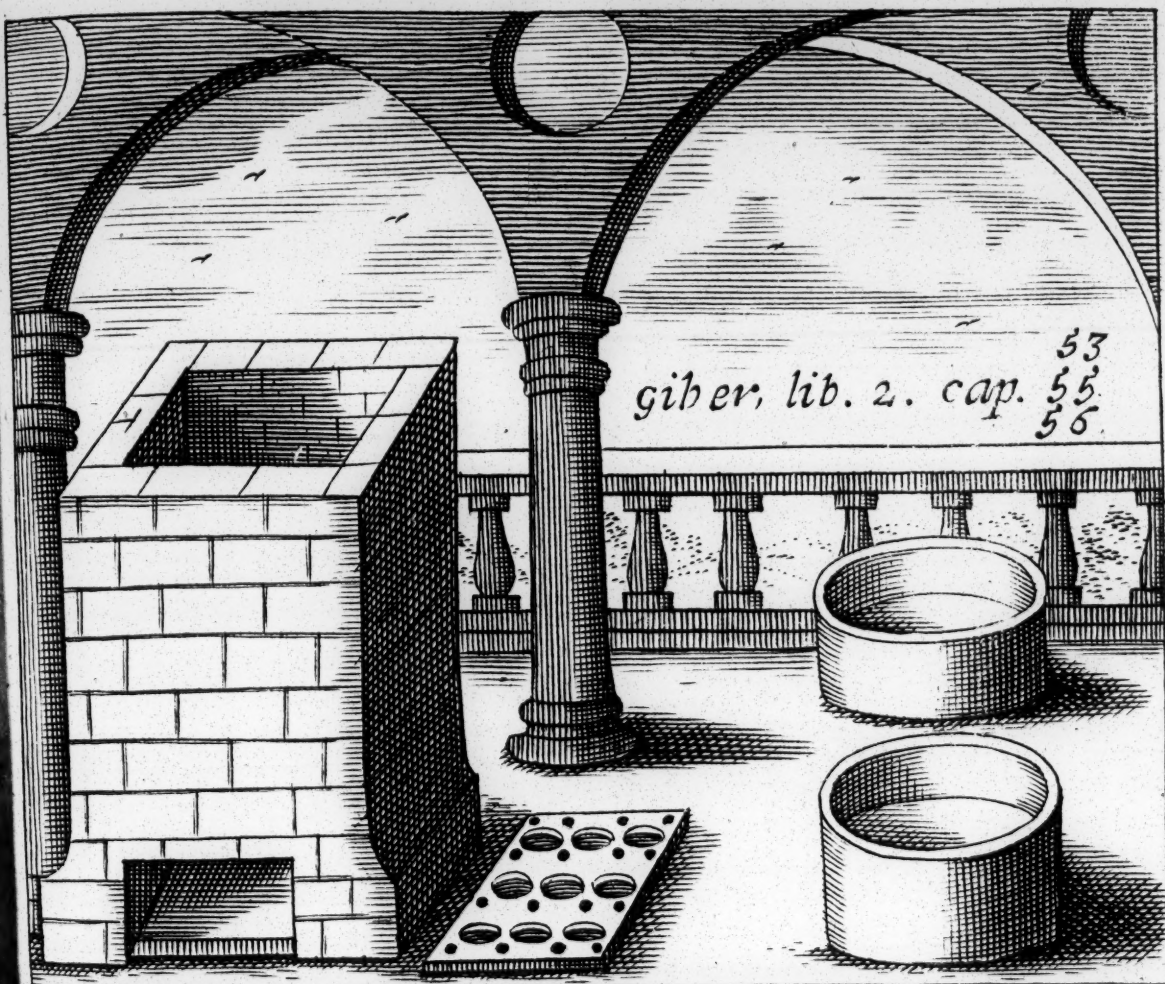




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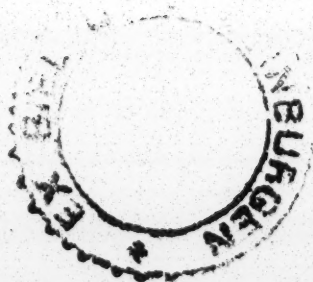


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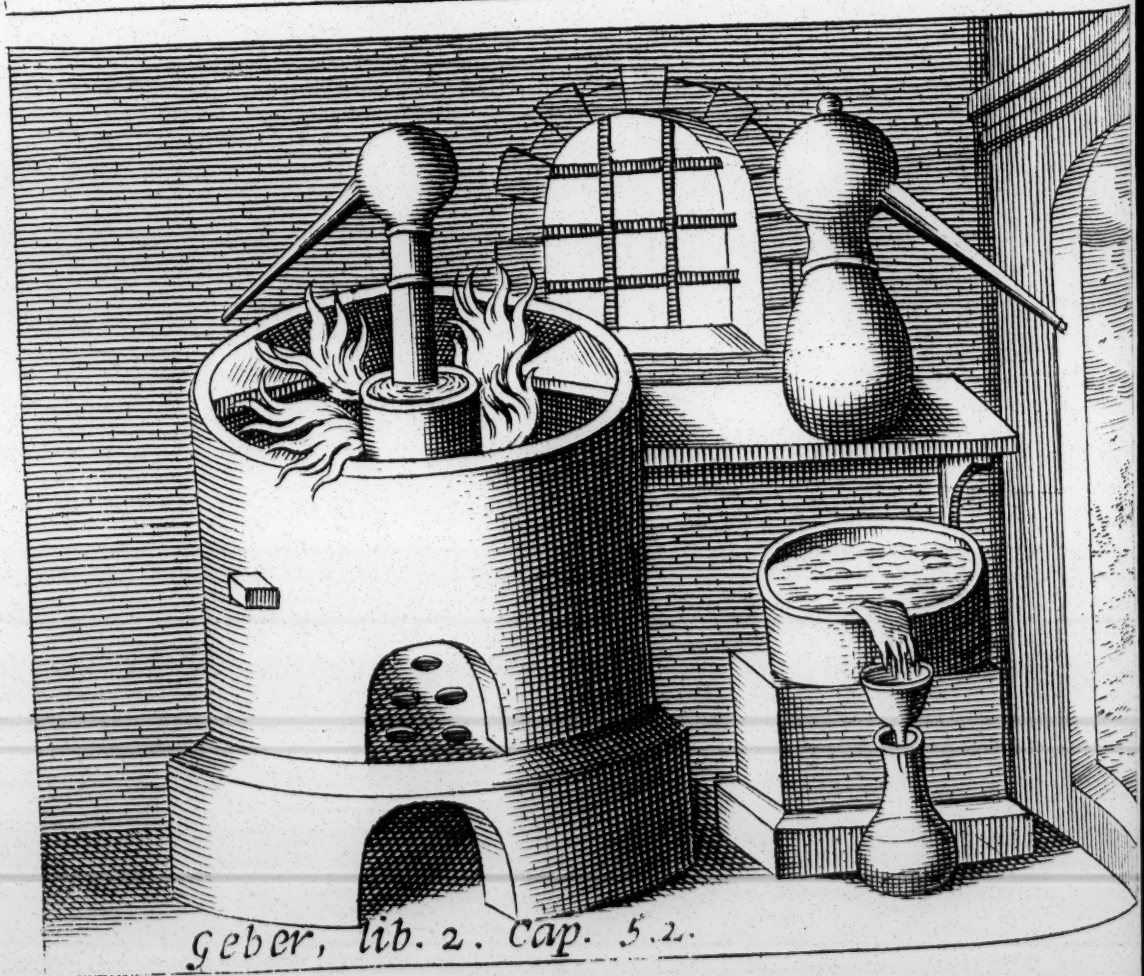
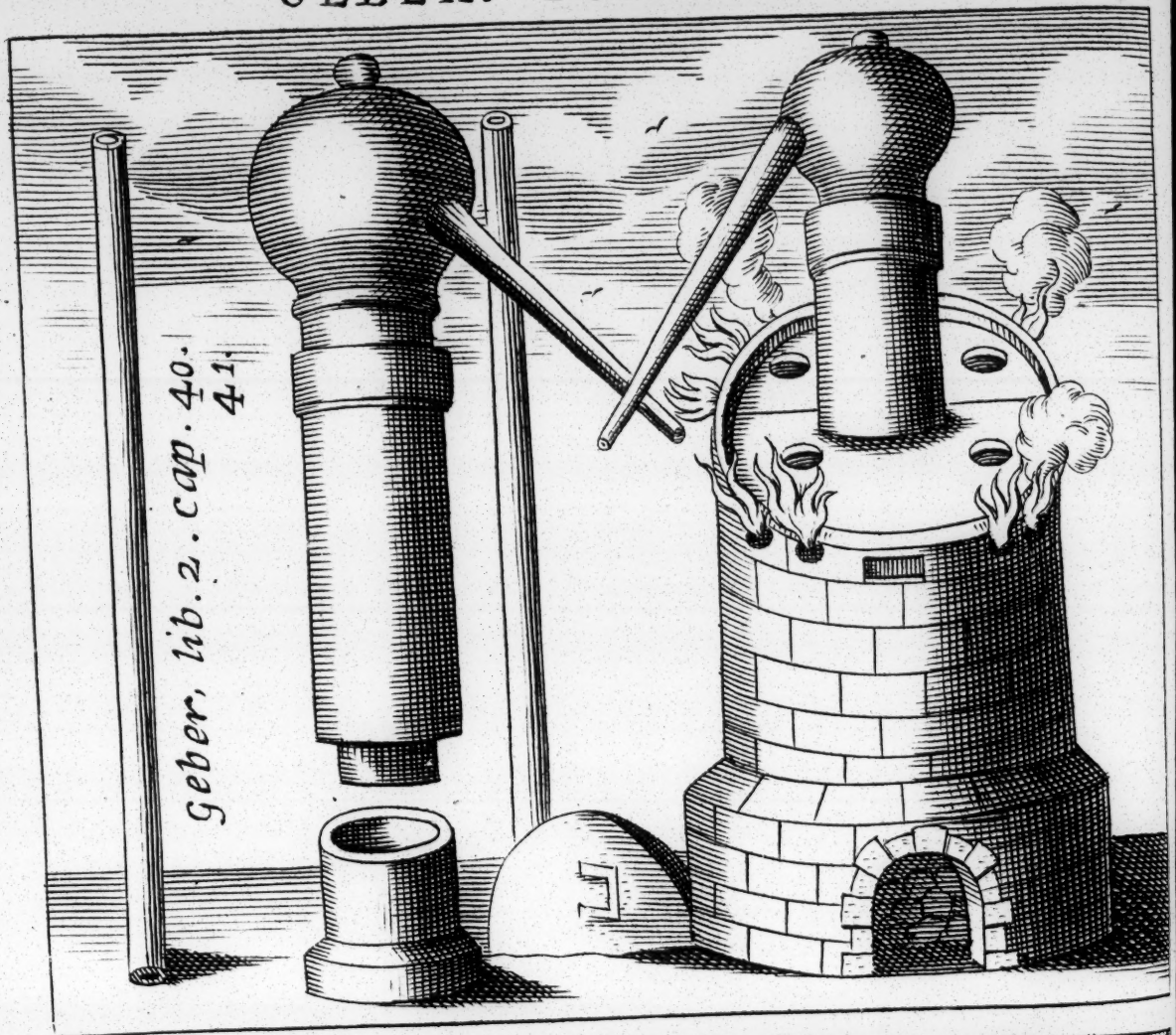


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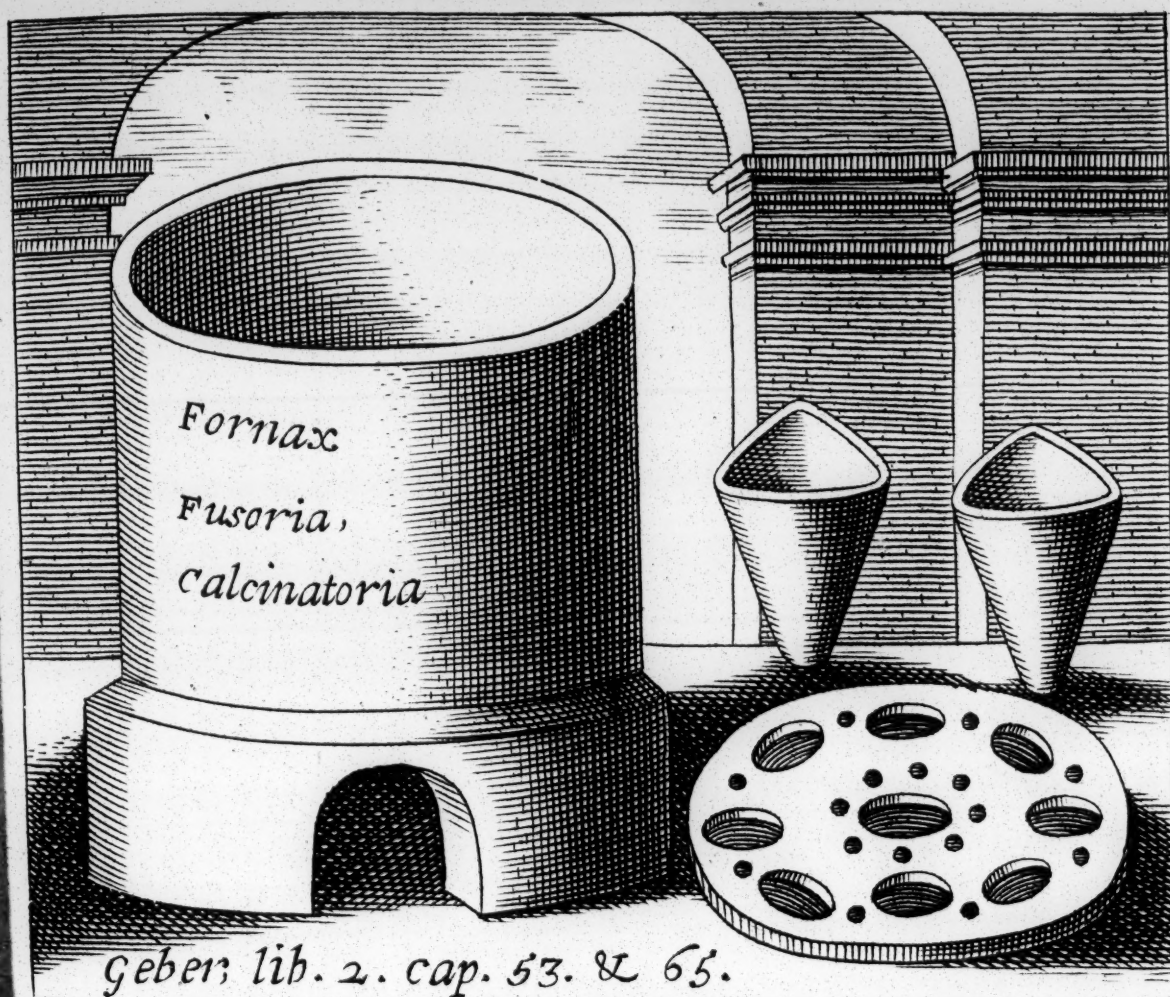




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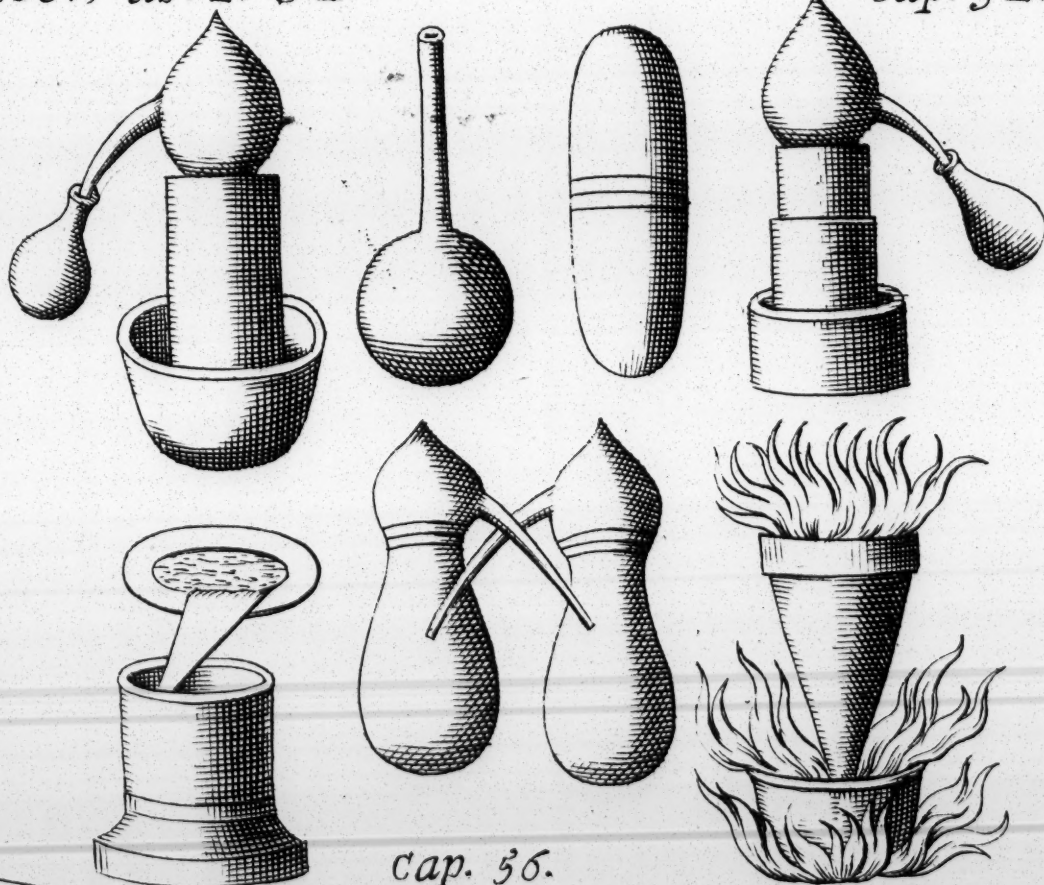


# GEBER'S FURNACES.



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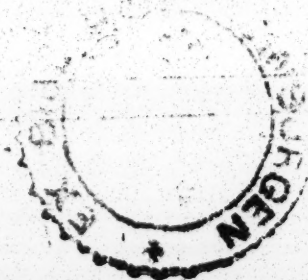
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*Gebri Arabis Summa :*

The Sum of G E B E R A R A B S,

Collected and Digested,

By WILLIAM SALMON,

Professsor of Physick.

C H A P. XXXVII.

*An Introduction into the whole Work.*

**P**erfection and Imperfection of Metalline Bodies, is the Subject of this present discourse ; and therefore we treat of things perfecting and corrupting, or destroying, because opposites set near to each other, are the more manifest.

Imperfect Minerals, is a commixtion of *Argent Vive* and *Sulphur* in due proportion, by a due and temperate decoction in the bowels of clean, inspissate, and fixed Earth, joyned with an incorruptible radical humidity, whereby it is brought to a solid, fusible substance, with a convenient fire, and made maleable.

II. That which perfects

III.



III. But Imperfect Minerals are made of a commixtion of pure *Argent Vive* and *Sulphur*, without due proportion, or a due decoction, in the bowels of unclean, not fully inspissated, nor fixed Earth, joyned with a corrupting humidity, whereby are brought forth Metals of a porous substance, and though fusible, not sufficiently, or so perfectly maleable as the others.

IV. Under the first definition, are concluded, *Sol* and *Luna*, each according to their perfection: Under the second *Saturn*, *Jupiter*, *Mars*, and *Venus*, each according to their imperfection: in which that which is manifest must be hidden, or taken away, and that which is hidden, must be made manifest and brought into operation, which is done by preparing them, by which, their Superfluities will be removed, and their defects, or imperfection supplied, and the true perfection inserted into them.

V. But the perfect Bodies as *Sol* and *Luna*, need none of this preparation, yet such a preparation they must have, as may subtilize their parts, and reduce them from a Corporality to a fixed Spirituality; that from thence may be made a fixed Spiritual Body, in order to compleat the Great Elixir, whether *White* or *Red*.

VI. In both these, viz. the *White* and *Red* Elixirs there is no other thing than *Argent Vive* and *Sulphur*, of which one cannot act, nor be without the other: It would be a foolish and vain thing to think to make this Great Elixir or Tincture from any thing, in which it is not, this was never the intention of the Philosophers, though they speak many things by similitude.

VII. And because all Metallick Bodies are compounded of *Argent Vive* and *Sulphur*, pure, or impure by accident, and not innate in their first nature, therefore by convenient preparation

on, 'tis possible to take away their impurity; the end of preparation is to take away Superfluities, and supply the defects.

VIII. For we have considered the substance of Metalline Bodies, perfect and imperfect, to be but one, viz. *Argent Vive* and *Sulphur*, which are pure and clean before their commixtion, and by consideration and experience, we found the Corruption of Imperfect Bodies to be by accident; but that being prepared and cleansed from all their Superfluities, Corruption, and fugitive Uncleaness, we found them of greater brightness, clearness, and purity, than the naturally perfect Metals not prepared, by which consideration we attained to the perfection of this Science.

IX. The Imperfect Bodies have accidentally Superfluous Humidities, and a combustible Sulphureity, with Primary Blackness in them, and corrupting them; together with an Unclean, Fer-

culent, Combustible, and very gross Earthiness, impeding Ingress and Fusion: Therefore it behoves us with artificial fire, by the help of purified Salts and Vinegars, to remove superfluous accidents, that the only radical substance of *Argent Vive* and *Sulphur* may remain; which may indeed be done by various ways and methods, according as the Elixir requires.

X. The general way of preparation is this. 1. With fire proportional, the whole superfluous and Corrupt humidity in its essence must be elevated: and the subtil and burning Sulphureity removed, and this by *Calcination*. 2. The whole Corrupt substance of their superfluous burning humidity and blackness, remaining in their calx, must be corroded with the following cleansed Salts and Vinegars, till the Calx be White or Red (according to the nature of the body) and is made clean, and pure from all Superfluity and Corruption: These Calxes are cleansed with the said

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Salts



Salts and Vinegars, by grinding, imbibing and washing. 3. The, whole *unclean Earthiness*, and *Combustible*, *gross Fæculency*, must be taken away with the aforesaid things, not having Metallick Fusion, by commixing and grinding them together with the aforesaid *Calx*, depurated in the aforesaid manner: For these in the Fusion or Reduction of the *Calx*, will remain with themselves the said uncleanness and gross Earthiness, the Body remaining pure.

XI. Being thus cleansed, it is Meliorated thus. First, This Purged and Reduced Body is again Calcined by Fire, with the Salts as aforesaid. Secondly, Then with such of these as are Solutive, it must be Dissolved. For this Water is *Our Stone*, and *Argent Vire* of *Argent Vire*, and *Sulphur* of *Sulphur*, abstracted from the Spiritual Body, and subtilized or attenuated; which is Meliorated, by confirming the Elemental Virtues in it, with other prepared things of its

own kind, which, augment the Colour, *Fixion Weight*, *Purity and Fusion*, with all other things appertaining to the true Elixir.

XII. The Salts and Vinegars for this work are thus prepared and cleansed. *Common Salt*, and *Salt Gem*, also *Sal Alkali*, and *Sand*, *ver*, are cleansed by Calcining them, and then casting them into hot water to be Dissolved, which Solution being Filtered is to be coagulated by a gentle fire, then to be Calcined for a Day and a Night in a moderate fire, and so kept for use.

XIII. *Sal Armoniac* cleansed, by Grinding with a preparation of *Common Salt* cleansed, and then subliming it in an high Body and Head, till it ascend all pure: then dissolving in a *Porphyrie* in the open Air, if you would have it in a water, or otherwise keeping the sublimate in a Glass close stoppt for use.

XIV. *Rock Alumi*,

*Etitions*, or other *Alums*, be cleansed, by putting them in an *Alembick*, and extracting their whole Humidity, which is of great use in this Art. The *Fæces* remaining in the Bottom, Dissolve on a Porphyre, in a moist place, or in water, and then again extract, and keep it for use.

XV. *Vitriol* of all kinds cleansed, by dissolving it in pure Vinegar, then Distilling and Coagulating. First abstract its Humidity over a gentle fire: the *Residue* Calcine, and Dissolve in *deliquium*, or in their own water, filtre, and Coagulate (if you please, the water,) and keep it for use.

XVI. *Vinegars* of what kind or how acute and sharp soever, are cleansed by subtilization, and their virtues and Effects are Medicated by Distillation. With these Salts and Vinegars, the imperfect Bodies may be prepared, purified, meliorated and subtilized, by the help of the

Fire. *Glass* and *Borax* are pure, and need no preparation.

XVII. Out of the Metalline Bodies we compose the *Great Elixir*, making One substance of many, yet so permanently fixed, that the strongest or greatest force of Fire cannot hurt it, or make it flie away, which will mix with Metals in Flux, and flow with them, and enter into them, and be permixed with the fixed substance which is in them, and be fixed with that in them which is incombustible; receiving no hurt by any thing which Gold and Silver cannot be hurt by.

XVIII. Hence we define Our Stone, to be agenerating or Fruitful Spirit and Living-water, which we name the *Dry water*, by Natural proportion cleansed and United with such Union, that its principles can never be separated one from another; to which two must be added, a third, (for shortning the work)

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and



and that is one of the perfect Bodies attenuated, or subtilized.

XIX. The generating or Fruitful Spirit, is White *in Occulto*, and Red and Black on either side, in the Magistrery of this work: but in *Manifesto*, on both sides tending to Redness. And because the Earthy parts are thoroughly and in their least particles United with the

Airy, Watery, and Fire, so that in Resolution, one of them can be separated, but each with all; every one is dissolved, reason of the strong Union which they have with each other in their said least particles, the *Compositum* made one solid, uniform substance, the same in Nature, Properties, and other respects as that Gold.

## CHAP. XXXVIII.

### *Of the Alchymie of Sulphur.*

- I. **S**ulphur is a Fatness of the Earth, thickened by a temperate Decoction in the Mines of the Earth, until it be hardened and made dry, homogeneous, and of an Uniform substance as to its parts. It cannot be Calcined, (without great industry) but with much loss of its substance; nor can it be fixed unless it be first Calcined: but it may be mixed, and its flight in some measure hindered, its Adustion repressed, so the more easily Calined.
- II. By Sulphur alone nothing can be done, work from it alone cannot be perfected, the Magistery would be prolonged to desperation: but its Compere [*Arsenick* the White, and *Antimony* for the Red] a Tincture

ade, which gives com-  
weight to every of the  
als, cleanses and exalts  
n : and it is perfected  
our Magistery, without  
ch it performs to us none  
hese things, but either  
upts or blackens.

II. He who knows how  
commix and Unite it a-  
bly with Bodies, knows  
of the greatest Secrets  
Nature, and one way  
perfection : for there are  
ny ways to that Elixir  
Tincture. Whatsoever  
dy is Calcin'd with it re-  
ves weight : Copper from  
assumes the likeness of  
Mercury sublimed with  
becomes *Cinnabar*. All  
lies, except *Sol* and *Ju-*  
r, are easily Calcin'd  
h it, but *Sol* most diffi-  
tly.

IV. The less Humidity  
y body has, the easier it  
Calcin'd with *Sulphur* ; it  
minates every body, be-  
se it is Light, *Alum*, or  
c, and Tincture. It is  
hicultly Dissolved, be-  
se of its deficiency of  
ine parts, but abounding

with Oleaginous. It is easi-  
ly sublimed because of its  
Spirit, but if it be mixed  
with *Venus*, and United to  
it, it makes a wonderful Vi-  
olet Colour.

V. That Sulphur is a Fat-  
ness of the Earth appears  
from its easie Liquefaction,  
and Inflammability, for no-  
thing is inflamed but  
what is Oleaginous, or  
melts easily by Heat, but  
what has such a Nature :  
yet has it a perfecting mid-  
dle Nature in it ; but this  
middle substance, is not the  
cause of the perfection of  
*Bodies*, or of *Argent Vive*,  
unless it be fixed : 'Tis true,  
its not easily made to fly ;  
[this he means doubtless of  
its Spirit or Oyl ;] yet it is  
not perfectly fixed : from  
whence it is evident, that  
*Sulphur* is not the whole  
perfection of the Magistery,  
but only a part thereof.

VI. *Sulphur* commixed  
with Bodies, burns, some  
more, others less ; and some  
resist its combustion, and  
some not ; by which may  
be known the difference be-



tween those Bodies which are wanting in perfection, tho' prepared for the great work. *Sol* is not easily to be burned by *Sulphur*: The next to this is *Jupiter*, then *Luna*, after that *Saturn*, then *Venus*, that is more easily burnt, which is farther distant from the Nature of the Perfect.

VII. Also from what Radix the imperfect Body proceeded or was generated, it appears from the diversity of Colours after Combustion: Thus *Luna* obtains a black mixt with Azure: *Jupiter*, a black mixt with a little Redness: *Saturn* a dull black, with much Redness and a Livid Colour: *Venus*, a black with a Livid; if it be much burnt, if but a little, a pleasant Violet: *Mars*, a black dull Colour. But if *Sulphur* be commixt with *Sol*, he obtains an Intense Citrine Colour.

VIII. *Sol* and *Luna* Calcined with *Sulphur*, being reduced, return into the Nature of their own proper Bodies. *Jupiter*, Cal-

cin'd and reduced, recedes its greater part: *Saturn* sometimes a greater, sometimes a lesser part destroyed. But *Saturn* and *Jupiter* are both preserved, by a right and gentle Reduction, yet they rather tend to another Body than their own, as *Saturn* into a dull Coloured [Regulus of] Antimony, *Jupiter* into a bright Coloured [Regulus of] Antimony. *Venus* is diminished in the Impressions of Fire in her reduction, but withal ponderous, augmented in weight, soft, of a dull Citrine Colour, partaking of blackness: And *Mars* more diminished in the Impression of the Fire than *Venus*; by which things are found out, the Nature of all Bodies that are altered.

IX. The Preparation of *Sulphur*. I. Take the Green *Sulphur Vive*, Grind it to a subtil Ponder, Boil it in a Lixivium of Pot-Ashes and Quicklime, gathering from the Superficies its Oyliness, till it appears to be clear. Stir the whole with a Stick, and in mediation

mediately decant the Lixivium with the pure parts of the sulphur, leaving the more gross parts behind: let the Lixor cool, and pour upon it a fourth part of the quantity, of Spirit of Vinegar; so will a white Powder precipitate, white as Milk, which dry with a gentle Heat, and keep for use.

X. 2. Take of this prepared white Sulphur; Scales of Iron Calcin'd to Redness; Roch-Alum well Calcin'd, ana One Pound, Common Salt prepared, Half a Pound: Incorporate all these well by grinding them together with Vinegar, that the whole may be a Liquid, which then boil, stirring it till it be all very black: then dry and grind to

a fine Powder, which put into an Aludel of a Foot and half high, with a large Cover; and let the Cover of the Alembick have a broad Zone or Girdle, for Conservation of the Spirits elevated, then sublime according to Art: the light Flos which adheres to the sides of the Alembick, cast away, for it is combustible, defiled, and defiling. But the close, compact, or dense Matter sublimed in the Zone, put by it self into a Phial, and Decoct it upon an Ash Heat, so long till its Combustible Humidity be exterminated, then keep it in a clean Vessel for use: Note, that Sulphur and Arsenick sublimed from the Calx of Copper, are more whiten'd, than when sublimed from the Calx of Iron.

## C H A P. XXXIX.

### Of the Alchymie of Arsenick.

**A**rsenick, is also a fatness of the Earth, as is afore declared of Sulphur, having an inflammable substance, and a subtil matter like to Sulphur; but it is diversified from Sulphur in this, viz. That it is easily made a

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Tincture of *Whiteness*, but of *Redness* with great difficulty; whereas Sulphur is easily made a Tincture of Redness, but of Whiteness, most difficultly.

II. Of *Arsenick*, there is a Citrine and a Red, which are profitable in this art, but the other kinds not so: *Arsenick* is fixed as Sulphur, but the sublimation of either is best from the Calx of Metals: But neither Sulphur nor *Arsenick*, are the perfective matter of this Work, they not being compleat to perfection, though they may be a help to perfection, as they may be used. The best kinds of *Arsenick*, are the Scissile, the Lucid, and Scaly.

III. This Mineral also (like as Sulphur) has a perfecting middle Nature in it, which yet is not the cause of the perfection of Bodies, or of *Argent Vive*; unless it be fixed; but being fixed, this Spirit is an agent of the White Tincture: What we have said of Sulphur in the former

Chapter, at Sect. 5. may be understood here.

IV. Because in *Arsenick* the Radix of its Minera, in the action of Nature, has many inflammable parts of it resolved, therefore the work of its separation is easie, this being the Tincture of Whiteness, as Sulphur is of Redness.

V. To prepare *Arsenick* Being beaten into fine powder, it must be boiled in Vinegar, and all its combustible fatness extracted as in Sulphur, Chap. 38. Sect. 9. Then take of the prepared *Arsenick*, Copper calcin'd, and one Pound: Alum calcin'd, common Salt prepared, and half a Pound: Having ground them well together moisten the mixture with Spirit of Vinegar, that it may be liquid, and boil the same as you did in the Sulphur. Then sublime it in an Alembick, of the height of one foot: what ascends white, dense, clear, and lucid, gather and keep it, (sufficiently prepared) for the use of the Work.

**VI.** Or thus: *Take, of Arsenick prepared by beiling, filings of Copper, ana one Pound: Common Salt, half a Pound: Alum calcined four Ounces; grind them exactly with Spirit of Vinegar, then moisten till they be liquid, and stir them over a fire till the whole be blackened: Again, Imbibe and dry, stirring as before, do this a third time, then sublime as above directed.*

**VII.** To fix Arsenick and Sulphur. They are fixed two ways, viz. 1. By manifold Sublimations. 2. By precipitation of them sublimed into heat. *The first way. Reiterate their Sublimations in the Vessel Aludel, till they remain fixed. This Reiteration is made by two Aludels, with their two Heads, or Covers in the following order, that you may never cease from the Work of Sublimation, until you have fixed them. Therefore so soon as they have ascended into one Vessel, put them into the other, and so do continually, never suffering them long to abide, adhering to the sides*

of either Vessel, but constantly keep them in the elevation of fire, till they cease to sublime.

**VIII.** *The second way.* This is by præcipitating it sublimed into heat, that it may constantly abide therein, until it be fixed: and this is done by a long glass Vessel, the bottom of it (made of Earth not of Glass, because that would crack) must be artificially joyned with good luting; and the ascending matter, when it adheres to the sides of the Vessel, must with a Spatula of Iron, or Stone, be put down to the heat of the bottom, and this precipitation repeated, till the whole be fixed.

**IX.** To sublime Arsenick. *Take Arsenick, filings of Venus ana one Pound, Common Salt half a Pound: Alum Calcin'd four Ounces, mortifie with Vinegar, stirring over a fire till all be black: Again, Imbibe and dry, stirring as before, which repeat again; then sublime, and it will be profitable.*



## C H A P. XL.

*Of the Alchymie of the Marchasite.*

I. **T**HE Marchasite is sublimed two ways, 1. Without Ignition. 2. With Ignition, because it has a two-fold substance, *viz.* One pure Sulphur, and *Argent Vive* mortified. The first is profitable as Sulphur; the second as *Argent Vive* mortified, and moderately prepared. Therefore we take in this last, because by it we are excused from the former *Argent Vive*, and the labour of mortifying it.

II. The intire way of the sublimation of this Mineral is, by grinding it to powder, and putting it into an *Aludel*, subliming its Sulphur without Ignition; always and very often removing what is sublimed. Then augment the force of the fire into Ignition of the *Aludel*.

The first sublimation must be made in a Vessel of Sublimation, and so long continued, till the Sulphur is separated; the process being successively and orderly continued, until it is manifest that it has lost all its Sulphur.

III. Which may be known thus: When its whole Sulphur shall be sublimed, you will see the colour thereof changed into a most pure White, mixt with a very clear, pleasant, and celestial colour: Also you may know it thus: Because if it has any Sulphur in it, it will burn and flame like Sulphur; but what shall be secondly sublimed after that sublimate, will neither be inflamed, nor shew any properties of Sulphur,

of *Argent Vive* mortified, in the reiteration of sublimation.

IV. You must get a solid, strong, well baked Earthen Vessel, about three foot high, but in breadth Diametrically no more than that a hand may commodiously enter: The bottom of this Vessel, (which must be made so that it may be separated and conjoyned, must be made after the form of a plain wooden Dish, but very deep, *viz.* from its brim to the bottom about seven or eight Inches; from that place, or moveable bottom to the head, the Vessel must be very thickly and accurately glazed within: Upon the head of the Vessel must be fitted an *Alem-bick*, with a wide *Beak* or *Nose*: Joyn the bottom to the middle, with good tenacious lute (the *Marchasite* being within that bottom) then set on the *Alem-bick*, and place it in a Fornace, where you may give as strong fire, as for the fusion of Silver or Copper.

V. The top of the Fornace must be fixed with a flat Hoop, or Ring of Iron, having a hole in its middle, fitted to the greatness of the Vessel, that the Vessel may stand fast within it: Then lute the junctures in the circuit of the Vessel and the Fornace, lest the fire passing out there, should hinder the adherency of the subliming flowers, leaving only four small holes, which may be opened or shut in the flat Ring or Hoop aforesaid, through which Coals may be put in round about the sides of the Fornace: Likewise four other holes must be left under them, and between their spaces for the putting in of Coals, and six or eight lesser holes, proportionate to the magnitude of ones little finger, which must never be shut, that thereby the fire may burn clear: Let these holes be just below the juncture of the Fornace, with the said Iron Hoop.

VI. That Fornace is of great heat, the sides of which



which are to the height of two Cubits, and in the midst whereof is a Round, Grate, or Wheel filled full of very many small holes close together, (wide below or underneath, but small above, or in the superior part,) and strongly annexed to the Fornace by luting, that the Ashes or Coals may the more freely fall away from them, and the said Grate be continually open for the more free reception of the air, which mightily augments the heat of the fire.

VII. The Vessel is of the aforesaid length, that the Fumes ascending may find a cool place and adhere to the sides, otherwise was it short, the whole Vessels would be almost of an equal heat, whereby the sublimate would fly away, and be lost. It is also Glased well within, that the Fumes may not pierce its Pores and so be lost; but the Bottom which stands in the Fire is not to be Glazed, for that the Fire would melt it; nor unglazed would the matter go through it, for that the

Fire makes it rather to ascend.

VIII. Now let your Fire be continued under your Vessel, till you know that the whole matter is ascended into flowers, which you may prove by putting in a Rod of Earth well burned with a Hole in its end, through a Hole in the Head, about the bigness of ones little Finger, putting it down almost to the middle there, or nigh the matter from whence the sublimate is raised; and if any thing ascends and adheres to the Hole in the Rod, the whole matter is not sublimed, but if not, the sublimation is ended.

IX. That the *Marchasite* consists of Sulphur and *Argent Vive*, it is sufficiently evident; for if it be put into the fire, it is no sooner Red-Hot, but it is Inflamed and burns: also if mixed with *Venus*, it gives it the Whiteness of pure Silver; so also if mixed with *Argent Vive*, and in its sublimation it yields a Celestial

al Colour, with a Metalick  
Lucidity.

X. To prepare the *Marchasite*. Take the fine Powder of the *Mineral*, spread it an Inch thick over the Bottom of a large *Aludel*, and gather the *Sulphur* with a gentle fire.

When that is ascended; take off the Head or *Alembick*, and having applied another, augment the Fire, then that which has the place of *Argent Vive* Ascends, as we have before declared.

## CHAP. XLI.

Of the *Alchymie* of *Magnesia*, *Tutia*, and other Minerals.

I. **T**HE Sublimation of *Magnesia* and *Tutia* is the same with that of the *Marchasite*, for that they cannot be sublimed without Ignition, having the same cause, the same Operation, and the same General method: likewise all imperfect Bodies, are sublimed in the same order, without any difference, except that the Bodies of the Metals must have a more vehement fire than the *Marchasite*, *Magnetia* and *Tutia*: nor is there any diversity

in Metaline sublimation save, that some need the addition of some other substance to make them sublime or rise.

II. But in the sublimation of Imperfect Metaline Bodies, no great quantity of the Body to be sublimed, must be at once put into the bottom of the Vessel, because much Metaline substance, holds the parts faster, and hinders the subliming: also the bottom of the sublimatory should be flat



flat, not Concave, that the Body equally and thinly Ipread upon the bottom, may the more easily sublime in all its parts.

III. Such Bodies as need the admixtion of other substances, are *Venus* and *Mars*, by reason of the slowness of their fusion: *Venus* needs *Tutia*; and *Mars* *Arsenick*, and with these they are easily sublimed, for that they well agree with them. Therefore their sublimation is to be made as in *Tutia*, and other like things, and to be performed in the same method and order, as in the former Chapter.

IV. Now *Magnesia* has a more Turbid and Fixed, and less inflammable Sulphur, and a more Earthy and faculent *Argent Vive*, than the *Marchasite*, and therefore the more approximate to the Nature of *Mars*.

V. But *Tutia* is the fume of White Bodies; for the Fume of *Jupiter* and *Venus* adhering to the sides

of the Fornaces where these Metals are wrought, does the same thing that *Tutia* does: and what a metallick Fume does not, without the admixtion of some other Body, neither will this likewise do.

VI. And by reason of its subtilty, it more penetrates the profundity of a Metaline Body, and alters it more than it does its own Body, and adheres more in the Examen, as by experience you may find, and whatever Bodies are altered by Sulphur of *Argent Vive*, will also necessarily be altered by this, because of their Unity in Nature.

VII. To prepare *Tutia* Powder it very fine, and put it into an *Aludel* and by strong Ignition, or help of vehement fire, cause the Flowers to ascend or sublime, so is it prepared for use. It is also dissolved in Spirit of Vinegar, having been first Calcin'd, and so it is also well prepared.

VIII. Also it is certain, that many necessary things for our purpose, are extracted from Imperfect Bodies, which need yet a farther preparation, as first *Ceruse*; which is thus prepared: Wash it in Spirit of Vinegar, and separate it from its more gross parts; and the Milk coagulate in the Sun, and it is prepared.

IX. *Spanish White, Tin, Putty, and Minium*, are prepared after the same manner, by dissolving them in Spirit of Urine, and then filtering and coagulating in the Sun as before.

X. *Verdegrise* is dissolved in Spirit of Vinegar, and rubified, being gently congealed, with the soft heat of a gentle fire; and then it is prepared, and made fit for the Work.

XI. *Crocus Martis* is dissolved in Spirit of Vinegar, and filtred: This Red Water being congealed, yields

(an excellent *Crocus* fit for use.

XII. *Æs Ustum*, or Copper calcin'd, is to be ground to powder, and washed with Spirit of Vinegar, after the same manner as we taught in the preparation of *Ceruse*: So in like manner *Litharge* of Gold and Silver: You may also dissolve these things again, and they will be purer: You may also use them either dissolved or congealed; this is a profound Investigation.

XIII. *Antimony* is Calcin'd, Dissolved, Filtred, Congealed, and ground to powder, and so it is prepared.

XIV. *Cinnabar* must be sublimed from Common Salt once, and so it is well prepared for use.

XV. *The fixation of Marshasite, Magnesia and Tutia*. You must after the first sublimation of them is finished, cast away their fœces; and then reiterate their sublimation,



tion, so often returning them, till they be fixed what sublimes to that which which must be done in per subliming Vessels. remains below of either of

## CHAP. LXV.

### *Of the Alchymie of Saturn.*

I. **T**O prepare Lead. Set it in a Fornace of Calcination, stirring it while it is in Flux, with an Iron Spatula full of Holes, and drawing off the scum, till it be converted into a most fine powder: Sift it, and set it in the Fire of Calcination, till its fugitive and inflammable substance be abolished: Then take out this Red Calx, imbibe, and grind it often with Common Salt cleansed, Vitriol purified, and most sharp Vinegar, which are the things to be used for the Red; but for the White, Common Salt, Common Alum, and Vinegar.

II. Your matter must be often imbibed, dried, and ground, till by the benefit of the aforesaid things, the uncleanness be totally removed: Then mix Glass therewith, and cause the pure body to descend, that descending (by means of a vehement heat) the pure body may be reduced.

III. Calcine it again with pure *Sal Armeniack* (as you do *Jupiter*) and most subtilly grind and dissolve it by the way aforesaid, for this is the water of *Argent Vives* and *Sulphur* proportionally made, which we use in the Composition of the Red Elixir.

IV. *Lead* is a Metallic Body, livid, earthy, ponderous, mute, partaking of a little Whiteness with much

aleness, refusing the Cinctum, and Cement, easily extensible in all its dimensions, with small Compression, and very fusible without Ignition. Yet some Men say, that Lead in its own Nature, is much approximated to Gold; these Judge of things, not as they are in themselves, but according to sense, being void of Reason, and not conceiving the Truth.

V. It has much of an Earthy substance, and therefore is washed, and by a Lavament converted into Tin, by which it appears, that Tin is more assimilated to the perfect. It is also by Calcination made Minium; and by hanging over the vapour of Vinegar, it is made Ceruse. And tho it is not near to perfection, yet by our Art, we easily convert it into Silver, not keeping its Weight in transmutation, but acquiring a new Weight, which it obtains by our Magistracy. It is also the Tryal of Silver in the Cupel, as we shall hereafter shew.

VI. It differs not from Tin, after repeating its Calcination to the reduction thereof, save, that it has a more unclean substance commixed of a more grosse Sulphur, and Argent Vive, the Sulphur being more burning and adhæfive to the Argent Vive. It has a greater Earthy Faculency than Jupiter, which appears by washing of it with Argent Vive; and more Faculency comes from it by washing than from Jupiter, and its first Calcination is easier performed than in Tin, because of its Earthiness: and because its foulness is not rectified as in Jupiter, by repeated Calcinations, it is a sign of greater impurity in its principles, and in its own Nature.

VII. Its Sulphur is not separated from it in fume, but is of a Citrine Colour, of much Yellowness, the like of which is remaining below at the bottom, which shews that it has much of a Combustible Sulphur in it, and because the Odour of



Sulphureity is not removed from it in a short time, it shews that it approaches to the Nature of fixed Sulphur, and is Uniformly commixed with the substance of Argent Vive. Therefore when the fume ascends, it ascends with the Sulphur not burning, whose property is to create Citrinity.

VIII. And that the quantity of its not burning Sulphur is more than in Tin, appears for that its whole Colour is changed into *Citrinity*, in Calcination, but of *Tin* into *White*: Whence the cause appear why *Jupiter* in Calcination is more easily changed into a hard Body than *Saturn*: the burning Sulphureity being more easily removed from *Jupiter* than *Saturn*, one of the causes of its softness is removed; whence (being Calcined) it necessarily follows it must be hardened: but *Saturn*, because it has both the causes of softness strongly conjoyned, viz. much burning Sulphur and much Argent Vive, it is not easily hardened.

IX. Bodies having much Argent Vive, have much Extension, but such have little Argent Vive have little Extension. *Th* *Jupiter* is more easily and subtilly extended than *Saturn*. *Saturn* more easily than *Venus*. *Venus* more easily than *Mars*. *Luna* more subtilly than *Jupiter*. And *Sol* more subtilly than *Luna*.

X. The Cause of Induration or hardening is fixed Argent Vive, or fixed Sulphur; but the cause of softness is Opposite. The cause of *Fusion* is also twofold to wit, of Sulphur not fixed and Argent Vive of what kind soever; Sulphur not fixed is necessarily a cause of *Fusion* without Ignition. This is evident in *Arsenicum* for projected on Bodies difficult to be Fused, it makes them of easie *Fusion*, without Ignition: and the cause of *Fusion* with Ignition is fixed Argent Vive. But the Impediment of *Fusion* is fixed Sulphur.

XI. From hence it appears, That seeing Bodies of greatest perfection, contain the greatest quantity of *gent Vive*: Those Imperfect Bodies holding more of *gent Vive*, must needs be more approximate to the perfect: whence it follows, that Bodies of much Sulphureity, are Bodies of much Corruption.

XII. From hence it is evident, that *Jupiter* is nearest the perfect, seeing it participates more of *Perfection*, than *Saturn* less; *Venus* yet less, and *Mars* least of all. As to the Medicines, completing them, it is evident, that *Venus* is the most effective of Medicine; *Mars* less, *Jupiter* yet less; and *Saturn* least of all.

XIII. Thus according to the diversity of Bodies, diversity of Medicines are required: A hard Body, cannot endure Ignition requires one Medicine; but soft, that abides not Ignition another; that one may be softened and attenu-

ated in its profundity, and equalized in its substance; but the other hardened, and its occult parts inspissated.

XIV. There are three degrees which the Imperfect Bodies, chiefly *Saturn* and *Jupiter* must obtain, in order to perfection: First, Cleanness, or Brightness: Secondly, Hardness, or Denseness, with Ignition in fusion. Thirdly, Fixation, by taking away their fugitive substance.

XV. They are cleansed (*viz. Saturn* and *Jupiter*) in a threefold manner: 1. By Mundifying. 2. By Calcination and Reduction: 3. By Solution. First, By things purifying they are cleansed two ways, either by reducing them into a *Calx*, or into the Nature of Bodies: reducing into a *Calx*, they are purified either by *Salts*, or *Alum*, or *Glass*: Thus, when the Body is Calcin'd, put upon its *Calx*, water of *Alums*, or *Salts*, or *Glass* mixed with it, and reduce it to a Body,



which so often reiterate till they look purely clean: For seeing *Alums*, *Salts*, and *Glass*, are fused with another kind of fusion than Bodies, therefore they are separated from them, retaining with themselves the earthy substance, the purity of the Bodies being only left.

XVI. Or thus. Let *Saturn* or *Jupiter* be filed, and mix therewith *Alums*, *Salts*, and *Glass*, and then reduced into a body, and this so often to be repeated till they be well cleansed: They are also cleansed by way of Lavement with *Argent Vive*, of which we have spoken before.

XVII. The second way of cleansing *Saturn* and *Jupiter*, by *Calcination* and *Reduction* with sufficient fire, whereby they are freed from a twofold corrupting substance, 1. One inflammable and fugitive. 2. Another earthy and faculent; because the Fire elevates and consumes every fugitive substance. And by reduction

the same fire, divides every substance of earth, with proportion: See Sect. 1. 3. above.

XVIII. The third way of cleansing *Saturn* and *Jupiter* by *Solution* of their substance and by reduction of the same, likewise, which is dissolved from them; for that *Solution* reduced makes them more clean, than any other way or kind of preparation whatsoever, except that by *Sublimation*, to which this is equivalent.

XIX. *Induration*, or hardening of their soft substance. This is done with Ignition in their Fusion, thus. *Saturn* or *Jupiter* the substance of *Argent Vive*, *Sulphur fixed*, or of *Arsenic* must be mixed in their purity: Or, they must be mixed with hard, and infusible things, as the *Calx* of *Marchasite*, and *Tin* for these are united with and embraced by them, and harden them so, that they flow not, till they are very hot. The same thing is so compleated by our

cine perfecting them, of which hereafter.

XX. *Fixation, by removal of their fugitive substance.*

This is done by calcination in a fire proportional to their substance: In order to which, 1. All their corrupting aduſtive ſubſtance muſt be cleaned from them as foreſaid. 2. Then their earthy ſuperfluity muſt be taken away. 3. They muſt be diſſolved and Reduced, or compleatly waſhed in a *Lavement of Argent Vive*. This is neceſſary and profitable.

XXI. *Saturn* is ſpecially hardened by a Calcination with the Acuity of *Salt*, and by *Talk* it is eſpecially dealated, as alſo by *Marchaſite* and *Tutia*. Calcine *Saturn* mixed with common *Salt* ſtrengthened, ſtirring it continually with an Iron Spatula, till it comes to Aſhes. Deſtroy it for one Natural day, and let it be a little Fiery, but not much; then waſh it with pure clean water, and Calcine it for 3 daies till it be Red both

within, and without. If you would have it to be prepared for the *White*, Imbibe it with water of *White Alum*, and reduce it with Oyl of *Tartar*, or its Salt. But if you would have it for the *Red*, Imbibe it with the water of *Crocus Martis*, and of *Verdigrife*, and reduce it with Salt of *Tartar* as before: This work Reiterate as often as need requires.

XXII. *The Calcination of Saturn and Jupiter*. Let a great Teſt (or Calcining Pan) be placed in a Furnace, and put *Saturn* and *Jupiter* into it, with as much common Salt prepared, and Roch Alum Calcined: being in Flux, let the Metal be continually ſtirred with an Iron Spatula full of holes, till the whole be reduced to Aſhes, which ſift, and ſet them in the Fire again, keeping them continually *Red Fire Hot* till the *Calx* of *Jupiter* is whitened or that of *Jupiter* is rubified as *Minium*.

XXIII. *The Regimen of Saturn*



Saturn and Jupiter for the White. Take Saturn purified three Pound, melt or add to it clean or purified Mercury twelve Pound, stirring the whole that they may be mixed: This mixture put into a Bolt-Head of a Foot in Length, which place in the Athanor with a gentle Fire for a week. Take purified Jupiter one Pound, melt and add purified Mercury 12 Pound; doing in all respects as before with Saturn. In this weeks time you will have a Paste dissolved, fit to be Fermented with the White Ferment, Thus.

XXIV. Take of the White Ferment one Pound, of the Paste of Saturn two Pounds, of the Paste of Jupiter three Pounds: These being dissolved, mix through their least parts, and set in putrefaction, (in a moderate Fire, like as in dissolution) for seven daies: Then take them out well mixed and Strain or Squeeze their more Liquid parts through a Cloth: The thick Matter remaining, put into a Glass, Seal it well up, and place it in an Athanor for the time aforesaid, which do thrice, till it has Imbibed all the humidity.

Then put the Vessel with Matter into a Fornace of Fixation for twelve daies, which done, take it forth, and reduce it with things reducing; you will find that which our Ancestors found not without great Study, viz. The Generated, generating. Proceed this upon the Cineritium in a Cupel with Lead, and you will find the Body perfect in Whiteness, perpetually generating its like.

XXV. The Regimen of Saturn is also compleated if being prepared and dissolved, (I suppose he meant in his dissolutive Water made of Nitre and Vitriol) it be mixed with a third part of its Red Ferment dissolved also; and then Distilling off the Water, and Cohobating seven times. Reduce it to a Body, and prove it by its Examination, and you will rejoyce in the bountiful Body which generated.

XXVI. White Medicines of Saturn: also Solar Medicines for Saturn. Because the Medicines, and the work at which

wholly or altogether the  
 same, as for *Jupiter*; and  
 that in the Chapter of *Ju-*  
*pter* we have explicitly and  
 largely declared the matter,

we shall refer you thither,  
 saying no more thereof in  
 this place, see Chap. 43.  
 Sect. 16, 17, 18, 19, 20, 21.  
 following.

## C H A P. XLIII.

*The Alchymie of Jupiter.*

**T**O prepare *Jupiter*. Put  
 it into a fit Vessel,  
 in a Fornace of Calcination,  
 and make a good Fusion,  
 stirring the melted Metal  
 with an Iron Spatula full of  
 holes, drawing off the Scum  
 as it arises, and again stirring  
 the Body, and thus continu-  
 ing till the whole quantity  
 is reduced to Powder or  
 Ashes. This Powder sift,  
 and replace it in the Fornace  
 again in the same heat of  
 Fire, stirring it often, for  
 24 hours, till its whole ac-  
 cidental and superfluous hu-  
 midity is abolished with all  
 its combustible and corrup-  
 ting Sulphur. Then often  
 well wash it with common  
 Salt cleansed, and Alum

purified, and sharp Vinegar,  
 and dry it in the Sun or Air,  
 Grind it again, washing and  
 drying it; doing this so long  
 till by the acuity of the Salts,  
 Alums, Vinegar, its whole  
 humidity, blackness and un-  
 cleanness is taken away.  
 This done, add Glass in  
 fine Powder to it, impaste  
 the whole together, and  
 with a sufficient Fire make  
 it flow in a Crucible with a  
 hole in its bottom, set with-  
 in another, so will the pure  
 and clean Body descend,  
 the whole Earthy and Fæ-  
 culent substance remaining  
 above with the Glass, Salts,  
 and Alums; in which pure  
 Body is an equal and perfect  
 proportion *Argent Vive*, and



*White Sulphur* not burning. Then Calcine this pure Body with pure and clean *Sal Armoniack*, till it be in weight, equal or thereabout: being well and perfectly Calcin'd, Grind the whole well and long upon a *Porphyrie*, and set it in the open Air in a Cold moist place; or in a Glass Vessel in a Fornace of Solution, or in Horse-Dung, till the whole be dissolved, augmenting the Salt if need be. This Water ought to be esteemed, for it is what we seek for in the whole.

II. *Tin* is a Metallick Body, White, Livid, not pure, and a little sounding, partaking of little Earthiness, possessing in its Root harshness, softness, easiness of Liquefaction without Ignition not abiding the Cupel or Cement, but extensible under the Hammer. Therefore *Jupiter* among Bodies diminished from perfection, is in the *Radix* of its Nature of affinity to *Sol* and *Luna*, but more to *Luna*, and less to *Sol*.

III. *Jupiter*, because it receives much whiteness from the *Radix* of its generation it whitens all other Bodies which are not White, but has a fault, that it breaks and makes brittle all other Bodies, except *Saturn* and most pure *Sol*: *Jupiter* adheres much to *Sol* and *Luna*, and therefore does not easily recede from them in the examination or Tryal by the Cupel. The Magistery of this Art gives it a Tincture of Redness, that shines in it with inestimable brightness: it is hardened and cleansed more easily than *Saturn*. He who knows how to take away its Vice of breaking will suddenly reap the Fruit of his Labour with joy, because it agrees so well with *Sol* and *Luna*, and will never be separated from them.

IV. In Calcining *Tin*, Sulphureous stink arises, from its Sulphur not fixed; altho it gives no flame, yet it is not fixed, for its flaming is by reason of the great abundancy

*Argent Vive*, preserv-  
ing from Combustion: So  
that in *Tin* is a two-fold  
*Sulphur*, and a two-fold *Ar-  
gent Vive*: one Sulphur less  
fixed, sending forth a stink;  
the other more fixed, be-  
cause it abides with the *Calx*  
in the Fire and stinks not.

• V. there is also a twofold  
substance of *Argent Vive* in  
it, one not fixed, and the  
other fixed: because it  
makes a Crashing noise be-  
fore its Calcination, but af-  
ter it has been thrice Calci-  
ned, that Crashing ceases,  
which is caused by its fugi-  
tive *Argent Vive* being  
blown away. This is evi-  
dent in Lead being wash't  
with *Argent Vive*, and then  
melted in a very gentle fire,  
some part of the *Mercury* will  
remain with the Lead, and  
will give to it this stridor,  
converting the *Lead* into *Tin*.

VI. On the contrary al-  
so, *Tin* may be converted  
into *Lead*: For by a mani-  
fold repetition of its Calci-  
nation, and a fire fit for its  
reduction, it is turned into  
*Lead*; but especially when

by subtraction of its *Scoria*,  
it is calcin'd with a great  
fire.

VII. Now after the re-  
moval of these two Sub-  
stances, viz. *Sulphur*, and  
*Argent Vive* from *Jupiter*,  
you will find that it is livid,  
and weighty as *Lead*, yet  
partaking of greater white-  
ness than *Lead*, and there-  
fore more pure than *Lead*:  
In which is the equality of  
fixation, of the two com-  
pounding things, viz. *Sul-  
phur* and *Argent Vive*, but  
not the equality of quan-  
tity, because in the Com-  
mixtion, the *Argent Vive*,  
is super-eminent.

VIII. Now if there were  
not in its proper nature a  
greater quantity of *Argent  
Vive* than of *Sulphur*, *Argent  
Vive* would not easily ad-  
here to it: For which rea-  
son it adheres with difficul-  
ty to *Venus*; but with much  
greater difficulty to *Mars*,  
by reason of the small quan-  
tity of *Argent Vive* contain-  
ed therein; the sign of  
which, is the easie fusion of  
the one, and the difficult  
fusion of the other. IX.



IX. But the fixation of these two substances remaining, approaches nigh to firm fixation, yet is it not absolutely fixed, which is evident from the calcination of its body, and after calcination, the exposing the same to the most strong fire; for by that, division is not made, but the whole substance ascends, yet more purified, from whence it appears, that the burning Sulphur in *Tin*, is more easily separated than that in Lead: And that, because its corrupting Properties are not radical; but accidental, therefore they are the more easily separated, and its mundification, Induration, and fixation, the more speedy.

X. And because, that after *Calcination* and *Reduction*, we found in its fume a *Citrinity*, through the great force of fire; we judged, that it contained in its body much *fixed Sulphur*: By these Operations you may find out the Principles of Bodies, and the Properties of Spirits.

XI. At Sect. 14, 15, 16, 17, 18, 19, 20, 21, 22. of the former Chapter, we have shewn the farther preparations of *Tin*, which because they are so plainly expressed there, are needless to be again repeated here. Yet there are other special Preparations which are the following, to wit, by *Calcination*, by which its substance is more hardened, which happens not to *Saturn*. Also, by *Alums*; for these properly harden *Jupiter*. Also, by *Conservation* of it in the fire of its *Calcination*, for by this it loses its *stridor* or *Crashing*, and fraction of bodies likewise, the which in like manner happens not to *Saturn*.

XII. Calcine *Jupiter* (as *Saturn* at Sect. 21. of the former Chapter with Common Salt purified) and whiten its Calx for three days as in *Saturn*: But see you err not in its *Reduction*, for that is difficult unless it be made in the Fornace, by *Cineritium* or *Cement*; then it is done with ease.

that you may not err, joyn that Body which you would reduce, in equal parts with that by which you make the reduction, and co-unite the divided Calx: But in Tinctures there is another consideration, for the matter tinging must be multiplied upon the matter to be tinged, till the Tincture appear in the *Body* or *Medicine*.

XIII. After you have found these two Leads, and found their *color* and *brightness*, with other things according to your desire; possibly they may yet want *Ignition*; then you must thus proceed. Dissolve *Tutia* calcined, and *Tin* calcined, mix both Solutions, and with that water imbibe the *Calx of Tin* time after time, until the *Calx* has imbibed an eighth part of the *Tutia*, then reduce it into a Body, and you will find it to have *Ignition*; and that good: if not, reiterate the same labour, till *due Ignition* be acquired: All Waters dissolutive of *Bodies* and *Spirits*, we shall hereafter shew

you, every one of them according to their kind.

XIV. With *Talck*, or *Mercury* or pure *Luna* (which is more profitable) deduced to this by calcining and dissolving, you may acquire the compleat *Ignition* and *hardness* of *Saturn* and *Jupiter*, with incomparable brightness: but Speculations in these things without practise, is not very available.

XV. To Grind, to Decoct, to Inhumate, to Calcine, to Fuse, to Destroy, to Restore or Reduce, and to cleanse *Bodies*, are effectual works: with these *Keys* you may open the Occult Inclosures of our *Arcanum*, and without them, you shall never sit down at the Repasts of satisfactions.

XVI. A White Medicine for *Jupiter* and *Saturn* prepared. Take of *fine Luna* one Pound, living *Mercury* eight Pound, Amalgamate, and wash the Amalgama with *spirit of Vinegar* and common *Salt* prepared, until it acquires



*a Celestial or Azure Colour. Then extract as much of Mercury as you can, by strongly expressing the mixture through a thick Cloth. To this add Mercury sublimate, double the weight of the Luna, grind them well together, then Decoct the mixture in a Bolt-Head, firmly closed for 24 hours: Decoct the same again, then break the Vessel, and then separate that which is Sublimed from the Inferior Reddish Powder. But take heed of giving too great a Fire, for that would cause the whole to flow into one black Mass. Put the Powder upon a Porphyrie stone, add to it two parts of Sal Armoniack prepared, and one part of Mercury sublimed; grind all very well together, and imbibe the mixture with the Water of Sal Alcali or Sal Nitre, if you cannot get the other, or Salt of Pot-Ashes: when imbibed, Distil off with a gentle Fire the whole Water, till that remains in the bottom is melted like Pitch: Cobobate the same Water, repeating this Work thrice. Then take out the Matter, grind it on a stone, and dry it very well; Imbibe*

*again with rectified Oyl of Eggs, or with Sal Alkali, Oyl of Salt of Pot-Ashes, or of Nitre, or Tartar, until it will flow with Ingress. Project one part upon five parts of Tin prepared, and it will be perfect Luna of the second Order, without Error.*

XVII. Another White Medicine for Jupiter and Saturn prepared. Take Talck Calcined, and grind it with as much as it self of Sal Armoniack; sublime it three or four times; dissolve into Water, and therewith Imbibe Luna calcined (as you did in the former) so often, as until it has drunk in as much as its own weight is, and give ingress to it with the Oyls aforesaid, and project one part upon 10 parts of Jupiter prepared, and it will be all fine Luna.

XVIII. Another White Medicine for Saturn and Jupiter prepared. Take Luna 1 pound dissolved in its own water (made of Nitre and Vitriol) to which add Talck calcined and dissolved 1 pound: Distil off the Water, cobobate

cobobating 3 or 4 times, congeal and incerate with Arsenick sublimed, until it flow and have Ingress: project 1 part upon 8 parts of Jupiter prepared, and 'twill be all fine Luna. These three Medicines you may project upon Saturn prepared for the White, but then the Saturn must be prepared and calcined for three days, by Sect. 21. of the former Chapter.

XIX. A Solar Medicine for Jupiter and Saturn prepared. Calcine Sol, amalgamating first with Mercury, as in Luna, express the Mercury through a Cloth, then grind it with twice so much as it self of common Salt prepared; set the whole over a gentle fire, that the remaining Mercury may receed. Extract the Salt with sweet water, dry the Calx, from which sublime as much Sal Armoniack, reverting the sublimed Salt four times; dissolve it in A. F. made of Vitriol, Nitre, and Alum; dissolve also Crocus Martis made by calcination, or Copper calcined red: joyn these Waters in equal parts; draw

off the Water by distillation, and cobobate four times: then dry the matter and imbibe it with Oyl of Tartar rectified (as heretofore is taught) until it flows as Wax, and by projection will tinge four parts of Saturn or Jupiter into Gold Obrizon.

XX. Another Solar Medicine for Saturn and Jupiter prepared. It is made with Sol dissolved (as in the former) and a like quantity of Verdigrise calcin'd and dissolved, being both mixed and incerated, by distilling and incerating with Sulphur prepared, until it flow like Wax, and tinge 8 parts of Saturn or Jupiter prepared, splendidly.

XXI. A third Solar Medicine for Saturn and Jupiter prepared for the Red. It is made of Sol dissolved, Sulphur dissolved, and Verdigrise dissolved, mixt and prepared (as in the last Sect). and then incerated with Oyl of Hair prepared; or of Eggs, (for both are one) one part of this projects upon 10 parts of Saturn or Jupiter prepared  
fo



for the red, and it will be most fine Gold according to its degree, these Medicines only altering in the second Order.

XXII. There is also another preparation of Jupiter by Sect. 22. of the former Chapter.

XXIII. And in Sect. 23. of the former Chapter, you have the Regimen of Jupiter for the White, which generates or produces fine Luna, such as being tryed upon the Test, produces a Body perfect in Whiteness, and perpetually generating its life.

## CHAP. XLIV.

### *Of the Alchemy of Mars.*

**I** TO prepare Mars or Iron. Calcine it as Venus with common Salt cleansed, and let it be washed with pure Vinegar: Being washed, dry it in the Sun, and when dried, grind and imbibe it with new Salt and Vinegar, and put it into the same Furnace (as we shall direct in Venus) for 3 days. Esteem and value this Solution, viz. The water of fixed Sulphur, wonderfully augmenting the color of the Elixir.

II. The whole Secret of Mars is from the Work of Nature, because it is a Me-

talick body, very livid, a little Red, partaking of Whiteness, not pure, sustaining Ignition, fusible with violent fire, extensive under the Hammer, and sounding much.

III. It is hard to be managed by reason of its impotency of fusion; which if it be made to flow by a Medicine changing its nature, is so conjoyned to Sol and Luna, that it cannot be separated by examen without great Industry; but if prepared, it is conjoyned, and cannot be separated by any

any Artifice, if the nature of that fixation be not changed by it, the defilement of the *Mars* being only removed. Therefore it is easily a *Tincture of Redness*; but difficultly of *Whiteness*. And when it is conjoyned, it is not altered, nor does it change the colour of the commixtion, but augments it in quantity.

IV. Among all Bodies *Jupiter* is more splendidly, more clearly, more brightly, and more perfectly transmuted into a Solar or Lunar Body, than other Bodies, but the Work is of long labour, though easie to be handled: Next to *Jupiter* is *Venus* chosen, of more difficult handling, but of shorter labour than *Jupiter*. Next after *Venus* comes *Saturn*, which has a diminished perfection in Transmutation, and is easie to be handled, but of most tedious labour. Lastly, *Mars* among all the Bodies of least perfection, is in transmutation, most difficult to be handled, and of exceeding long labour.

V. And the more difficult any Bodies are of fusion, the more difficult they are in handling in the Work of *Transmutation*; the easier to be fused, the easier to be handled: and what diversity of perfections are found in any particular, in the lesser, or middle Works; yet in the Great Work all Bodies are of one perfection, but not all of a like easie handling or labour.

VI. Hence it appears, that *Mars* or Iron, is a commixture of fixed Earthy Sulphur, with fixed earthy *Argent Vive* of a livid whiteness, the highly fixed Sulphur predominating, which prohibits fusion: Whence it is evident, that fixed Sulphur hinders fusion more than fixed *Argent Vive*: But Sulphur not fixed, hastens fusion more than unfixed *Argent Vive*: By which the cause of speedy or slow fusion in every body is seen.

VII. What has more of a fixed Sulphur is harder to fuse,



fuse, than what partakes of a burning fugitive Sulphur; which appears because Sulphur cannot be fixed without Calcination, and no Calx gives fusion, therefore in all things. it, viz. fixt Sulphur, must impede the same.

VIII. The causes of the corruption of the Metals by fire, are, 1. The inclusion of a burning Sulphur in the profundity of their substance, diminishing them by Inflammation, and exterminating into *Fume*, whatever fixed *Argent Vive* was in them. 2. A Vehemency of the Exterior flame, penetrating, and resolving them, with it self into *Fume*, and the most fixed matter in them. 3. The rarefaction of them by calcination, the flame or fire, penetrating into, and exterminating them. Where all these causes of Corruption concur, those Bodies must be exceedingly corrupted. Where they all concur not, they are by so much the less corrupted.

IX. The causes of the goodness of Bodies, is their abounding with *Argent Vive*. For seeing *Argent Vive*, for no cause of Extermination will be divided into parts in its composition (because it either with its whole substance flies from the fire, or with its whole substance remains permanent in it); it is necessarily concluded to be a cause of Perfection.

X. Therefore Praised and Blessed be the most Glorious and High God, who created it, and gave it a Substance and Properties, which nothing else in the World does possess besides; that this perfection might be found in it, (by the help of Art) as we have found therein with great power. For it is that which overcomes *Fire*, and by *Fire* cannot be overcome, but in it amicably rests, and rejoyces therein.

XI. *Mars* is prepared either with sublimation, or without sublimation, with sublimation we endeavour

unite it with *Arsenick* not  
ed, as profoundly as we  
n, that in fusion it may  
elt with the same; but  
erwards it is sublimed in  
proper Vessel of sublima-  
n, the which is the best  
d most perfect of all o-  
er Preparations. *Mars* is  
o prepared, by *Arsenick*  
entimes sublimed from  
until some quantity of  
e *Arsenick* it self remain:  
r if this be reduced, it  
ll flow out white, clean,  
ible, and well prepared:  
ars is also prepared by fu-  
n of it with *Lead* and  
ia, for from these it  
ws clean and white.

also be compleatly effected,  
with the *Calx of Bodies*, and  
*Tutia*, and *Marchasite*, cal-  
cined, dissolved, and im-  
bibed. The more clean  
these are, the more perfe-  
ctly do they change.

XII. *To Indurate or har-*  
*soft Bodies.* *Argent Vive*  
precipitated must be dissol-  
ed, and the calcin'd Body  
which you have a design  
(harden) dissolved like-  
se: mix both these solu-  
ns together, and the cal-  
d body mixed with  
m by frequent imbibiti-  
s &c. continually grind-  
imbibing, calcining and  
ucing, until it be made  
d and fusible with Igni-  
n. The very same may

XIII. *To soften hard Bo-*  
*dies, as Mars, &c.* They  
must be conjoyned and sub-  
limed often with *Arsenick*,  
and after sublimation of  
the *Arsenick*, assated, or  
calcined with their due pro-  
portion of fire, the measure  
of which we shall declare  
in our Discourse of Fornac-  
es. Lastly, They must be  
reduced with the force of  
their proper fire, until in  
fusion they grow soft, ac-  
cording to the degree of  
the hardness of their Bo-  
dies. All these alterations  
are of the first Order, with-  
out which our Magistery is  
not perfected.

XIV. *Medicines dealbat-*  
*ing Mars, of the first Order.*  
That which dealbates it, of  
the first Order, is that  
which makes it to flow:  
The special fusive of it is  
*Arsenick* of every kind: But



with whatsoever it is deal-  
bated and fused, it is neces-  
sary it be conjoyned and  
washed with *Argent Vive*,  
until all its impurity be re-  
moved, and it be white and  
fusible. Or else let it be  
red hot with vehement ig-  
nition, and upon it *Arsenick*  
projected; and when  
it shall be in flux, cast a  
quantity of *Luna* thereon;  
for when that is united with  
it, it is not separated there-  
from, by any easie Arti-  
fice.

XV. Or thus: Calcine  
*Mars*, and wash away from  
it all its soluble Aluminosity  
(infering corruption) by  
the way of solution, but  
now mentioned [with *Ar-  
gent Vive*] then let cleansed  
*Arsenick* be sublimed from  
it, and reiterate that subli-  
mation many times, until  
some part of the *Arsenick*  
be fixed therewith. Then  
with a solution of *Litharge*  
mix, imbibe, grind, and  
moderately calcine, several  
times: And lastly, reduce  
it with the Fire we mentio-  
ned in the Reduction of  
*Jupiter* from its Calx; so

will it come forth white,  
clean, and fusible.

XVI. Or, Only w  
sublimed *Arsenick*, in  
Calx, let it be reduced, a  
it will flow out white, clea  
and fusible: But here  
serve the Caution we sh  
give in the Chapter of  
*nus*, concerning the re  
ration of the sublimation  
*Arsenick*, (fixing it self in  
profundity) from it. *M*  
is likewise whitened al  
the same manner w  
*Marchasite* and *Tutia*.

XVII. To prepare *M*  
Grind one pound of the fil  
thereof, with half a pound  
*Arsenick* sublimed; im  
the mixture with the water  
Salt Peter and Sal Al  
reiterating this Imbibit  
thrice, then make it flow  
a violent fire, so will  
white: Repeat this so long  
it flow sufficiently, with  
whiteness.

XVIII. The first W  
Medicine for *Mars* and  
*nus*. Take *Silver* calc  
1 pound, *Arsenick* prepar  
1 pound, *Mercury* precip  
1 pound

ound, grind them together, and imbibe the whole with water of Salt Nitre, Litharge, and Sal Armoniack, in equal parts, [I suppose there is want Aqua Regis] till it has sunk in its own weight of that water: Then dry, and incense with white Oyl (as in others) until it flow, and one part full upon 4 parts of Mars or Venus prepared.

XIX. The second White medicine for Mars and Venus. Take Luna calcined, Jupiter calcined and dissolved, Luna: mix, dry, and increase with double their quantity of Arsenick sublimed, until the medicine flows well.

XX. The third White medicine for Mars and Venus. Take Luna calcined, Arsenick and Sulphur sublimed, and ground with it, and then sublimed with a like quantity of Sal Armoniack. This sublimation repeat thrice, and then project 1 pound upon 1 pound of Mars or Venus prepared.

XXI. A Red, or Solar medicine for Mars and Venus.

Take Tutia 1 pound, Calcine or dissolve it in AF, then with that water imbibe the Calx of Sol, that it may drink in double its own weight of the same water: Afterwards by distillation draw off the same water from it, cobobating four times. Lastly, incerate with Oyl of Hair, or Bulls Gall, and Verdigrise prepared, and it will be excellent. But be sure to pursue the Operation according to our Directions, otherwise you will labour in vain, and in your heart understand our Intentions (expressed in our Volumes) so will you know truth from falsehood.

XXII. To Calcine Mars. Mars being filed, is calcined in our Calcinary Fornace, until it is very well rubified, and becomes a powder impalpable without grinding. And this is called, *Crocus Martis*.

XXIII. The Regimen of Mars. Take of the Paste of Mars 2 pound, of the Pastes of Venus and of Saturn, ana 3 pound, mix these without



*Ferment, and decoct the mixture for seven days, and you will find the whole dry. Fix it, and add to it half its weight of Litharge in powder, which*

*put into a Reductory Furnace, so will you have a Mineral substance very profitable to you be wise.*

## CHAP. XLV.

### *Of the Alchymie of Venus.*

I. **T**HE Preparation of *Venus*. Lay thin Copper Plates stratum superstratum with Common Salt prepared, till the Vessel be full, which cover, firmly Lute, and calcine in a fit Fornace for 24 hours: Then take it out, scrape off what is calcined, and repeat the calcination of the Plates with new Salt as before, repeating the Calcination so often till all the Plates are consumed. For the Salt corrodes the superfluous humidity, and combustible sulphureity; and the fire elevates the fugitive and inflammable substance with due proportion. This Calx grind to a most subtil powder, wash it with Vinegar, till water will come from it free from blackness. Again, imbibe it with more Salt and Vinegar, and grind, and calcine again in an open Vessel for 3 days and nights: Take it out, grind it subtilly long, and wash it with Vinegar, till it is cleansed from uncleanness. This done, dry it in the Sun: Add to it half its weight of Sal Armoniac grinding it long, to an impalpable substance: Then expose it to the Air, or set it in Honey to be dissolved: To what is undissolved add a new quantity of Sal Armoniac; thus continuing till the whole be dissolved in water. Esteem and value this water, which we call the water of fixed Sulphur, with which the Elixir is tinged to infinity.

II. *Venus* is a Metallic Body, livid, pertaking of

usky redness, subject to ignition, fusible, extensible under the Hammer, but resisting the Cupel and Cement. It is in the profundity of its substance of the color and essence of Gold, and is hammered being red-hot, as Silver and Gold is. It is the medium of *Sol* and *Luna*, and easily converts its nature to either, being of good conversion, and of little labour.

III. It agrees very well with *Tutia*, which citrinizes with a good yellow, from whence you may reap profit: we need not labour to purify it, or make it ignitable, therefore it is to be chosen before other imperfect Bodies, in the lesser and middle Work, but not in the greater. Yet this has a price beyond *Jupiter*, that it easily grows livid, and receives foulness from sharp things, to eradicate which, is not an easie, but a profound Art.

IV. Copper therefore is unclean *Argent Vive*, mixed with Sulphur unclean, gross,

and fixed, as to its greater part; but as to its lesser part, not fixed, red, and livid, in relation to the whole, not overcoming nor overcome. Its volatile Sulphur is evident from its sulphurous fume, and loss of quantity by frequent fluxing and combustion. Its fixt Sulphur is evident from its slowness of fusion, and induration of its substance. And that there is an unclean red Sulphur joyned with unclean *Argent Vive*, is evident even to the senses.

V. When the fixed Sulphur comes to fixation by heat of Fire, its parts are subtilized; but that part which is in the aptitude of solution of its substance is dissolved; the sign of which is the exposing it to the vapours of Vinegar, which makes the Aluminosity of its Sulphur flow in its Superficies. And being put into a saline liquor, many parts of it are easily dissolved by Ebullition; this Aluminosity by a saline watriness, and easie solution, is changed into water: For



nothing is *watery*, and easily soluble, except *Alum*, and what is of its nature. This understand also of the body of *Iron*.

VI. But the blackness in either *Venus* or *Mars*, created by the Fire, is by reason of the Sulphur not fixed, (much indeed in *Venus*, but little in *Mars*) and it approaches nigh to the nature of fixed Sulphur. Hence it is evident, that fusion is helped, and partly made by Sulphur not fixed, but hindred from Sulphur fixed. This he certainly knew to be true, who by no art of fusion could make Sulphur to flow after its fixation: But having fixed *Argent Vive*, by frequently repeating the sublimation thereof, found it apt to admit good fusion.

VII. Hence it is evident that those Bodies are of greater perfection, which contain more of *Argent Vive*, those of lesser perfection which contain lesser. Therefore study in all your Works to make *Argent Vive* to ex-

ceed in the Commixtion And if you could perfect by *Argent Vive* only, you would have attained to the *highest perfection*, even the *perfect* of that which overcome the Works of Nature: For you may cleanse it most inwardly, to which purification nature cannot reach.

VIII. This is manifest; for that those Bodies which contain a greater quantity of *Argent Vive*, should be of greater perfection, arises from their easie reception of *Argent Vive* into their substance: and we see Bodies of perfection amicably to embrace each other.

IX. Out of what has been said it is also apparent that in Bodies there is a two-fold sulphureity: One indeed included in the profundity of *Argent Vive*, at the beginning of their mixture: The other supervening from other Accidents. The one of them may be removed with labour; but the other cannot possibly be taken away by any Artifice or Operation of Fire.

re, to which we can probably come, it being so firmly and radically united therein. And this is proved by experiment; for we see the aductible sulphureity to be abolished or destroyed by fire, but the fixed sulphureity not so.

X. Therefore when we say, Bodies are cleansed by calcination, understand that to be meant of the earthy substance, which is not united to the Radix of their nature: For it is not possible by Art, or force of fire, to cleanse or separate what is united, unless the Medicine of *Argent Vive* has access.

XI. Now the separation of an earthy substance from its compound, which in the root of nature is united to Metal, is this: Either it is made by *elevation*, with things *elevating* the substance of *Argent Vive*, and leaving the sulphureity, by reason of its conveniency, with them: of which nature are *Tutia* and *Marchasite*; because they are *Fumes*,

part of which has a greater quantity of *Argent Vive* than of *Sulphur*.

XII. The proof of this you may see, when you joyn those things with Bodies in a strong and sudden fusion, for these Spirits in their flight, carry up the Bodies with them; and therefore you may elevate them with them. Or else, by a Lavation or Commixtion with *Argent Vive*, as we have already said: For *Argent Vive* holds what is of its own nature, but casts out what is alien or foreign.

XIII. The preparation of *Venus*. It is manifold; one by *Elevation*, another *without Elevation*. The way by *Elevation* is, that *Tutia* be taken (with which *Venus* well agrees) and that it be ingeniously united therewith: Then put it into a Vessel of sublimation to be sublimed; and by a most exceeding degree of Fire, its most subtil part will be elevated, which will be of most bright splendor. Or,



it may be mixed with Sulphur, and then elevated by sublimation.

XIV. But without sublimation, it is prepared either by cleansing things in its *Calx*, or in its *Body*: As by *Tutia*, *Salts*, and *Alums*: Or, by a Lavament of *Argent Vive*, as all other imperfect Bodies are.

XV. The Preparation, or Purgation of *Venus*, also is two-fold, viz. one for the *White*, and the other for the *red*; for the *White* it is thus. Take *Venus calcin'd* by fire only (as aforesaid) ground fine 1 pound: *Arsenick* sublimed 4 ounces: Grind them together, and imbibe the mixture 3 or 4 times with water of *Litharge*, and reduce the whole with *Sal Nitre*, and *Oyl of Tartar*, and you will find the *Body of Venus* white and splendid, and fit for receiving its Medicine.

XVI. The Preparation for the *Red*. Take filings of *Venus* 1 pound, *Sulphur* 4 ounces, grind them together: Or cement Plates of *Copper*

with *Sulphur*, and so calcine wash the calcin'd with water of *Salt* and *Alum*; and then with things reducing, reduce into a body, clean and fit for the reception of the *Red Tincture*.

XVII. Another Preparation for the *Red*. Calcine it with fire only, and then dissolve a part thereof, and likewise dissolve a part of *Tutia calcin'd*; joyn both solutions, and with the same imbibe the remaining part of the *Calx* of *Venus* 4 or 5 times. Or, you may make this Imbibition with *Tutia* alone dissolved, provided that more of the *Tutia* (than half of the *Calx* is) be imbibed in the said *Calx*. This done, reduce with things reducing, and you will have the *Body of Venus* clean and splendid; which with a little help may be brought to an higher state, if you have studiously penetrated into the Truth.

XVIII. Another Preparation for the *Red*. Of *Venus calcined* per se, or with the fire alone you may make an intense greenness, called *Flores* Cur

upri vel Veneris: Dissolve  
is greenness in Spirit of Vi-  
gar and then congeal it;  
terwards with things redu-  
ng, reduce the congeate,  
which when reduced, will  
e a Body fit for many  
Works.

**XIX. Medicines dealbating**  
*Venus, of the first Order.*  
There is one Medicine for  
odies, and another for  
*Argent Vive*, and of Bodies;  
ne is of the first Order;  
nother of the second; and  
nother of the third: and  
o likewise the first, second,  
nd third, of *Argent Vive*.  
Of the Medicine of Bo-  
ies of the first Order, we  
ay there is one of hard  
odies, and one of soft:  
f hard Bodies, there is one  
f *Mars* (of which in the  
ormer Chapter) one for  
*Venus*, of which in this  
lace; and one for *Luna*  
of which in the next Chap-  
er. Of soft Bodies, there  
s one for *Saturn*, and ano-  
ther for *Jupiter*. That of  
*Venus* and *Mars*, is the pure  
dealbation of their sub-  
stance; but that of *Luna*  
the rubification of it, with ci-

trinity of a pleasing bright-  
ness, which rubification is  
not given to *Mars* and *Ve-  
nus*, by Medicines of the  
first Order: For being to-  
tally unclean, they are un-  
apt to receive the splendor  
of redness, before they are  
fitted with a preparation  
inducing brightness. There  
is one Medicine whitening  
*Venus* by *Argent Vive*, and  
another by *Arsenick*. The  
Medicine of *Argent Vive* is  
thus made. First, *Argent  
Vive* precipitated, is dissol-  
ved; then calcined *Venus* dis-  
solved likewise: These soluti-  
ons are mixed and after they  
are coagulated, they are pro-  
jected upon the Body of *Ve-  
nus*.

**XX. Another way by Ar-  
gent Vive.** *Argent Vive* and  
*Litharge* are dissolved a  
part, and the solutions joyn-  
ed together. *Calx* of *Venus*  
also is dissolved, and that  
solution joyned with the  
former, and then coagula-  
ted together, which pro-  
jected upon *Venus* whitens  
it. Or thus. A quantity of  
*Argent Vive* is sublimed of-  
ten from its body, till part  
there-



thereof remain with it, with compleat ignition: and this mixture is very often imbibed and ground with Spirit of Vinegar, that it may the better be mixed in the profundity thereof, then it is aflated, or moderately calcined, and lastly fresh *Argent Vive* is in like manner sublimed from it, and the remaining matter again imbibed, and moderately calcined as before, which work is so often, to be repeated, till a large quantity of *Argent Vive* reside in it, with compleat ignition: This is a good dealbation of the first Order.

XXI. *Another way thus.* *Argent Vive* in its proper nature is so often sublimed from *Argent Vive* precipitated, till in it, the same is fixed, and admits good fusion: This fused matter projected upon the Body of *Venus* peculiarly whitens it. Or thus. A Solution of *Luna*, mixt with a solution of *Litharge*, coagulated, may be projected upon *Venus*; but is indeed better whitened if *Argent Vive* be perpe-

trated in all the Medicines.

XXII. The whitening of *Venus* with *Arsenick* of the first Order. Take *Calx* of *Venus*, from it sublime *Arsenick* by many Repetitions, till it remains therewith and whitens it; but if you be not well skilled in the ways of sublimation, the *Arsenick* will not persevere in it without alteration: Therefore, after the first degree of sublimation, repeat the work in the same manner as in the sublimation of *Marchasite*. Chap. 40. Sect. 2. Or thus. Project *Arsenick* sublimed upon *Luna*, and then the whole upon *Venus*, it dealbates it peculiarly: Or first mix *Litharge*, or burnt Lead, dissolved with *Luna*, and cast these upon *Arsenick*, and project the whole upon *Venus*, so will it be whitened: and this is a good dealbation of the first Order.

XXIII. *Another way thus.* Upon *Litharge* alone dissolved and reduced, project *Arsenick* sublimed, and the whole upon *Venus* in flux, it whitens the same admirably.

thus. Let Venus and Luna commixed, and upon them project any of the above described dealbative Medicines: For Luna is more friendly to Arsenick, than to any of the other Bodies, and therefore takes away fraction from it; and Saturn secondarily, and therefore we mix it with them. Also we melt Arsenick sublimed, so that it may be all in a Lump, which being broken, we project piece after piece upon Venus: We do it in pieces, rather than in powder, because the powder is more easily inflamed, than a lump, and so more easily vanishes, before it can fall very hot upon the body.

XIV. In like manner, the Redness is taken away from Venus, and it is whitened with Tutia: But Tutia suffices not, because it gives only a Citrine colour; which is yet of affinity to Whiteness. Any kind of Tutia is calcined and dissolved; and the Calx of Venus also: These Solutions are conjoyned, and with them the Body of Venus is citrinated.

If you be well skill'd in this Work, you will find profit. Or thus. Take Marchasite sublimed, and proceed with it as with Argent Vive sublimed; the way is the same, and it whitens well.

XXV. To make the White and the Red Medicines for Venus. They are exactly made by the Rules or Precepts delivered in Chap. 44. Sect. 19, 20, 21, 22. aforegoing, to which, I shall here refer you; for the Operations of those Medicines both for the White and Red, in the Bodies of both Mars and Venus, are one and the same.

XXVI. To Calcine Venus. Take Filings of Copper, and put them to calcine either perfectly, or with Arsenick powdered, or with Sulphur, being anointed with common Oyl, calcine 3 or 4 days with a most strong fire: Strike what is calcin'd, that it may fall from the Plates, (if you use Plates) which again calcine. The Calx beat fine, re-calcine it, till it is well rubified, and keep it for use.

XXVII.



XXVII. The Regiment of *Venus* and *Saturn*. Take of the Paste of *Venus*, 3 Pounds; of *Saturn*, 2 Pounds; of the Ferment, 1 pound: Of these, perfectly dissolved, make a commixtion through their least parts, which keep in sufficient heat, as in the *White* is said. Extract the Water, and what remains in the Cloth, put into a well sealed Glass, for 2 Weeks: Then take it out, and add to it a third part of its own reserved water, and decoct by Chap. 42. Sect. 22. a-foregoing, which Work do thrice. When it has imbibed all its proper Water, put it in its proper Vessel and Fornace to be fixed. When fixed, with things, reducing, reduce it into a Body, ready to be reduced and tinged.

XXVIII. We more especially handling the Regiment of *Venus*, do declare, that you ought seven times, or oftner to rectifie it, when prepared and dissolved, distilling off the Water, and cohobating thereon each time, which being coagulate, thence make a most

noble Greenness, with *S Armoniack* dissolved in Spirit of Vinegar. That greenness rubifie in a Vessel of *Mars*, and again dissolve in to which solution adjoyn a third part of prepared and dissolved *Luna*; afterwards extracting and cohobating the water of Ferment times. Then reduce this into a Body, and you will rejoyce. The Regiment of *Mars*, is as of *Venus*, but by reason of its foulness, no great good arises from it.

XXIX. Grind *Luna*, amalgamated with Mercury, with twice so much Metaline Arsenick, [Quære, Whether Regulus of Arsenick be not intended?] To which adjoyn a tenfold proportion of *Venus* amalgamated with Mercury: Grind the whole, and fix, and reduce into a Body, so will you have a pure White Metal.

XXX. The first Dealbation of *Venus*. Take Realgar 1 ounce, Argent Viver sublimed 3 Ounces and half, Tartar calcin'd, 1 ounce, grind and incorporate, put them into a Bolt head, a Foot and

half high, and its Orifice so wide, as two Fingers may go into it: lute it, and set it over a Fire, covered with a Cloth: First make a gentle Fire for a quarter of an hour, afterwards augment the Fire underneath, and round about, until the Fornace be very hot with Ignition; when all is cold, break the Vessel, and take out what you find Metalline; and make of this a great quantity.

XXXI. A Second Dealbation, Upon Tutia sublime one part of Mercury sublimate, and two parts of Arsenick sublimed, until it shall have ingress. This clearly and very speciously whitens Venus.

XXXII. A Third Dealbation, Take Mercury sublimate 3 Ounces, Arsenick sublimed 2 Ounces, dissolved with Litharge, till they become 8 Ounces: to these 8 Ounces, adjoyn other 8 Ounces, of Arsenick sublimed; grind them together, and flux them with Oyl of Tartar, and there with you may whiten prepared Venus at pleasure.

XXXIII. A Fourth Dealbation, Grind Metaline Arsenick, with as much of the Calx of Luna, and imbibe the Mixture with the Water of Sal Armoniack, and dry and grind: then dissolve Salt of Tartar, in the Water of Salt Nitre [some suppose Spirit of Nitre] with which Oyl imbibe the Medicine: repeat this thrice, incerating and drying, and you will rejoyce.

XXXIV. A Fifth Dealbation, which is of our own Invention. Imbibe Jupiter calcined, washed and dried, so often with metaline Arsenick, and half so much Mercury sublimate, as untill it flows and enters Venus, which, (if first prepared) it whitens speedily.

XXXV, A Sixth Dealbation. Upon Tutia calcined, dissolved and Coagulated, sublime White Arsenick (so that the Arsenick be 3 parts to 1 of the Tutia) reiterating the sublimation upon it four times; for it has Ingress. With them mix half as much as the whole is of Mercury sublimate; grinding and incerating



cerating 4 times with the Water of Sal Armoniack, Nitre and Tartar, ana. [Quere, whether that may not be Aq. Regis] with this when coagulated, cement prepared plates of Venus, and melt, so will you have a very beautiful Body-

**XXXVI. A Seventh De-** albatation. Grind Venus, calcined and incrated, adding to it Arsenick sublimed, and half a part of Mercury sublimate; with which being well ground and mixed, add a little of the Water of Sal Armoniack [Quer. if not A. R.] incrating upon a marble; after dry and sublime. Revert the sublimate upon the Fæces, again imbibing, which do thrice: the fourth time imbibe with Water of Nitre [Spirit of Nitre] and sublime what can be sublimed: reiterate this Labor till it remains fluid in the bottom. This in Copper prepared, will be Resplendent with brightness.

**XXXVII. An Eighth De-** albatation Upon the prepared Calx of Venus, so often sublime Arsenick sublimate, till

some part of the Arsenick remaine with it in the strongest Fire. That imbibed with the Water of Nitre [Spirit of Nitre] and lastly incrated with Water of Luna, and Mercury precipitate, and in the end with Oyl of Tartar Rectified, until it flows, wonderfully whetens Venus, and enters the second order, if you have operated right. For I have else where said, that you obtain any part of Mercury precipitated, in the mixture, your Work wil be more splendid; especially, if the White Ferment, dissolved with the Mercury dissolved, after a certain fixation of it, be added by the medium of Incration; by which you will find you have traced the highest way it self.

Geber our Author, here saith, that the last 8 Sections are all proved Experiments: the first 4 of them, being Experiments of the Ancients, by him again proved; the latter 4, Rectifications of the Practices of the Ancients, or rather Experiments of his Own: which he affirms to be absolutely true, and by him proved

## C H A P. XLVI.

*Of the Alchymie of Luna.*

**T**HE preparation of *Luna*. It is subtilized, attenuated and reduced to a Spirituality in the same manner, as hereafter in Chap. 47. Sect. 1. we shall teach concerning *Sol*. Therefore in all, and every part of the Work, do the same as we shall there teach with Gold: and this work of *Luna* dissolved, is the *Ferment* for the White Elixir made Spiritual.

II. It is a metalick Body, white, which pure whiteness, clean, hard, sounding, very durable in the Cupel, extensile under the Hammer, and fusible. It is the Tincture of whiteness, hardens Tin by Artifice, and converts it to it self; and being mixed with *Sol*, it breaks not, but in the

examination, it perseveres without Artifice.

III. He who knows how to subtilize it, and then to inspissate and fix it associated with Gold, brings it into such a State, that it will remain with *Sol* in the Test, and be in no wise separated from it, being put over the fumes of sharp things, as Vinegar A. F. or Salarmoniack, and it will be of a wonderful Gælestine Color: It is a noble Body, but wants of the Nobility of *Sol*, and its *Minera* is found determinate; but it has often a *Minera* confused with other Bodies, which Silver is not so Noble. It is likewise dissolved and Calcin'd with great Labor, and no Profit.

IV.



IV. If therefore clean, fixed, Red and clear Sulphur, fall upon the pure substance of *Argent Vive*, thereof is made pure Gold; then in like manner, if clean, fixed, white and clear Sulphur, falls upon the substance of *Argent Vive*, there is made pure Silver, if in quantity it exceed not: yet this has a purity short of the purity of Gold, and a more gross inspissation than Gold hath; the sign of which is, that its parts are not so condensed, as that it can be equal in Weight with Gold, nor has it so fixed a substance as that; which is known by its diminution in the Fire; and the Sulphur of it, which is neither fixed nor incum-bustible, is the cause of that diminution.

V. But it is not impossible or improbable to give Judgment of the same, as fixed and not fixed, in the respect of one Body to another: for the Sulphur of *Luna* compared with the Sulphur of *Sol*, is not fixed and burn-

ing; but in respect of the Sulphur of other bodies, is fixed and not burning.

VI. *The Citrinating of Luna, by medicines of the first Order:* This is that which adheres to it in its profundity, and adding color either by its proper Nature, or by the Artifice of this Magistery. We declare therefore that Medicine which arising from its own root, adheres to it; but there are Artifices by which we make a thing of every kind to adhere with firm ingress. But Our Medicine we extract either from Sulphur, or *Argent Vive*, or a commixture of both: from Sulphur less perfectly; but from *Argent Vive* more perfectly. This Medicine may also be made of certain mineral things, which are not of this kind; as of *Vitrol*, and *Copperas*, (which is called the Gum of Copper.)

VII. *The method by Argent Vive.* Take *Argent Vive* precipitated, viz. mortified and fixed by precipitation, put it into a Fornace of great

at Ignition, (after the man-  
r of Conservation of  
alces) until it be red as  
fur, [Cinabar.] But if it  
not red, take a part of  
gent Vive not mortified,  
d with Sulphur reiterate  
sublimation thereof: The  
phur and Argent Vive  
st be cleansed from all im-  
ity: Repeat the sublimation  
it twenty times upon the  
precipitate, then dissolve it  
b dissolving water, and a-  
n calcine and dissolve, till  
e Exuberally done. Then  
olve a part of Luna, mix  
Solutions, and coagulate  
n, and project the coagu-  
d matter upon Luna in  
s, and it will colour it with  
ecular Citrinity. But if  
gent Vive be in its preci-  
tion Red, the aforejaid  
ministration, without com-  
ction of any thing tinging  
s sufficient for the compleat-  
of its perfection.

VIII. The Method by Sul-  
r, is difficult, and im-  
nly laborious. It is Ci-  
ated with a solution of  
rs, but then you must  
calcine it, and then fix  
with abundance of La-

bour, then administer it  
with the same preparation,  
and the same projection up-  
on the Body of Luna: But  
hence results not a splendid  
bright colour, but a dull,  
and livid, with a mortife-  
rous Citrinity.

IX. The Citrinating of  
it with Vitriol, or Copperas.  
Take of either of them, q. v.  
and sublime as much thereof  
as can be sublimed, until the  
fire be increased to the highest  
degree. Then sublime this  
sublimate, with a fit fire that  
of it, part after part may be  
fixed, until its greater part be  
fixed. Afterwards warily  
calcine it, that a greater fire  
may be administred for its per-  
fection: This done, dissolve it  
into a most red Water, (which  
has no equal) and so operate,  
that you may give it ingress  
into the Body of Luna. These  
three last Sections, are all  
Medicines of the first Or-  
der.

X. We thus seeing things  
of this kind, profoundly,  
and amicably to adhere to  
Luna, have considered, (and  
it is certain) that these are



from its own Radix ; and thence it is, that *Luna* is altered by them. It is also to be noted, that Medicines of *Argent Vive*, if they alter *Luna* with more than one only difference, in order to a total Compleatment: They are not of the first Order.

XI. *A Lunar Medicine of the third Order for the White.* It is as well for perfecting imperfect Bodies, as for coagulating Mercury it self into true *Luna*: And is thus made. Take *Luna calcined*, dissolve it in *solutive water*. [*Aqua fortis*,] then decact it in a Phial with a long Neck, the Orifice of which must be left unstopt, for one day only. until a third part of the water be consumed: Then p t the vessel into a cold place, to convert into fusible Crystals, or Vitriol. This is Silver reduced to our Mercury, fixed, and fusible. Take of this 4 Ounces, of White Arsenick prepared 6 Ounces, Sulphur prepared 2 Ounces; mix altogether well, grinding them with Nitre and Sal Armoniack; put the mixture into a

Bolt-beat, keeping the same beat for a Week, that the matter may be hard as Pitch. This take out, and again repeat the third time, and in 3 days you will find it an Oxyflux: when the vessel is cold break it, and take what you find therein, which will be a lump fixed, and flowing Wax. This is the first degree. Again, Take of the Matter, as much as before, and joyn the same with the ferment, and do as before; consequently, a third, and fourth time. Thus doing you will find a Medicine which is great and excellent in goodness; for 1 part is upon 10 of any other Bodies or of Mercury, and convert it into true *Luna*. Keep this Stone, and considerably ruminate upon the thing we teach, and you will attain unto higher things.

XII. *A Lunar Medicine of the third Order for the White.* Take the known Stone of it, and by way of separation, divide its most pure substance and keep it apart. Then fix some of that which is most pure, least

remainder, and when it is dissolved, dissolve what is soluble in it; but what is not soluble, is to be calcined, and again dissolved the calcinate, until again what is soluble of it be together dissolved. Continue this process until the greater quantity be dissolved. Then mix all the solutions together, and coagulate them; this done, slowly decocting, keep the coagulate in a temperate fire, until a greater fire may be fitly added for its perfection. Thereafter reiterate all these Orders of preparation upon it 4 times; and lastly, calcine it by its own fire; for thus administering will have sufficiently gone forward, the most precious birth of the Stone. Then mix it gently, and ingeniously conjoin a quantity of the part reserved, with part of this preparation of Earth, through its least particles, then sublime by way of sublimation, until the fixed part be wholly dissolved; which if you see not, add a quantity of the fixed part, until enough be added for elevation thereof. When it is all sublimed, repeat the sublimation, until by repetition of this Operation, it be

wholly fixed. Being fixed, again imbibe it with quantity after quantity of the not fixed, after the same manner, till the whole shall be again sublimed, then again fix it, until it have easie fusion with Ignition. This is the true Medicine which transmutes all imperfect Metals, and every Argent Vive into most fine and perfect Luna.

XIII. *The Regiment of Luna.* Dissolve and Coagulate it 7 times, or at least 4 times; and to it dissolved, adjoyn the fixed Rubifying Waters, which we shall declare, and you will find the body aptly solar, for it agrees with Sol, and remains quietly with it. In this, Venus admirably well purged and dissolved, may be a great help to you, because a most clean, tinging, and fixed Sulphur may be extracted from it. And I tell you, that Mercury purified and fixed, has power to palliate, or illustrate the foulness of imperfect Bodies; and fixed Sulphur extracted pure from bodies, to tinge them with splendor.



XIV. Hence you may gather a great Secret, viz. That *Mercury* and *Sulphur* may be extracted as well from imperfect Bodies, as from perfect: For purified Spirits, and middle Minerals are an help, and very peculiar for deducing the Work to perfection.

XV. *Another Regiment of Luna.* This is to reduce it to a more noble state. Take *Luna dissolved* 3 Pounds, of *Venus dissolved* 4 Pounds, of *Ferment dissolved* 1 Pound; conjoyn the dissolutions, decoct them for 7 days, with gentle fire, in a sealed glass, as in *Mars*, with their whole water; then augment the fire leisurely for other 7 days, and let it be as a fire of Sublimation. For other 7 days give it fire yet stronger, that the whole water may be fixed with it. This powder reduce in a small quantity; and if it retains with it self part of the *Mercury*, (which you will easily perceive if you know how to calcine) it is well indeed; but if not put it again to be fixed, until it is sufficiently fixt.

This must be reduced red reducing Medicines will you find your tinged, transmuted, fixed.

XVI. *The Ferment of Luna for the White.* It is made by dissolving *Luna* in its own Corrosive water, then boiling this water away to a third part, it may be exposed to the Air, set in *B. M.* or in Dung certain days; so will it be Oyl of *Luna*, and Ferment which keep for the Work.

XVII. *The Ferment of Ferments upon Mercury the White.* Take of the Ferment of *Luna*, which is Oyl; add to it twice as much of *Arsenick sublimed*, dissolved in water, [What Water?] then to these add of *Mercury dissolved*, as much as of the *Arsenick*: mix the Waters, and distill them over the fire for one day to be incorporated, then distill off the water by an Alembic, and cobobate fifteen times with incrating, it will be fluid and fusible Wax. Add to it

Virgin-Wax melted ; mix them, and project the mixture upon Mercury washed [Quære, What is meant washing here ? ] according as you see fit : for that reason, is augmented in Virtue Weight.

XVIII. A Work upon Luna and Mercury. Take charge, Salt of Pot-Ashes, and make a Cement : Put Cement first into a Crucible Inch thick, upon which put all of the Amalgamation Mercury and Luna ; upon which, put the remainder of Cement, that the Ball may be in the middle : Dry, and set the Crucible in a little fire for half a day, leisurely, augmenting the fire, so continue it's leisurely increase, from the Evening unto dawning of the day, with moderate ignition at last ; then take it out, and prove it Cineritium, and it will be Luna in weight, and surdity, much better in fixation.

XIX. Another Work. Amalgamate Luna with Mercury, to which add as much Turn, as there is Luna ; put

it into such a Crucible that a fourth part of it may be empty : Affuse on it Oyl of Sulphur, and decoct it unto the consumption of the Oyl : Afterwards keep it for two hours in a moderate fire ; and there will be generated a black Stone, with a little Redness. This Stone prove by Cineritium, and you will find your Luna augmented in Weight, Surdity, and Fixation.

XX. Another Work : Take Luna amalgamated with Mercury : Grind it with twice so much Metaline Arsenick, to which a tenfold proportion of amalgamated Venus, (viz. That the Amalgamation of Venus, may be 10 times as much as the whole Amalgama of Luna and Mercury mixed, with the duple quantity of Arsenick) grind the whole and fix : Then reduce it into a Body, and you will find a good augmentation.

XXI. Of the Citrination of Luna, or tinging its Body yellow. Dissolve our Philosophick Zyniar, [which is Verdigrise] deduced from



Venus prepared, in the water of the dissolution of Luna, [Aqua Fortis] to which adjoyn half so much as its self is of Mercury rubified by sublimation, and in some sort fixed, and dissolved; to these add, as much of Luna dissolved, as the Zyniar [Verdigrise] is; from which (fermented for one day) extract the water by distillation, and cohobate 10 times, then coagulate and reduce into a body, and you will find it a good Work.

XXII. Or thus. Dissolve Zyniar 1 Ounce, and our Crocus prepared with Mercury, sublimate till it wax red 1 Ounce; add as much Sal Armoniack, and sublime it thrice from that Crocus, which dissolve: To which add of Luna dissolved 2 Ounces: Then do as in the former, incrating and reducing, and you will find satisfaction.

XXIII. Or thus. Take of Crocus and Zyniar dissolved ana; add as much Sol dissolved, incerate as before, then

coagulate; to the coagulate add a fourth part of its weight, the Oyl of Salt-peter; project upon so much of Luna and will be a Tincture a Citrine aspect.

XXIV. Or thus. Make a Water of our Zyniar, and of our said Crocus, and imbibe the Calces of Sol and Luna, of each equal parts, then with, until they have dried in their own weight of Oyl. Then incerate with the Oyl of Sal Armoniack, and Nitro, and reduce the Mass into a Noble Body.

XXV. Or thus. Sublime Sal Armoniack from its greenness, to which add Crocus and Zyniar; from which well commixed, sublime Sal Armoniack, and repeat it twice or thrice: Then dissolve the whole, to which add a third part of Gold dissolved, incerate as before and coagulate, then project upon Sol 1 Ounce, Luna 2 Ounces, mixed together, and it will be good.

CHAP. XLVII.

*Of the Alchimie of Sol.*

**P**erfect Bodies (as Sol is) need no preparation, in relation to their further perfection; but that they may be more subtilized and attenuated, we give you this Preparation. Take leaves of fine Sol, which lay stratum superstratum, with common Salt well prepared, in a Vessel of Calcination; Set it into a Fornace, and calcine well for 3 days, until the whole be subtilly calcined: Then take it, grind it well, wash it with Vinegar [Quar. Whether spirit of Vinegar, or some other acid Spirit?] and dry it in the Sun: Then grind it well with half its weight of prepared or purified Sal Armoniack, and set it to be dissolved, until the whole (by help of the Common Salt, and Sal Armoniack) is reduced into a most clear water. This is the pretious ferment for the Red Elixir, and

the true Body made spiritual.

II. Gold is a metalick body, citrine, ponderous, mute, fulgid, equally digested in the Bowels of the Earth, and very long washed with mineral water; under the Hammer extensible, fusible, and sustaining the tryal of the Cupel and Cement.

III. From this definition you may conclude, That nothing is true Gold, unless it has all the Causes and Differences of the definition of Gold: Yet whatever Metal is radically Citrine, and brings to equality, and cleanses, it makes Gold of it; from whence we discern, that Copper may be transmuted into Gold by Artifice. For we see in Copper Mines, a certain



water, which flows out, and carries with it thin scales of Copper, which by a long continued course it washes and cleanses: But after such water ceases to flow, we find these thin scales, with the dry Sand, in 3 years time to be digested with the heat of the Sun; and among those Scales the purest Gold is found. Therefore we judge, that those Scales were cleansed by the help of the water, but equally digested by the heat of the Sun, in the dryness of the Sand, and so brought to perfection.

IV. Also Gold is of Metals the most pretious, and it is the Tincture of Redness, because it tinges and transforms every Body. It is calcined and dissolved without profit, and is a Medicine rejoycing; and conserving the Body in Youthfulness. It is most easily broken with *Mercury*, and by the Odour of Lead. There is not any Body that in Act more agrees with it in their substance than *Luna* and *Jupiter*; but in weight,

deafness, and putrescibility *Saturn*, and in colour *Venus*. But indeed *Venus* in Potency is nearer *Luna* than either *Jupiter*, or *Saturn*, then *Saturn*, lastly *Mars*, Spirits are also commixed with it, (*viz.* *Sol*) and by it fixed, but not without great ingenuity and industry, which the sloathful Artist shall never attain to the knowledge of.

V. Of the Nature of *Sol*. It is created of the most subtil substance of *Argent Vive*, and of most absolute fixedness; and of a most small quantity of Sulphur, clean, and of pure redness, fixed, clear, and changed from its own nature, tinging that. And because there happens a diversity in colours of that Sulphur, the Citrinity or Yellowness of Gold, must needs have a like Density.

VI. That Gold is of the most subtil substance of *Argent Vive*, is most evident, because *Argent Vive* easily retains it; for *Argent Vive* retains not any thing which is not of its own Nature. And

and that it has the clear, and clean substance of that, manifest by its splendid and Radiant brightness, manifesting it self not only the Day, but also in the night. And that it has a fixed substance, void of all burning Sulphureity, is evident by every Operation in the Fire, for it is neither diminished, nor inflamed.

VII. And that it is tinged with Sulphur is manifest, for being mixt with *Argent Vive*, it transforms the same into Red color: And being sublimed with strong Ignition from Bodies, so that the substance of them ascends, with them it creates a most yellow color; and that it is yellow, is evident even to the sense it self.

VIII. Therefore the most subtil substance of *Argent Vive* brought to Fixation, and the purity of the same, and the most subtil matter of Sulphur, fixed, and not burning, is the whole Essential matter of Gold.

IX. But in it is found a

greater quantity of *Argent Vive* than of Sulphur: Therefore *Argent Vive* has greater ingress into it. For this cause, whatsoever body you would alter, alter them according to this Exemplar, that you may deduce them to the equality thereof. For Gold having a subtil and fixt part, those parts would in its Creation be much condensed; and this was the cause of its great weight. Now by great decoction made by nature, a leisurely and gradual resolution of it was made, together with good inspissation, and its ultimate mixtion, that it might melt in the fire.

X. From what has been said, it is evident, that a large quantity of *Argent Vive*, is the cause of perfection; but much of Sulphur is the cause of Corruption. And *uniformity* of substance, which through the mixtion, is made by a natural decoction, is cause of perfection; but *diversity* of substance is the cause of imperfection. Also Induration, and Inspissation, which



which is made by a long and temperate decoction, is a cause of perfection, but the contrary, of corruption and imperfection. Therefore if Sulphur shall not duly fall upon *Argent Vive*, divers Corruptions must necessarily be inferred, according to the diversity of it, as if it be all, or part of it fixed, or not fixed; all, or part of it adustible, or not adustible; all clean, or half unclean, or it be much or little in quantity, exceeding, or being diminished in proportion, neither overcoming nor overcome, White or Red, or between both: From all which Diversities, divers Bodies were generated in Nature.

XI. *A Solar Medicine of the Third Order.* It is made by the Additament of Sulphur, not burning, by way of fixation, and calcination, prudently and perfectly administered, and by manifold repetition of solution, until it be rendered clean: For by the perfect doing of these things, its cleansing by sublimation will be compleat-

ed, Thus. *Reiterate the sublimation of the not fixed part of the Stone, with this said Sulphur, conjoyning them according to Art, till they be sufficiently elevated together, and then fixed so, as to abide in the heart of the fire without ascension.* The oftner this Order of completing the Exuberancy, shall be repeated, the more will the Exuberancy of this Medicine be multiplied, and the more its goodness augmented, and the augmentation of the perfection thereof highly multiplied also.

XII. *The whole compleatment of the Magistery is thus.* By the way of sublimation the Stone and its Additament may most perfectly be cleansed, and then by the Laws of Art, the fugitive must be fixed in them. And in this order is completed the most precious *Arcanum*, which is above every secret of the Sciences of this World, and a Treasure inestimable. Dispose your self by exercising to it, with great industry and labor, and a continuance

Depa

Depth of Meditation; for by these you will find it, and not otherwise. And indeed, in the preparation of the Stone, the reiteration of the Goodness of Administration upon this Medicine, may with industrious wariness, be so far available, as to enable it to change *Argent Vive* into an infinite true Solifick, and Lunifick, without the help of any thing more than its Multiplication.

XIII. The most high God the maker of all things, blessed and Glorious, be praised; who has revealed to us the series and order of all Medicines, with the Experience of them, which through his goodness, and our incessant Labor, we have searched out; which we have seen with our Eyes, and handled with our Hands, even the whole compleatment of the Magistery. But if we have concealed any thing, ye Sons of Learning wonder not; for we have not concealed it from you, but have delivered it in such

Language, as that it may be hid from evil Men, and that the unjust and Vile might not know it. But ye Sons of Doctrine, search, and you shall find this most excellent gift of God; which he has reserved for you. Ye Sons of folly, impiety and prophaneness, avoid you the seeking after this Knowledge, it will be Enimical and destructive to you, and precipitate you into the State of Contempt and Misery. This gift of God is absolutely, by the Judgment of the Divine providence, hid from you, and denyed you for ever.

XIV. *A solar Medicine of the third Order.* It is made of *Sol* dissolved and prepared after the manner of *Luna*, in Chap. 46. Sect. II. foregoing, to which you must add of *Sulphur* dissolved 3 parts, of *Arsenick* one part (as afterwards is shewed) through all things doing, as in the place now cited is directed; and it will be a Medicine tinging every Body, and *Mercury* it self into true *Sol*, or better, according



according to the way now shewed. Read and peruse what we shall direct, and thereby you will be able to tinge to Infinity, if you have understanding, and erre not by the ambiguous sayings of the Philosophers.

**XV. The Ferment of Sol for the Red.** The Ferment of Sol is made of Gold, dissolved into its own Water [*Aqua Regis*] and decocted and prepared by the directions in Chap. 46. Sect. 16. aforesaid: So will you have the Ferment of Sol for the Red, which keep for use.

**XVI. The Ferment of Ferments upon Mercury for the Red.** Dissolve Sol in its own water (which we shall hereafter teach) [i. e. *Aqua Regis*] to this Gold dissolved 1 ounce, add Sulphur 2 ounces, dissolved in the same

Water together with it, Mercury 3 ounces, also dissolved. Let all these be truly dissolved into most clear Water, which being mixt, decoct for one day, that they may be Fermented: then draw off the Water 15 times, each time cohobating. Incerate with Yellow Virgin Wax, that is with half its Weight of Oyl of Blood, or Oyl of Eggs: then project upon crude Mercury, as you see requisite. Here note, that if you perfect this Medicine, as we teach in our third Order, in Chap. 47. Sect. 21. 22. &c. following, of the Congelative Medicine of Mercury, you will find by Reiteration of the Work, and by Subtilization thereof, that one part, will tinge infinite parts of Mercury into most fine and high Gold, more Noble than any natural Gold whatsoever.

## C H A P. XLVIII.

*Of the Alchymie of Mercury.*

I. **A** *Rgent Vive*, which is also called *Mercury*, is a Viscous Water in the Bowels of the Earth, by most temperate heat United, in a total Union, through its least parts, with the substance of White subtil Earth, until the humid be contempered with the Dry, and the Dry with the humid equally. Therefore it easily runs upon a plain Superfices, by reason of its watery humidity, but it adheres not, although it has a Viscous humidity, by reason of the dryness of that which Contemperates it, and permits it not to adhere.

II. This is also as some say, the matter of Metals with Sulphur, and easily adheres to three Minerals, viz. Saturn Jupiter and Sol, but to Luna more difficultly, and to Venus more difficulty

than to Luna; but to Mars in no wise but by Artifice. Hence you may collect a very great Secret. For it is amicable and pleasing to the Metals, and the Medium of conjoyning Tinctures; and nothing is submerged in *Argent Vive*, unless it is Sol. Yet Jupiter, and Saturn, Luna and Venus, are dissolved by it, and mixed, and without it, can none of the Metals be gilded. It is fixed, and the Tincture of Redness, of most exuberant perfection, and fulgid splendor; and exceeds not from the Commixtion, till it is in its own nature. But it is not our Medicine in its Nature, but it may sometimes help in the Case.

III. *Of the Sublimatio of Argent Vive.* This Work is compleated with its Ferreity



restreity is highly purified, and its Aquosity wholly removed. We remove it not by adustion, because it has none, so the Art of separating its superfluous Earth is to mix it with things, where with it has not Affinity, and often to reiterate the Sublimation from them. Of this kind is Talck, and the Calx of Egg-shells, and Calx of white Marble, as also Glas in most subtil Powder, and every kind of Salt prepared, for by these it is cleansed; but by other things having affinity with it, (unless they be bodies of perfection) it is rather Corrupted, because all such things have a Sulphureity, which, ascending with it in Sublimation, corrupt it. And this you may find to be true by Experience, because, when you sublime it from Tin, or Lead, you find it, after Sublimation, infected with blackness. Therefore its Sublimation is better made by those things which agree not with it; but it would be better, by things with which it does agree, if they had not

Sulphureity. Wherefore this Sublimation is better from *Calx*, than from all other things, because that agrees little with it, and has not Sulphureity.

IV. But the way of removing its superfluous aquosity, is, that when it is mixed with *Calces*, from which it is to be sublimed, it be well Ground and commixt with them by Imbibition, untill nothing of it appear, and afterwards the Wateriness of Imbibition removed by a most gentle heat of Fire, which receding, the Aquosity of *Argent Vive* recedes with it; yet the Fire must be so very Gentle, as that by it, the whole substance of *Argent Vive* ascend not.

V. Therefore from the manifold reiteration of Imbibition, with Contrition, and gentle Asflation, its greater Aquosity is abolished, the residue of which is removed, by repeating the Sublimation often. And when you see it is most white, excelling Snow in its

its whiteness, and to adhere (as it were dead) to the sides of the Vessel; then again reiterate its Sublimation, without the feces, because part of it adheres fixed with the Feces, and can never by any Art or Ingenuity be separated from them. Or, afterwards, fix part of it as we shall teach you; and when you have fixed it, then reiterate Sublimation of the part remaining, that it may likewise be fixed.

VI. Being fixed, reserve it, but first prove it upon Fire: if it flow well, then you have administered sufficient Sublimation; but if not, add to it some small part of *Argent Vive* sublim'd, and reiterate the Sublimation till your end be accomplished: for if it has a Lucid and most white Color, and be porous, then you have well sublimed it; otherwise, not therefore in the preparation of it made by Sublimation, be not negligent, because such as its cleansing shall be, such will be its Perfection, in

projecting of it upon any of the imperfect Bodies, and upon its own Body unprepared.

VII. Yet here note, that some have by it formed *Iron*, some *Lead*, others *Copper*, and others *Tin*; which happened to them through negligence in the Preparation; sometimes of it alone, sometimes of *Sulphur*, or of its Compeer *Arsenick*, mix with it. But if you shall by Subliming, directly cleanse and perfect this Subject, it will be a firm and perfect Tincture of *Whiteness*, the like of which is not in being besides.

VIII. Of the Coagulation of Mercury Coagulation is the reducing a Liquid body to a solid Substance, by privation of the humidity: and is of Service. 1. For Indurating *Argent Vive*, which needs one kind of Coagulation. 2. For freeing dissolved Medicines from their watriness, which requires another. *Argent Vive* is coagulated two ways: One by washing



washing away its whole innate humidity from it: the other by Inspissation, till it be hardned, which is a laborious work. Some thought the Art of its Coagulation was to keep it long in a temperate Fire, who when they thought they had coagulated it, after removal of it from the Fire, found it to flow as before; whence they judged the work Impossible.

IX. *Others*, from natural principles, supposing that every humidity must necessarily by heat of Fire be converted into Dryness, indeavored by Constancy and perseverance, to continue the Conservation of it in the Fire, till some of them converted it, into a *White-Stone*; others into a *Red*; others into a *Citrine*; which neither had *Fusion*, nor *Ingress*; for which cause they also cast it a way.

X. *Others* endeavoured to coagulate it with Medicines, but effected it not and so were deluded,

for that, 1. They either coagulated it not. 2. Or else it was insensibly extenuated. 3. Or the Coagulation was not in the form of a body: the reason of which things they knew not.

XI. *Others* compounding Artificial Medicines, coagulated it in projection; but that was not profitable, because they converted it into an imperfect Body, the cause of which they could not see. The reason, and causes of these things therefore we think fit to declare, that the Artificer may come to the knowledge of his Art.

XII. Now, as the substance of *Argent Vive* is Uniform, so it is not possible in a short time, by keeping it constantly in a continued Fire to remove its *Aquosity*; so that too much haste was the cause of the first Error. And being of a subtile substance, it recedes from the Fire; therefore excessive Fire, is the cause of the Error of those Men, from whom it flies

XIII. It is easily mixed with *Sulphur*, *Arsenick*, and *archasite*, by reason of community in their Natures: therefore it appears to be Coagulated by them, into the form of a *Body*; but of *Argent Vive* mixt with *Lead*; for these being fugitive, cannot remain in the Contest of Fire, until it can attain to the nature of a *Body*; but through the Impression of Fire, they fly with it; and this is the cause of the Error of them who so Coagulate.

XIV. Also *Argent Vive* has much humidity joyned to it, which cannot easily be separated from it, but by Violence of Fire, and is adhibited, with coagulation of it in its own nature: and they by augmenting this its own Fire, as far as it can bear, take away the humidity of *Argent Vive*, leaving no part sufficient for *Metalick Fusion*; which being taken away cannot be Melted, which is the cause of their Error,

who coagulate it into a Stone not fusible.

XV. In like manner, *Argent Vive* has Sulphureous parts naturally mixt with it; yet some *Argent Vive* has more, some less, which to remove by Artifice is impossible. Now seeing it is the property of Sulphur mixt with *Argent Vive*, to create a *Red* or *Citrine* Color (according to its measure) the ablation of that being Made, the property of *Argent Vive* is by Fire to give a white Color. This is the cause of the variety of Colors, after its Coagulation into a Stone. Likewise it has the Earthiness of Sulphur mixt with it, by which all its Coagulations must necessarily be infected. And this the cause of the Error of those who coagulate it into an imperfect Body.

XVI. Therefore it happens from the diversity of the Medicines of its Coagulation, that divers bodies are Created in its Coagulation; and from the Diversity of that likewise,

D d

wha



what is to be coagulated. For if either the Medicine, or that, has a Sulphur not fixed, the body created of it, must needs be soft: but if fixed the body must necessarily be hard. Also, if *White*, White; and if *Red*, Red; and if the Sulphur be remiss from *White* or *Red*; the *Body* likewise must be remiss; and if *Earthy*, the body must be imperfect; if not, not so. Also every *not fixed* Sulphur creates a *Livid* body; but the fixed, as much as in it lies, the Contrary: and the pure substance of it creates a pure body; the not pure, not so.

XVII. Also the same diversity doth in like manner happen in *Argent Vive* alone, without the Commixtion of *Sulphur*, by reason of the diversity of *Purifications* and *preparations* of it in Medicines. Therefore an Illusion happens from the part of the Diversity of the Medicines; so that sometimes in the Coagulation of it, it is made *Lead*, sometimes *Tin*, sometimes *Cop-*

*per*, sometimes *Iron*; which happens by reason of *Impurity*. And sometimes *Silver* or *Gold* is made thereof which must needs proceed from *Purity*, with consideration of the Colors.

XVIII. But *Argent Vive* is Coagulated by the frequent precipitation of it with Violence, by the forcible heat of strong Fire. For the Asperity of Fire easily removes its *Aquosity*, and this Work is best done by a Vessel of a great length, the sides of which it may finde place to Coole and Adhere, and (by reason of the Length of the Vessel) to abide, and not till it can again be precipitated to the *Fiery bottom* the same; which must always stand very hot, with great Ignition: and the same precipitation be continued, till it be totally fixed.

XIX. It is also Coagulated, with long and constant retention in the Fire in a Glass Vessel, with a very long Neck, and round Bell

elly, the Orifice of the  
 leek being kept open, that  
 the humidity may vanish  
 hereby. Also it is coagula-  
 ed by a Medicine conveni-  
 ent for it, which we will  
 shew anon: which Medi-  
 cine is of it, and is that,  
 which most nearly adheres  
 to it, in its profundity; and  
 commixed thoroughly in  
 the least parts, before it can  
 fly away. Therefore there  
 is a necessity of collecting  
 it, from things conveni-  
 ent to it, or agreeing with  
 the same: Of this kind are  
*Bodies*, also *Sulphur*, and  
*Arsenick*.

XX. But because we see  
 that any of the *Bodies* in its  
 nature to coagulate it; but  
 that it flies from them, how  
 can they ever agree  
 together; we have there-  
 fore considered, that no *Bo-*  
*dy* adheres to it in its inmost  
 parts. Wherefore, that Me-  
 dicine must needs be of a  
 more subtil substance, and  
 more liquid fusion, than Me-  
 dicines themselves are. Also  
 the *Spirits*, remaining in  
 their nature, we see not a  
 coagulation of it to be

made, which is firm and  
 stable; but fugitive, and of  
 much infection. Which  
 indeed happens by reason  
 of the flight of the *Spirits*;  
 but the other from the com-  
 mixtion of the *Aduſtible*  
 and *Earthy* substance of  
 them.

XXI. Hence then it is  
 manifestly evident, that  
 from whatsoever thing the  
 Medicine thereof is extra-  
 cted that must necessarily  
 be of a most subtil and most  
 pure substance, of its own  
 nature adhereing to it; and  
 of liquefaction most easie,  
 and thin as water; and also  
 be fixed against the violence  
 of fire. For this will coa-  
 gulate it, and convert the  
 same either into a *Solar* or  
*Lunar* nature: Studiously  
 exercise your self upon  
 what we have spoken, and  
 you will find the Mystery  
 out.

XXII. But that you may  
 not blame us, as if we had  
 not sufficiently spoken  
 thereof, we say, that this  
 Medicine is extracted from  
*Metallick Bodies* themselves,  
 D d 2 with



with their *Sulphur*, or *Arsenick* prepared: Likewise from *Sulphur* alone, or *Arsenick* prepared; and it may be extracted from Bodies only. But from *Argent Vive* alone, it is more easily, and more nearly, and more perfectly found; because nature more amicably embraceth its proper nature, and in it more rejoices than in any extraneous nature; and in it is a facility of extraction of the substance thereof, seeing it already hath a substance subtil in Act. Now the ways of acquiring this Medicine, are by *sublimation*, as is by us sufficiently declared: And the way of fixing it follows. But the way of Coagulating things dissolved, is by a Glass in Sand, with a temperate fire, until their aquosity vanish.

XXIII. *The way of fixing Argent Vive*, is the same with the way of fixing *Sulphur* and *Arsenick*; and these waies differ not, unless that *Sulphur* and *Arsenick* cannot be fixed if their most thin inflammable parts, be not se-

parated from them, with the subtil Artifice of dividing, by this ultimate way of fixation. But *Argent Vive* has not this consideration therefore in this method they need a greater heat than *Argent Vive*. In like manner they are diversified, because these (*Sulphur* and *Arsenick*) must be elevated higher by reason of their slowness than *Argent Vive*; and also because they require a longer time to be fixt in, and longer Vessel for their fixation.

XXIV. *Of the Medicine Coagulating of Argent Vive*  
It is taken from such matter, as the matter it self is (*viz.* as we have before declared) and that is, because *Argent Vive*, (seeing it is easily made to fly, without any Inflammation,) may suddenly adhere to it, in its profundity, and be conjoyne with it, in its least parts, and likewise inspissate, and conserve it in the fire by its own fixation, until it be better able to sustain the force of Fire, consuming its humidity; and convert it by the

enefit of this, *in a moment*, to true *Solifick* and *Lunifick*, according to that for which the Medicine was prepared.

XXV. But seeing, we find not any thing more to agree with it, then *That*, which is of its own nature, therefore by reason of this, we judge, that with *That*, the Medicine thereof might be compleated; and we endeavour by Art to make the Form of the Medicine agreeable to the same, *viz.* that it be prepared in the method and way now mentioned, with the instance of long continued labour; by which all the subtil and most pure substance of it, may be rendered perfectly *White Luna*, but intently *Citrine Sol*.

XXVI. Now this cannot be compleated, so as to create a *Citrine Color*, without the mixtion of a Thing agreeing it, which is of its own nature. But with this most pure substance of *Argent Vive*, the Medicine is perfected by this our Art,

which most nearly adheres to *Argent Vive*, and is most easily fluxed, and coagulates it, for it converts it into a true *Solifick* and *Lunifick*, with Preparation of that always preceeding.

XXVII. *The grand Question* is, from what things this substance of *Argent Vive* may best be extracted? To which we Answer: It must be taken from those things in which it is: But according to Nature, it is as well in *Bodies*, as in *Argent Vive* it self, seeing they are found to be of one Nature: In *Bodies* more *difficultly*; in *Argent Vive* more *easily*, or easily, but not more perfectly. Therefore of what kind soever the Medicine is to be, the Medicine of this Pretious Stone, must be as well sought in *Bodies*, as in the substance of *Argent Vive*.

XXVIII. *But as to the Fixing of Argent Vive*, you must know, that it may be done, without being turned into Earth, and likewise fixed with conversion of it



into Earth. For by hastening to its *fixation*, which is made by *precipitation*, it is fixed and turned into Earth. Also by the successive *sublimation* of it often repeated, it is fixed likewise, and not changed into Earth, but gives Metallick fusion. This is manifest to and proved by him who has experienced both fixations thereof, even to the *Consummation of the Work*; both by the hasty *precipitation*; and also by the slow, with continually repeated sublimations.

XXIX. This therefore is because it has a viscous and dense substance, the sign of which is the grinding of it by Imbibition, and mixtion with other things. For *Viscosity* is manifestly perceived in it, by the much adherency thereof. That it has a *dense substance*, he that has but one Eye, may manifestly see by its aspect, and by poising the vast Weight thereof. For while it is in its own Nature, it exceeds *Gold* in weight, being of a most strong Composition. Whence it is

manifest, that it may be *fixed* without consumption of its humidity, and without conversion of it into Earth.

XXX. For by reason of the good adherency of parts, and the strength of its mixtion; if the parts of it be any wise inspissate by Fire, it permits it self no farther to be corrupted, nor suffers it self (by the progress of a furious flame into it) to be elevated into *fume*, because it admits not of Rarefaction, of its self, by reason of its density, and want of Adulteration, which is made by combustible impureity, which it has not.

XXXI. Hence is seen First, *The Causes of the Corruption of every of the Metals by fire*, which is, 1. From the Inclusion of a burning impureity in the profundities of their substance, diminishing them by Inflammation and exterminating them all into *fume*, with extreme consumption of whatever *gent Vive*, is in them

od Fixation. 2. From a multiplication upon them, an exterior flame, penetrating, and resolving them with it self into *fume*, of w<sup>h</sup>ow great fixation soever, at which is in them is. From the Rarefaction of them by Calcination, for at the flame or fire, does penetrate into, and exterminate them. Therefore all Causes of Corruption incur, such Bodies must needs be exceedingly corrupt: But if not all, the corruption is according to the number and proportion of the Causes which remain.

XXXII. Secondly, *The Causes of Goodness, and purity in each Metal.* For seeing that *Argent Vive*, for no causes of Extermination, permits it self to be divided into parts in its composition, (because it either with the whole substance recedes from the fire, or with its whole remains permanent in it) there is necessarily preserved in it a cause of perfection: For it is that which overcomes Fire, and by Fire is not overcome, but it ami-

cably rests, rejoycing therein, possessing Perfection, as we have found, with an Approximate Potency.

XXXIII. *Of the Purification of Argent Vive.* It is cleansed two ways, either by *sublimation*, of which we have shewed the way already; or by way of a *Lavament*, of which the way is this. Put *Argent Vive* into a Stone, or Earthen Dish, and pour upon it as much Vinegar, as is sufficient to cover it: Set it over a gentle fire, and let it heat so far, as you may well hold your Fingers in it, and no more. Then stir it about with your Fingers until it be divided into most small Particles, in the similitude of Powder; and continue stirring it, until all the Vinegar be wholly consumed: After which wash away the Earthiness remaining with Vinegar, and cast it away: Repeating this washing so often, till the Earthiness of the *Mercury* is changed into a most perfect Celestine colour, which is a sign that it is thoroughly washed.



XXXIV. *Of the Nature of Argent Vive.* There is a necessity of removing its Superfluities, for it has Causes of Corruption, viz. an Earthy substance, and an adustible watriness without Inflammation. Yet some have thought it to have no superfluous Earth and Uncleaness, but that is vain, and not true: For we see it to consist of much lividness, and not of whiteness; we see also a black and Feculent Earth, to be separated from it, with easie Artifice, by a *Lavation*, as abovesaid. But because we are by that to acquire a two-fold perfection, viz. 1. *To make a Medicine.* 2. *To perfect it.* Therefore we must necessarily prepare the same by the degrees of a two-fold purification; for two cleansings of *Mercury*, are necessary. One by Sublimation for the Medicine, which shall be here shewed: The other by a *Lavament* for coagulation, which we have shewed at *Seet. 33.* above.

XXXV. For if we would

make a *Medicine* of it, there is a necessity to cleanse it from the feculency of Earthiness by *sublimation*; least it create a livid color in projection; and also remove its fugitive watriness, lest it make the whole *Medicine* fugitive in projection, and to keep safe the middle substance thereof for *Medicine*; of which the Property is not to be burned, but to defend from combustion, and not to fix it self, but to make fixed which is a perfection by manifold Experiences. For we see *Argent Vive* more nearly to adhere to *Argent Vive*, and to be more beloved by the same; but next to it *Gold* has place and after that *Silver*.

XXXVI. Wherefore hence it follows, that *Argent Vive* is more friendly to its own nature; but we see other *Bodies* not to have so great conformity to, or union with it; and therefore we find them in very deed, less to partake of the nature thereof. And whatsoever *Bodies* we see more to de-

nd from aduſtion, thoſe  
e judge to partake more  
the nature of it ; there-  
re it is manifeſt, that *Ar-*  
*gent Vive* is the perfective  
nd ſalvative from Aduſti-  
n, which is the *Ultimate of*  
*perfection*.

XXXVII. The ſecond  
egree of its *Purification*, is  
or its *Coagulation*: And the  
aſhing away of its earthi-  
eſs, for one day only is  
ufficient for it; the method  
f which waſhing we have  
argely declared, at *Seſt. 33*.  
oregoing: Being there-  
ore ſo thoroughly waſhed,  
roject upon it the Medi-  
ine of *Coagulation*, and it  
will be coagulated into a  
olifiſick or *Lunifiſick* ſubſtance,  
according as the Medicine  
was prepared. From what  
s now ſaid, it is manifeſt,  
that *Argent Vive* is not per-  
fective in its nature; but  
that matter is, which is pro-  
duced of it by our Art.  
And ſo likewise, is it in  
*Sulphur* and *Arsenick*. There-  
fore in theſe it is not poſſi-  
ble to follow nature, but  
by our natural Artifice.

XXXVIII. It is alſo un-  
deniably manifeſt that bo-  
dies containing the greateſt  
quantity of *Argent Vive* are  
*bodies of perfection*. Where-  
fore it is to be ſuppoſed,  
that thoſe *bodies* are more  
nigh to perfection, which  
more amicably imbibe *Ar-*  
*gent Vive*. The ſign of this  
is the eaſie ſuſception of *Ar-*  
*gent Vive* by a *Solar* or *Lu-*  
*nar* body of Perfection. For  
this ſame reaſon, if a *body*  
altered do not eaſily receive  
*Argent Vive* into its Sub-  
ſtance, it muſt needs be  
very remote from this per-  
fection ſpoken of.

XXXIX. *The preparation*  
*of Argent Vive*. Take of it  
one pound: *Vitriol Rubified*,  
two pounds: *Roch Alum Cal-*  
*cin'd*, one pound: *Common*  
*Salt*, half a pound: *Nitre*, four  
ounces: *Incorporate all together*  
*and ſublime*. Gather the  
white and Denſe, and pon-  
derous, which will be found  
about the ſide of the Veſ-  
ſel, and keep it for uſe.  
Now, if in the firſt Subli-  
mation, you ſhall finde it  
Turbid or Unclean (which  
may



may be thro Carlesness) sublime it again, with the same Fœces, and reserve it as before.

**XL. The Regiment of Mercury.** It is done two ways. 1. You must Amalgamate it, well washed and purified as under directed. 2. You must Distill it and thence make an *Aqua Vitæ* or Spirit of Wine. The first way. Take of Mercury 40 Ounces, of Sol. of Luna, of Venus, of Saturn, ana one Ounce, melt these bodies first the Venus and Luna, secondly the Sol, thirdly Saturn: Take all out of the Fire; having melted them in a large Crucible, and your Mercury in readiness, made hot in another: and when the said Metals begin to harden, pauer in the Mercury Leisurely, stirring the mixture with a stick, setting it again on the Fire, and taking it off, untill they be all amalgamated, with the whole Mercury. This Amalgama put to be dissolved for seven days, Extract the water with a Cloth, make the residue Volatile, giving Fire of Ignition. This again imbibe

with its whole water, and put it to be generated, and again to be dried for forty days, and you will finde a Stone, which put to be fixed, so will you have a Stone augmentable to Infinity. In this Book we have expounded all things which we have written in divers Books.

**XLI. The Sublimation of Mercury.** If you would perfectly sublime it, you must add to every pound of it common Salt two pounds and a half, Salt-Peter half a pound: mortify the Mercury wholly, grinding it all together with Vinegar, untill nothing of the Mercury appear living in the mixture, then sublime it according to Art. It is a thing profitable.

**XLII. The Sublimation of Red Mercury.** Take one pound of it, mix and perfectly grind it with Vitroil, Nitre, ana one pound, and sublime it from them Red and splendid.

**XLIII.** Out of all that has been said it appears with

th evident Demonstrati-  
 , that our Stone is pro-  
 eated out of the substance  
*Argent Vive* : But to un-  
 ck the Closure of Art,  
 ou must study to resolve  
*na* or *Scl* into their own dry  
 ater, which the vulgar call  
*Mercury* : And it is so, that  
 duodenary proportion (of  
 e solutive water) may  
 ontain only one part of  
 e perfect body. For if  
 ith gentle fire, you well  
 overn these, you will find  
 n the space of 40 days)  
 e body converted into  
 ere water: and the sign  
 f its perfect dissolution is  
 lackness, appearing on its  
 uperfices.

XLIV. But if you en-  
 eavour to perfect both  
 Works, the White and the  
 Red, dissolve each of the  
 erments by themselves,  
 and keep them. This is  
 Our *Argent Vive* extracted  
 from *Argent Vive*, which  
 ve intend for Ferment. But  
 he Paste to be fermented,  
 ve extract in the usual man-  
 ner from imperfect bodies.  
 And of this we give you a  
 general Rule, which is, That

the White Paste is extracted  
 from Jupiter and Saturn; but  
 the Red from Venus and Sa-  
 turn: But every Body must  
 be dissolved by its self in the  
 Ferment.

XLV. Sulphar we have  
 proved is corruptive of eve-  
 ry kind of Perfection: But  
*Argent Vive* is perfective in  
 the Works of Nature, with  
 compleat Regiment. So we,  
 not changing, but imitating  
 Nature, (in Works possible)  
 do likewise assume *Argent  
 Vive* in the Magistery of  
 this Work, for a Medicine  
 of each kind of Perfection,  
 viz. both *Lunar* and *Solar*,  
 as well of *Imperfect Bodies*,  
 as of *Argent Vive* Coagulable.  
 And seeing there is a two-  
 fold difference of Medi-  
 cines, one of *Bodies*, but the  
 other of *Argent Vive* truly  
 coagulable, we shall here  
 discourse it.

XLVI. The matter per  
 se, of this Medicine of eve-  
 ry kind is one only, already  
 sufficiently known. Take  
 therefore that, and if you  
 will work according to the  
*Lunar Order*, learn to be



expert in Operating, and prepare that, with the known ways of this Magistry. The intention of which is, That you should divide the pure substance from it, and fixt part thereof, but leave a part for ce- rating; and so proceeding through the whole *Magistry*, till you compleat its desired fusion. If it suddenly flows in *hard Bodies*, it is *perfect*; but in *soft Bodies*, the contrary. For this Medicine projected upon any of the Imperfect Bodies, changes it into a perfect *Lunar Body*, if the known Preparations have been first given to this Medicine: But if not, it leaves the same diminished, yet in one only difference of Perfection it perfects, as much as depends on the Administration of the Order of a Medicine of this kind. But this due Administration not preceeding, according to the third Order, it perfects in projection only.

XLVII. A Solar Medicine (of the Second Order of every of the imperfect Bodies, is the same matter and participates of the same Regiment of Preparation. Yet in this it differs, viz. in the greater subtilization of parts, by proper ways of digestion, and the commixtion of sublimed Sulphur (under the Regiment of Preparation administered) with the addition of the matter now known.

XLVIII. The Regiment of it is the fixation of pure Sulphur, and the solution thereof: For with this the Medicine is tinged, and with it projected upon every of the Bodies diminished from perfection; it compleats the same in a *Solar Complement*, as much as depends upon a Medicine of the Second Order, the known and certain preparation of the imperfect body preceeding. Also the same projected upon *Luna*, perfects it much, in a peculiar Solar complement.

THE  
SECOND BOOK  
OF

E B E R A R A B S.

C H A P. XLIX.

*The Introduction to this Second Book.*

THERE are two things to be determined, viz. the Principles of this Magistery, and the Perfection of the same. The Principles of this Art, are the Ways or Methods, of the Operations, to which the Artift applies himself in the Work of this Magistery: these ways are divers in themselves: As, 1. Sublimation. 2. Descension. 3. Dissolution. 4. Calcination. 5. Solution. 6. Coagulation. 7. Fixation. 8. Ceration.

All which we shall with much plainness declare.

II. The perfection consists 1. Of those things, and from the consideration of those things by which it is attained. 2. From the consideration of things helping. 3. From the consideration of that thing which lastly perfects. 4. And from that by which it is known, whether the Magistery was in perfection or not.

III.



III. The consideration of those things by which we attain to the Compleatment of the Work, is the consideration of the Substance manifest, and of manifest Colors, and of the weight in every of the Bodies to be changed, and of those Bodies that are not changed, from the Radix of their Nature, without that Artifice: and the consideration of those likewise that are changed, in the Radix of their Nature by Artifice: with the consideration of the Principles of Bodies, according as they are profound, occult, or manifest; and according to their Natures, with or without Artifice.

IV. For if *Bodies* and their Principles, be not known in the profound or manifest properties of their Natures, both with and without Artifice, what is superfluous, and what is wanting or defective in them, cannot be known; and our not knowing those, would of necessity hinder us, from ever at-

taining to the perfection of their Transmutation.

V. The consideration of things helping Perfection is the consideration of the Nature of those things which we see adhere to Bodies without Artifice, and to make Mutation: And these are, *Marchasite*, *Magnessia*, *Tutia*, *Antimony*, and *Lapis Lazuli*. And the consideration of those which without adherency, cleanse Bodies; such are *Salts*, *Alums*, *Nitre*, *Borax*, *Vitriols*, and other things of like nature, : And the consideration of *Glass of all sorts*, and things cleansing by a like nature.

VI. But the consideration of the thing that perfects, is the consideration of chusing the pure Substance of *Argentum Vive*; and it is the Matter which from the Substance of that, took beginning, and of which it was created. This Matter is not *Argentum Vive* in its Nature, nor in its whole Substance, but is part of it: nor is it now, but when the Stone is made

that illustrates and con-  
veys from Aduſtion, which  
a ſignification of Per-  
fection.

VII. Laſtly, The conſi-  
deration of the thing, or  
certain Tryal and Examina-  
tion, by which it is known,  
whether the Magiſtery be  
Perfection or not ; ariſes  
from the conſideration of 1.  
*the Cupel. 2. Cement. 3. Ignition.*

4. *Expoſing it to the Vapours  
of Acid Things.* 5. *Ex-  
tinction.* 6. *Commixtion of Sul-  
phur burning Bodies.* 7. *Re-  
duction after Calcination.* 8.  
*Suſception of Argent Vive.*  
All which with the former  
we declare, with their Cau-  
ſes from Experiences, by  
which you may certainly  
know, we have not er-  
red.

## CH A P. L.

### *Of Sublimation, Veſſels, Furnaces.*

**T**He cauſe of the In-  
vention of Subli-  
nation, was to unite Bo-  
dies with Spirits, (ſince  
nothing can poſſibly be u-  
nited with a Body but a  
ſpirit.) Or to find ſome-  
thing that can contain in  
it ſelf the nature both of  
Body and Spirit, which be-  
ing caſt upon bodies, (with-  
out being firſt purified,) ei-  
ther give not perfect Co-  
lors, or elſe totally corrupt,  
blacken, deſile, and burn  
them, and this according

to the diverſitie of the ſame  
Spirit.

II. For *Sulphur, Arſenick*  
and *Marchaſite*, are burn-  
ings and wholly corrupt :  
*Tutia* (of every kind) burns  
not, yet gives an imperfect  
Color, 1. Becauſe its aduſt-  
ive Sulphureity, which is  
easily inflamed and black-  
ens is not removed. 2. Be-  
cauſe its Earthineſs is not  
ſeparated : for Aduſtion  
may create a Livid Color,  
and Earthineſs may form it.  
III.



III. These things therefore we are constrained to cleanse from their burning Sulphuriety or Unctuosity, and Earthy superfluity, and this can be done by no Artifice but by Sublimation: for when Fire elevates, it makes ascend always the more subtile parts, leaving behind the more Gross.

IV. Hence it is manifest that Spirits are cleansed from their Earthiness by Sublimation, which Earthiness impeded Ingress, and gave an impure or diminished Color: from which being separated, they are freed from their Impurity, and are made more splendid, more pervious, and more easily to enter and penetrate the density of bodies, with a pure and perfect Tincture.

V. *Aduſtion* is also taken away by Sublimation; for *Arsenick* which before Sublimation was apt to *aduſtion* after Sublimation, will not be Inflamed, but recedes without Inflammation; the

same you may find in Sulphur. And because in other things than in Spirits we saw an adherency to Bodies with Alteration, we were necessitated to make choice of them, and to purify them by Sublimation.

VI. Sublimation then is the Elevation of a Dry thing by Fire, with adherency to its Vessel but done diversly according to the diversity of Spirits to be sublimed: for some are *Sublimed* with strong Ignition, others with moderate, and some again with a remiss heat of Fire.

VII. *Arsenick*, and Sulphur, are *Sublimed* with a remiss Fire; for otherwise having their most subtile parts uniformly mixt and conjoyned with the Gross their whole substance would ascend black or burnt, without any Purification: therefore you must find out the proportion of the Fire, and the Purification, with commixtion of the Feces or Grosse parts, that they may be kept de-

rest, and not suffered to ascend.

VIII. In Sublimation a threefold degree of Fire is to be observed. 1. One, proportioned, as to make ascend only the *Altered*, more pure, and *Livid* parts, all you manifestly see they are cleansed from their earthly feculency. 2. Another degree is, that what of the *pure Essence* remaining in the Feces, may be sublimed with greater force of Fire, viz. with Ignition at the bottom of the Vessel, and of the Feces therein, which you may see with your Eye. 3. The other degree is, a *most weak Fire*, which is to be given to the sublimation without the Feces, that scarcely any thing may ascend, but that only which is the most subtil part thereof, and which your work is of no value, that it is a thing by help of which *Adustion* is made of *Sulphurs*.

X. The whole intention before of *Sublimation* is, that 1. The Earthiness be-

ing removed by a due proportion of Fire. 2. And the most subtil and fumous part, which brings *Adustion* with *Corruption*, being cast away, we may have the pure Substance, consisting in Equality, of simple Fusion upon the Fire, and without any *Adustion*, or flying from the Fire, or Inflammation thereof.

X. Now that that which is most subtil is adustive, is evident, for that Fire converts to its own nature, all those things which are of affinity to it: it is of affinity to every adustible thing; and every thing the more subtil the more adustible, therefore Fire is of most affinity to what is most subtil.

XI. The same is proved by Experience; for *Sulphur* or *Arsnick* not sublimed, are most easily inflamed, and of the two, *Sulphur* the more easily: but either being sublimed, are not directly inflamed, but fly away, and are extenuated without Inflammation, yet



with a preceeding *Fusion*.

XII. Now the proof in the administration of *Fæces*, with their proportion, is, that such Matter be chosen, with which the Spirits to be sublimed may best agree, and wherewith they may be the more intimately mixed: for that Matter with which they are or may be most united, will be more potent in the retention of the *Fæces* of the Matter to be sublimed; the reason of which is evident.

XIII. But the addition of *Fæces* is necessary, because *Sulphur* or *Arsenick* to be sublimed, if they be not conjoyned with the *Fæces* of some fixed thing, would necessarily ascend with their whole substance not cleansed, which thing we know by experience to be truth: this is proved, because, if the *Fæces* be not permixed with them thro' their least parts, then the same happens as if they had not *Fæces*, for their whole Essence will ascend without any cleansing.

XIV. Experience proves this to be true, cause when we sublimed from a thing forraign the nature of Bodies, we blime in vain, so that they are found in no wise purified after the ascension: but subliming with the Calx of any Body, the sublimation is well, and with facility is perfectly cleansed.

XV. The intention of *Fæces* then is, that they be administered or taken from the Calxes of Metals; in them the work of sublimation is easie, but in other things most difficult for which cause there is nothing that can be instituted in their stead; for without the Calxes of Bodies, the Labor will be long, tedious, and difficult, almost to desperation.

XVI. But in this there is some benefit, for what is sublimed without *Fæces* from the Calxes of Bodies, is in greater quantity, but of less *Fæces* of lesier: So what is calcined with

aces of Bodies is of least quantity, but of easiest and most speedy Labor.

XVII. However every kind of Salt prepared, and things of like nature to it, excuses us from using the aces of Bodies, for that with them we make sublimation in a greater quantity; for separation of things to be sublimed from the *Fæces*, is easily made by solution of the Salts, which happens in other things

XVIII. But the proportion of *Fæces* is, that it be equal to the quantity of the matter to be sublimed, in which you cannot easily err: Yet if the *Fæces* be but half the weight, it may serve with care, to an experienced Man: For the less the *Fæces* are, the greater will be the Exuberation of the climate, provided, that according to the Subtraction of the *Fæces*, an abatement of the Fire be in proportion hereto: For in a small quantity, a small fire serves to perfection; in a great, a great; and in a greater

quantity, a greater fire is required.

XIX. Now because fire is a thing which cannot be measured; therefore it is, that error is often committed in it, when the Artist is unskilful, as well in respect to the variety of Furnaces, as Woods and Vessels to be used, and their due joining.

XX. Therefore in things to be sublimed, you must remove their *wateriness* only, with a very small Fire, which being removed, if any thing ascend by it, then in the beginning, this Fire must not be increased, that the most subtil part may (by this most weak fire) be separated, and put aside, which is the cause of Adulteration.

XXI. But when little or nothing shall ascend (which you may prove by putting a little Cotton Weik into the hole in the top of the *Aludel*) increase the fire under it; and how strong the fire should be, the Cotton Weik



will shew: For if *little* of the sublimate comes forth with it, or it be clean, it shews your fire is small, and therefore must be encreased: But if much and unclean, that it is too great, and must be diminished.

XXII. When then you find your sublimate to come forth with the *Weik* Clean, and much, you have the due proportion of your Fire, but if unclean the contrary: For according to the quantity of cleanness, or uncleanness of the sublimate adhereing to the Cotton, must you order your Fire in the whole sublimation: by this means you may bring it to its due height without any error.

XXIII. Yet the way of *Faces* is better, *viz.* To take *Scales of Iron*, or *Copper calcined*: these indeed by reason of the privation of an Evil humidity, do easily imbibe *Sulphur* or *Arsenicke*, and Unite them with themselves; the method of which the experienced only know.

XXIV. It is fit therefore that we should rightly inform you in the sublimation of these two Spirits [*Sulphur* and *Arsenicke*] least you should erre through Ignorance: We say then, that if you put in many *Faces* and augment not the Fire proportionally, nothing of the Matter to be sublimed will ascend.

XXV. If you put a small quantity of *faces*, none of the *Calx of Bones* and have not a fit proportion of Fire, the matter will ascend with its whole substance: So likewise reason of the Fornace, you may err: For a great Fornace gives a great heat of Fire; a small Fornace gives a small heat, if the Fewel and Vents holes be proportionate.

XXVI. If you sublimed a great quantity of matter in a small Fornace, you cannot make a fire great enough for Elevation: If a small quantity in a great Fornace you will exterminate the sublimate by excessive

cap. L.

at. Again, a thick Fornace gives a condensate and strong Fire : A thin Fornace, a rare and weak fire, both which you may easily err.

XXVII. So also, a Fornace with large Vent-holes, gives a clear and strong fire, but with small Vent-holes, a weak fire : And if the distance of space between the Fornace and the Vessel be large, the fire will be the weaker, but if small, the stronger ; in all which, without more, you may easily also

XXVIII. You must therefore build your Fornace, according to the strength of the Fire you would have, viz. thick, with free Vent-holes, so as there may be a good distance between the Vessel, and sides of the Fornace, if you would have a great fire : But if a mean fire, in all these things you must find a mean proportion : All which we shall teach you.

XXIX. If you would e-

levate a great quantity of matter to be sublimed, first be provided of a sublimatory of such a capacity, that it may contain your matter to be sublimed, the height of ones hand breadth above the bottom : To this fit your Fornace, so as the *Aludel*, or *Sublimatory* may be received into it, with the distance of two Fingers round about the Walls, or Sides of the Fornace ; which being made, make also to it ten Vent-holes, in one proportion, equally distant, that there may be an equality of the fire in all parts thereof.

XXX. Then put a *Bar* of Iron into the Fornace transverse, which fasten at each end in the sides of the Fornace, which *Bar* let be distant from the bottom of the Fornace about a Span, or 9 Inches : About an Inch above it the *Sublimatory* must be firmly placed, and inclosed round about to the Fornace.

XXXI. Now, if your Fornace can well and clearly



ly discharge it self of the Fumosities, and the Flame can freely pass through the whole Fornace in the circuit of the *Aludel*, it is well proportioned; if not, it is not so. Then you must open its Vent-holes, and if by that it is mended, all is well; if not, you must necessarily alter it, for the distance of the Vessel from the sides of the Fornace, is too small: Wherefore enlarge the distance, and try it, continuing these Tryals, till it can freely quit it self of the smoak, and the flame is bright and clear.

XXXII. But as to the thickness of the Fornace, if you intend a great fire, it ought to be about 5 or 6 Inches; but if a moderate fire, 3 or 4 Inches; if a lesser fire, 2 or 3 Inches thick will be sufficient.

XXXIII. Then as to the Fuel, solid Wood gives a strong and durable fire; lighter Wood a weak fire, and soon ended; dry Wood gives a great fire and short; green Wood a small and

long lasting. From the consideration of all these things, the diversity of Fire may easily be found out.

XXXIV. In the sublimation of *Sulphur*, the cover of the *Sublimatory* may be made with a great and large concavity within, after the manner of an Alembick with a Nose, for otherwise the whole *sublimation* may descend to the bottom of the Vessel, through the great heat, for that in the end of the sublimation, the *Sulphur* ascends not, unless with force of fire, even the Ignition of the *Aludel*: And if the *Sulphur* be not retained in the Concavity above, seeing it easily flows, it will descend again by the sides of the Vessel, to the very bottom, and nothing will be found *sublimed*.

XXXV. The *Aludel* may be made of thick Glass, or other matter is not sufficient, unless it be thick, and of the like substance with Glass; because Glass or what is like to it, wanting Pores, is able to retain

from flying away: For  
ough Porous Vessels, the  
Spirits would pass and va-  
h:

XXXVI. Nor are Me-  
s serviceable in this case,  
cause Spirits (by reason  
their Amity and Sympa-  
y) penetrate them, and  
e united therewith: There-  
re in the Composition of  
our *Aludel*, let a round  
als, or *Concha*, be made  
th a flat round bottom;  
d in the middle of the  
les thereof, a Zone, or  
irdle surrounding the  
me; and above that Gir-  
le, cause a round Wall to  
e made, equidistant from  
e sides of the *Concha*, so  
at in this space, the sides  
f the Cover may freely  
ll without pressure.

XXXVII. But the height  
f this Wall (above the  
irdle) must be according  
o the height of the Wall of  
e *Concha*, little more, or  
fs. This done, let two  
covers or Heads be made  
qual to the measure of this  
concavity of the two Walls,  
ne length of the two Co-

vers must be equal, and  
each a Span, or 9 Inches  
The Figure of one of them  
also Pyramidal, in the su-  
perior parts of which Co-  
vers, must be two equal  
holes, one in each, so made  
that a Hens Feather may  
conveniently be put in.

XXXVIII. The intention  
of this *Concha* is, That its  
Cover may be moved at  
pleasure; and that the jun-  
cture might be ingenious,  
so that through it, though  
without any luting, the Spi-  
rits might not pass. But if  
you can better contrive this  
Vessel, you may do so,  
notwithstanding this our  
description.

XXXIX. Yet in this we  
have a special intention,  
that the interior *Concha*,  
with its sides, should enter  
half way within its Cover,  
for seeing it is the property  
of Fumes to ascend, not to  
descend, by this means  
they are kept from vanish-  
ing: Also that the Head of  
the *Aludel* should be often  
emptied, lest part of what  
is sublimed (being over  
much)



much) should fall down to the bottom again.

XL. Another intention is, that what ascends up in the form of powder, near the hole of the head of the *Aludel*, be always kept apart, from that which is found to have ascended fused and dense in small lumps; porous and clear at bottom thereof, with adherency to the sides of the Vessel; for

that it is known to have less of Aduſtion, than what is found to ascend nigh the hole of the Head: Now the sublimation is well performed, if it be found clear and lucid, and not burnt with inflammation: This is the perfection of the subliming of *Sulphur* and *Arſenick*: And if it be not found, the Work must often be repeated, till it is so.

## CHAP. LI.

### *Of Deſcenſion, and the way of Purifying by Paſtils.*

I. **T**HERE is a three-fold Cause of its invention. 1. That when any matter is included in that Vessel, which is called, a *Chymical Deſcenſory*, that after its fusion, it may descend through the Holes thereof, by which descent, we are assured, it has admitted a fluxing.

II. 2. That weak Bodies may by it be preserved from Combustion, after reduction from their *Calces*. For when we reduce weak Bodies from their *Calces* we cannot reduce all their whole substance at one time: If then that part which is first reduced into a body, should lie while the whole is reduced, a great quantity

quantity would vanish by the force of the Fire; so that it was necessarily desired, that one part so soon as it is reduced, may fall from the Fire, through this descensory.

III. 3. That the Depuration of Bodies might be so excellently performed, as to be freed from every extraneous thing: For the body descends in a Flux clean, and leaves every thing which is alien there-  
to, in the Concavity thereof.

IV. Therefore as to the way or method thereof, we say, that the *form* of it must be such as its bottom may be pointed, and the sides of it without roughness, equally terminating in the aforesaid Acuity, or point of the bottom: And its cover (if any be needful) must be made in the likeness of a plain or flat Dish, and well fitted to it, and the vessel with its Cover, must be made of good firm earth, not easie to break, nor crack in the fire.

V. Then put in the matter which you would have to descend, upon round Rods or Bars made of like Earth, and so placed, as they may be more nigh the top than bottom of the Vessel. Then covering the Vessel, and luting the juncture, set it into the fire, and blow it until it is in Flux, and the whole matter descend into a subjacent Vessel.

VI. But, if the matter be of difficult fusion, it may be put upon a Table plain, or of small Concavity, from which it may easily descend by inclining the head of the Descensory when it is in Flux; for by this means Bodies are purified.

VII. But they are yet better purified by Pastils, which method of Purification is of the same force, with the way of purifying by descension: For it holds the forces of Bodies as well as a Descensory and better, the way of which is thus.

VIII.



VIII. Take the body which you intend to cleanse, and granulate it, or file it, or reduce it into a *Calx*, which is yet better, and more perfect: Mix it with some other *Calx*, which is not to be melted, and then make the body to flow.

IX. By this method, often repeated, Bodies are cleansed, but not with a perfect Mundification, which is to perfection; yet it is a profitable purifying, that Bodies capable of perfection, may the better and more perfectly be transmuted.

X. For there is an Administration always to go

before, and to proceed such a Transmutation, all which shall be declared in its proper place.

XI. The Descensory Fornace is made, as before described, and is wonderfully useful to the melting of Metals by *Cineritiums* and *Cements*. For all Calcined, Combust, Dissolved, and Coagulated Bodies, are reduced by this Fornace into a solid Mass, or Metal.

XII. *Cineritiums* also, and *Cements*, and *Tests*, or *Crucibles*, in which Silver is often melted, are put into this Fornace, for the recovering the Metal imbedded.

## CH A P. LII.

### *Of Distillation, Causes, Kinds, and Furnaces.*

I. **D**istillation is the elevating of Aqueous Vapours in their proper Vessel; and is of diverse kinds. 1. Either with fire, or without fire. That

made by fire is also two-fold. 1. *Ascending* by an *Alembick*. 2. *Descending* by a *Descensory*.

II. The Cause why Distillation was invented, was the purification of a liquid matter from its filth, and conservation of it from putrefaction. For we see things distilled (by what kinds soever of Distillation) are made more pure, and more easily to be preserved from putrefaction.

III. But the special cause of Distillation by *Ascent*, or an *Alembick*, is the separating of a pure Water, without Earth or Fæces; for water so distilled has no feculency: And the Cause of the invention of such pure water, was for the Imbibition of Spirits, and of clean Medicines, lest by the feculency of the Water, our Medicines, or Spirits might be defiled or corrupted.

IV. But the cause of the invention, which is made by *Descent*, or a *Descensory*, was the extracting its Oyl,

pure in its Nature; because by *Ascent*, Oyls are not so easily had in their combustible Nature.

V. And the Distillation, which is made without fire, or by *Filter*, was invented for this cause sake, to clear water (whether distilled, or not distilled) from all manner of Impurities whatsoever.

VI. Distillation by *Ascent* is two-fold, 1. In *Ashes*, or *Sand*. 2. In *Balneo*, without Hay, or Wool in its proper Vessel, so disposed, that the *Cucurbit*, or *Vesica* may not be broken before the Work is finished.

VII. Distillation by *Ashes* or *Sand*, is done with a greater, stronger, and more acute fire: But that by *Balneo*, with a mild, soft, or gentle and equal fire; for *Water* admits not the Acuity of Ignition, as *Ashes* or *Sand* do.

VIII. Therefore by that Distillation which is made in *Ashes*, colours, and the more



more gross parts of the Earth are elevated; but by that in *Balneo*, the parts more subtil, and without color, and more approaching to the nature of simple Water, only arise. So that a more subtil separation is made by *distillation in Balneo*, than by a *Distillation in Ashes or Sand*.

IX. This is evident; for Oyl distilled by *Ashes*, is gross, thick, and foetid: But that being rectified in *Balneo*, the Oyl is separated into its Elemental parts; so that from a most Red Oyl, you have another most limpid, white, and serene, the whole redness remaining in the bottom of the Vessel.

X. By this Operation, we come to the determinate separation of all the Elements of every Vegetable; and of that which from Vegetables proceeds to a Being, and of every like thing. But by that which is made by *Descent*, we attain the Oyl of every thing Vegetable, determinately, and of their like; and by

*Filtration* we accomplish the clearness of every liquid thing.

XI. To Distil in Ashes. You must have a strong earthen Pan, and fitted to the Furnace like to the aforesaid Furnace of Sublimation, with the same distance from the sides of the Furnace, and with like Ventholes; upon the bottom of which Pan sifted Ashes must be put to the thickness of one Finger breadth [length almost] and upon the Ashes, the Retort, or Distillatory must be set, and covered round about with the same Ashes, almost as high as to the neck of the Alembick [Retort, or Distillatory.]

XII. This done, put in the matter to be distilled, cover the Vessel with its Alembick, the neck of which must inclose the neck of the Cucurbit, or Vesica, lest what is to be distilled should fly away: Then lute the juncture, and begin the Distillation: But the Vesica, Cucurbit, Retort, or Distillatory, with the Alembick Head, or Recipient, must be both of Glass; and the fire must be of strength, according

ording to the exigency, or nature of the matter to be distilled, and to be continued till all that should be distilled is come off.

XIII. To distil in *Balneo*, is like the former, in a *Cucurbit* and *Alembick*; save that you must have an Iron or Brass Pot fitted to the Fornace: Upon the bottom of the pot within, must be laid a Bed of Hay or Wooll, or other like matter, to the thickness of 3 Inches, that the *Cucurbit* may not be broken; and with the same the *Cucurbit* must be covered round about, almost as high as the neck of the *Alembick*, upon which lay sticks cross, and upon them stones, to hold the *Cucurbit* to the bottom of the Pot, and keep it firm and steady, that it be not raised by the Water, nor be broken by its moving up and down. Lastly, Put in Water till the Pot be full, which done, kindle the fire, and distil off the matter.

XIV. To Distil by Descend. You must have a Glass Descensory, with its Cover, and that put in which

is to be Distilled, and then the Cover luted on, and fire made on the top, or over it, that the Liquor may descend.

XV. To Distil by Filtre. Put the Liquor to be Distilled, into an Earthen, Stone, or Glass Concha, under which set another Vessel to receive the Distillation: The larger part of the Filter put into the Liquor, even to the bottom of the Concha, letting the narrower part hang over the side thereof, and over the under Vessel; so will the Liquor fall down through the Filter in the lower Vessel, without ceasing, to the last drop. Where note, That if the Liquor be not clear enough the first time, it must be so often repeated, till it is as you desire it.

XVI. The Distillatory Fornace, is the same with the Sublimatory: But Fire must be administered according to the exigency of things to be Distilled: The way of doing which we have just now taught.



## CHAP. LIII.

*Of Calcination of Bodies and Spirits, with their Causes and Methods.*

I. **C**alcination is the bringing a thing to Dust by Fire, through an abstraction of its humidity, holding the particles of the Body together.

II. The cause of the invention thereof, is, that the Adustive, corrupting and defiling sulphureity, may be abolished by Fire; and it is manifold, according to the diversity of the things to be calcined: for *Bodies* are calcined; and *Spirits* are calcined; as also other things foreign to these, but with a divers intention.

III. And seeing there are imperfect Bodies of two kinds, *viz.* *Hard*, as *Venus* and *Mars*; and *Soft*, as *Saturn* and *Jupiter*; all which are calcined; there was a necessity of calcining them

with a several intention, *viz.* General and Special.

IV. They are calcined with one general Intention when that their corrupting and defiling *Sulphureity* may be abolished by Fire: for every aduustive *Sulphureity* which could not be removed without Calcination, is thereby abolished from every thing whatsoever.

V. And because the Body it self is solid, and by reason of that solidity, the internal *Sulphureity* concealed within the continuity of the substance of *Argent Vive*, is defended from Aduustion: therefore it was necessary to separate the Continuity thereof, that the Fire coming freely to every its least parts, might burn the *Sulphureity* from it, and that the

the Continuity of *Argent Vive* might not defend it.

VI. The common intention also of *Calcination*, is Depuration of the Earthiness; for it is found that Bodies are cleansed by reiterated *Calcination* and Reduction, as we shall hereafter shew.

VII. Special *Calcination* is of *Soft Bodies*, and with these two intentions, that through it there may be an intention of Hardning and Fixing, which is accomplished by an Ignitious repetition of *Calcination* upon them; and this is found true by Experience.

VIII. But why the *Calcination* of Spirits was intended, is, that they may the better be fixed, and the more easily dissolved in Water; for that every kind of thing *Calcined* is more fixed, then the not *Calcined*, and of easier solution: and because the Particles of the *Calcinated*, more subtilized by Fire, are more easily mixed with

Water, and turned into Water.

IX. The *Calcination* of other things, is subservient to the Exigency of the Preparation of Spirits and Bodies, of which Preparation we shall speak more at large in the following: but these are not of Perfection.

X. The way of *Calcination* is divers, by reason of the diversity of things to be *Calcined*: for *Bodies* are otherwise *Calcined* than *Spirits*, or *other things*. And *Bodies* divers from each other, are diversly *Calcined*. *Soft Bodies* have one general way, according to the intention, viz. That both may be *Calcined* by Fire only, and by the acuity of Salt prepared or unprepared.

XI. The first *Calcination* by Fire is thus: Have a Vessel of *Iron* or *Earth*, formed like a Porringer, which let be very strong and firm, and fitted to the Fornace of *Calcination*, so, that under it, the Coles may be cast in and blowed.

XII.



XII. Then cast in your *Lead* or *Tin* (the vessel being firmly set upon a Trivet of Iron or Stone, and fastened to the Walls of the Fornace, with 3 or 4 Stones being thrust in, stiff, between the Fornace sides and the Vessel, that it may not move: the form of the Fornace, must be the same with the Form of the Fornace of Great Ignition,) of which we have spoken, and shall speak more in the following.)

XIII. And the Fire being kindled sufficient for the fusion of the *Body* to be calcined, a skin will arise on the Top, which continually rake together, and take off with a Slice, or other fit Iron or Stone instrument, so long till the whole body is converted into Poudre.

XIV. If it be *Saturn*, there must be a greater fire, till the *Calx* be changed into a compleat whiteness.

XV. Now understand,

that *Saturn* is easily reduced again into a *Body* from its *Calx*: but *Jupiter* with most difficulty: therefore be carefull that you err not in exposing *Saturn* after its first Pulverization to too great a Fire, and reduce the *Calx* into a *Body* before it is perfected: in this you must use temperance of Fire, and that less surely augmented by degrees with Caution, till it be confirmed in its *Calx* and is not so easily reducible, but that a gentle fire must be given to the last compleating of the *Calx*.

XVI. Likewise be carefull that you err not in *Jupiter*, by reason of its difficult Reduction, for that intending to reduce it, you find it not reduced, but *Calx* still, or turned into *Glass*, and so then conclude its reduction impossible.

XVII. Now we say, that if a great Fire be not given in the reduction of *Jupiter* it reduceth not: and if a great Fire be given, sometimes it reduces not, but possibly

libly may be converted  
to Glass: the reason of  
which is, because *Jupiter*  
the profundity of its na-  
me has the fugitive sub-  
stance of *Argent Vive* inclu-  
ed: which if long kept in  
Fire flies away; and  
leaves the Body deprived  
of humidity, so that it is  
more apt to Vitri-  
fy, than to be reduced again  
to a metallick Body.

XVIII. For every thing  
deprived of its proper Hu-  
midity, gives no other than  
a vitrifying fusion, whence  
it naturally follows, that  
we must hasten to reduce  
it with the speedy force of a  
violent Fire; for other-  
wise it will not be reduced.

XIX. The Calcination  
of these Bodies by the Ac-  
tion of Salt, is, the quantity  
of Salt be ve-  
rily cast upon them in  
fusion, and permixed  
with much agitation with an  
Iron Rod, while in fusion,  
by the mixtion of the  
they be turned into  
ashes: and afterwards by  
the same way of perfection

the Calces of them are per-  
fected, with their conside-  
rations.

XX. But herein also is  
a difference in the Calces  
of these two Bodies: for  
*Lead* in the first work of  
Calcination is more easily  
converted into Powder or  
Ashes than *Tin*; and yet  
the *Calx* is not more easily  
perfected than that of *Tin*.  
The cause of which diversi-  
ty is, that *Saturn* has a more  
fixed humidity than *Jupi-  
ter*.

XXI. The Calcination  
of *Venus* and *Mars* is one;  
yet differs from the former,  
by reason of the difficulty  
of their Liquefaction. Make  
either of these Bodies into  
thin Plates, heat them red  
hot, but not to Melting:  
for by reason of their great  
Earthiness, and large quan-  
tity of Adustive flying Sul-  
phur, they are easily thus  
reduced into *Calx*: for the  
much Earthiness being mix-  
ed with the substance of *Ar-  
gent Vive*, the due Continu-  
ity of the said *Argent Vive*  
is frustrated.



XXII. And thence comes their porosity, through which the flying Sulphur passes away, and the Fire by that means having access to it, Burns and Elevates the same; whence it comes to pass, that the parts are made more rare, and through discontinuity converted into Ashes.

XXIII. This is manifest, for that plates of Copper exposed to Ignition, yeild a Sulphurous Flame, and make pulverizable Scales in their Superfices; which is done, because from the parts more nigh, a more easy combustion of the Sulphur must be made.

XXIV. The form of this Calcinary Furnace, is the same with the form of the Distillatory Furnace, save only, that this must have one great hole in the Crown of it to free it self from Fumes: and the place of the things to be Calcined, must be in the midst of the Furnace, that the Fire may have free access to them

round about, but the Vessel must be of Earth, as are Crucibles.

XXV. *The Calcination of Spirits* You must raise the Fire to them gradually, and leisurely increase it, that they may not fly, till they be able to sustain the greatest Fire, and approach Fixation: their Vessel must be round, every way close, and the Furnace the same with the last mentioned. But you need not use greater Labour than what is necessary to prevent their flight.

XXVI. *Or thus*, As to the form of the Furnace, Let it be made square, the length four Feet, and the breadth three Feet: Let it be made of the same materials as *Venus*, and *Mars*, or of the same things must be Calcined in strong Dishes or Pots made of Clay, such as those of which Crucibles are made, that they may endure the strongest force of the Fire, to the total combustion of the matter to be Calcined.

XXVII. *Calcination*

*Treasure of the thing,*  
 e not weary therefore, for  
 imperfect Bodies are clean-  
 ed by it, and by reduction  
 the Calciate into a so-  
 lid Body or Mass of Metal  
 gain: then is our Medi-  
 cine projected upon them,  
 which is matter of Joy and  
 enjoying.

XXVIII. *The Ablutions*  
*of the Calces.* Have a large  
 earthen Vessel, full of pure  
 fresh Water, with this  
 wash the Calx, stirring it  
 up, that all the Salt and  
 Alom may be dissolved  
 with which they have been  
 calcined) then being set-  
 tled, decant the Water gent-  
 ly: put the Calx again into  
 fresh Water and do as before,  
 till it be perfectly washed,  
 then dry and keep it for in-  
 ceration.

XXIX. *The Inceration of*  
*Calces washed.* Take the  
 former Calx, dissolve it in  
 Spirit of Vinegar, 2 pounds of  
 common Salt, Roch Allom,  
 a gem, ana 2 Ounces, in  
 water imbibe 4 Ounces of  
 the aforesaid dried Calx.  
 it has drank in all the said

*Water, then dry it and keep*  
*it for use.*

XXX. *The Reduction of*  
*Calces into a solid Mass.*  
 Take the former incerated  
 Calx, wash it with distilled  
 Urine, till you have extracted  
 all the Salts and Alums, with  
 the filth of the Calcined Body,  
 which being dried imbibe 4  
 pounds of this Calx, with Oyl  
 of Tarter 1 pound, in 1 pound  
 of which dissolve Sal armoni-  
 ack 2 Ounces, Salt-Peter 1  
 Ounce: This Imbibition do at  
 several times, drying and im-  
 bibing. Lastly dry it, and  
 make it descend through a  
 great descensory, and reduce  
 it into a solid Mass, being  
 purged from its Combustible  
 Sulphureity by Calcination;  
 and from its Terrestreity by  
 its Reduction, so have you it  
 purified from all accidental  
 Impurities and defements,  
 which happened to it in its Mi-  
 nera.

XXXI. But its innate  
 foulness, which dwells in  
 the Root of its Generation,  
 must be obliterated or done  
 away, with our Medicine,  
 the greater part of which,  
 contains



contains in it self the substance of *Argent Vive*, according as the necessity of the Art requires.

XXXII. Again you must note, that Bodies are found to be of Perfection, if in the reiteration of their Calcination and Reduction, they loose nothing of their Goodness, in respect of Color, Weight, Quantity, or

Lustre, (of which great care is to be taken in the manifold reiterations these Operations) if therefore by repeating the Calcination and Reduction of altered Metals, they loose any thing in their differences of Goodness, it is to be supposed you have not rightly pursued the Art.

## CHAP. LIV.

### *Of Solution and its Cause.*

I. **S**olution is the reduction of a dry thing into Water: and every perfection of Solution is completed with subtile Waters, such especially as are acute and sharp, and Saline, having no Feces; as Spirits of Vinegar, of sower Grapes, of acid Pears, of Pomgranates, and the like Distilled.

II. The cause of this Invention, was the Subtile-

zation of those things which neither have Fusion nor Ingress, by which was lost the great advantage of fixed Spirits, and of those things which are of the Nature. For every thing which is dissolved, necessarily have the nature of Salt or Alum, or the like.

III. And the nature of them is that they give Form before their Vitrification

Therefore Spirits dissolved will likewise give *Fusion*: and since they in their own nature, agree with Bodies, and each with other, *Fusion* being acquired, they must by that of necessity penetrate *Bodies*, and penetrating them, transmute them.

IV. But they neither penetrate nor transmute without our *Magistry* or Art, &c. That after Solution and Coagulation of the Body, there be added to it some one of the Spirits purified, not fixed; and then be so often sublimed from it, till it remains with it, and gives to it a more perfect *fusion*, and conserves the same in *Fusion* from *Vitrification*.

V. For the nature of Spirits is not to be Vitrified, but to preserve the mixture from Vitrification, as long as they are in it: Therefore the *Spirit* which more retains the nature of *Spirits*, more defends or preserves from Vitrification: And a *Spirit* only purified, more

preserves than a *Spirit*, purified, calcined, and dissolved: Therefore there is a necessity of mingling such a *Spirit* with the body; for from these there results good *Fusion* and *Ingress*, and true *Fixation*.

VI. Now we can demonstrate by natural operation, that things only holding the nature of Salts, Alums, and the like, are soluble: for in all nature we find no other things to dissolved but them; therefore, what things soever are dissolved, must of necessity be dissolved by their nature or property.

VII. Yet since we see all things truly calcined, to be dissolved, by reiteration of Calcination and Solution; therefore we by that prove, that all Calcinateds approach to the nature of Salts and Alums, and must of necessity be themselves, attended with these properties.

VIII. The way of solution, is two-fold: 1. By hot  
F f \* 3                      Dung,



Dung, and by boiling, or hot water; that is, in *Balneo*; of both which there is one intention and one effect.

IX. To dissolve by Dung, is, That the Calciate be put into a Glass Vessel, upon which must be affused Spirit of Vinegar, or the like, double its weight: Then the mouth of the Vessel must be so closed, or stoppt, that nothing may go forth, and the matter with its Vessel set in hot Dung to be dissolved, and the solution afterwards filterated.

X. But that which is not yet dissolved, must be again calcined, and after Calcination, in like manner dissolved, until by repeating the labour, the whole be dissolved as before, which also filter.

XI. The way of dissolving by boiling water is more speedy, thus: Put the Calciate in like manner into its Vessel, with Vinegar poured on it as before;

and the mouth being well closed, that nothing expire, set the Vessel buried in Straw, into a Pot full of water, as in Distillation *Balneo*, then kindling the fire, make the water boil for an hour: which done decant the Solution, and filtrate.

XII. And that which is undissolved, let it again be calcined; and then again in the same manner dissolved; which Work so often repeat, till the whole is finished.

XIII. The Dissolatory or dissolving Fornace, made with a pot full of water, with Iron Instruments in which other Vessels are artificially retained, that they fall not: These are the Vessels in which every Dissolution is made.

XIV. Bodies are in twofold way brought to perfection: either 1. By the way of Preparation or 2. By commixtion of perfect Bodies with the imperfect, i. e. by Medicines prepared for the purpose.

XV. Now we say, that the *Body* cleansed by the way of Calcination (as aforesaid) and Reduced, must either be filed or Grated thus; being melted, we pour it upon a Table-board full of small holes, over cold water, the water being well stirred while this is doing.

XVI. The body thus granulated, we put into our dissolving water, [or AF. made of Nitre and Vitriol,] to one half thereof; or dissolve the filings of the same body in the said AF, to a limpid water; then add to it of Ferment prepared, to a third part of its own weight: Abstract the water, and revert, or coagulate it, and repeat this 7 times. After it is reduced to a *Body*, prove it in its *examen*, and you will receive for the Treasure you have found.

XVII. And because we have treated of the perfect Administration of Imperfect Bodies, we should now give

you the special, true, and certain Rule for every particular body; but that being already done for *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Luna*, in their respective Chapters aforesaid, where we treat of their Regiment, we shall refer you thither.

XVIII. Mercury also purified and fixed, has power to take off or away the foulness of imperfect Bodies, and to brighten, or illustrate them. And Fixed Sulphur extracted from bodies, to tinge or colour them with splendor. Hence you may learn a great Secret, viz. That Mercury and Sulphur may be extracted, as well from imperfect bodies rightly prepared, as from the perfect. Purified Spirits also, and middle Minerals, are a great help, and very peculiar, for bringing on the Work to perfection.

XIX. The Dissolving Water, or AF. Take Cyprus Vitriol 1 Pound, Sal-Nitre half a Pound, Roch Alum a fourth part: Digest



off the water with a red hot heat, for it is very solutive; and use it, as we have before in several places taught. This may be made more acute,

if in it you dissolve a fourth part of *Sal Armoniack*, because that dissolves *Gall Sulphur*, and *Silver*.

## CH A P. LV.

### *Of Coagulation, and its Causes.*

I. **C**oagulation is the Reduction of a thing Liquid, to a solid substance, by deprivation of its moisture; for which there is a two-fold Cause; one is the Induration or hardening of *Argent Vive* (of which we have already treated, Chap. 48. Sect. 8. ad 23. The other is the freeing of Medicines dissolved from their Aquosity which is mixed or joyned with them. and so is varied according to the kinds of things to be Coagulated.

II. The way of Coagulating things dissolved, is by a Glass placed in Ashes up to its Neck, and an equal Fire not too hot put

under it, and to be continued till the whole Aquosity is Vanished.

III. Now seeing it is not possible to remove the true Essence of any thing in nature, the thing it self remaining, therefore it is said to be impossible to separate these corrupt things from them: for this cause some Philosophers have thought this Art not possible to be attained, and *We*, and indeed other *Searchers* in the Science have been brought to this very State of belief.

IV. By reason of this we as well as they were driven to Amazement, and

a long space of time lay under the shade of Despair, yet returning to themselves, and being perplexed with the immense trouble of dispaire, thoughts and meditations, we considered Bodies diminished from Perfection, to be foul in the profundity of their Nature, and nothing pure or clean to be found in them, because it was not in them according to Nature; for that which is not in a thing cannot be found there.

V. Seeing then nothing of perfection is found in them, therefore necessarily so, in the same nothing superfluous remains to be found, in separation of the divers substances in them, and in the profundity of their Nature, therefore by this, we found somewhat to be diminished in them, which must necessarily be compleated, by matter fit for it, and repairing the defect.

VI. Diminution in them the Paucity of *Argent Vi*

*ve*, and not right Spissation or Coagulation of the same, therefore to compleat them, you must sufficiently augment the *Argent Vive*: then rightly Inspissate or Coagulate; and lastly induce a permanent fixion (of which we shall speak in the next Chapter.

VII. But this is performed by a Medicine created of that: And this Medicine when brought forth into being from *Argent Vive*, by the benefit of its brightness and splendor, it hides and covers their Cloudiness, draws forth their Lucidity, and converts the same into Splendor, Brightness and Glory.

VIII. For which *Argent Vive* is prepared into a Medicine, and cleansed by our Artifice; it is reduced to a most pure and bright Substance, which being projected upon Bodies wanting of perfection, will illustrate or Tinge them, and by its fixing power perfect them: which Medicine we declare in its due time and place.

CHAP.



## C H A P. LVI.

*Of Fixation, and its Causes.*

I. **F**ixation is right disposing a Volatile or Fugitive thing to abide and endure in the fire: The cause of the invention thereof is, that every Tincture, and every Alteration may be perpetuated in the thing altered, and not vanish.

II. It is manifold, according to the diversity of things to be fixed, which are all the Bodies diminished from perfection, as *Saturn, Jupiter, Mars, and Venus*; and according to the diversity of Spirits also, which are *Sulphur and Arsenick* in one degree, and *Argent Vive* in another: Also *Marchasite, Magnesia, Tutia*, and such like, in the Third.

III. Therefore those Bodies diminished from perfection, are fixed by their Calcination, because there-

by they are freed from the volatile and corrupting Sulphureity; the which we have sufficiently declared in the Chapter of Calcination. Also the manifold repetitions of sublimation more swiftly and better do abbreviate the time of Fixation.

IV. For this cause there was a second way of fixation found out, which is by precipitating of it, sublimed into heat, that it may constantly abide therein until it be fixed.

V. And this is done by a long glass Vessel, the bottom of which (made of Earth not of Glass, for that would crack) must be artificially connexed with good luting; and the ascending matter, when it adheres to the sides of the Vessel, must with a Spatula

Iron or Stone be thrust  
 vn to the heat at bot-  
 om, and this precipitation  
 continued till the whole mat-  
 ter be fixed. How *Salphur*,  
*Mercurius*, *Argent Tive*, *Mar-*  
*ble*, *Magnesia*, and *Tutia*  
 to be fixed, we have  
 taught in their proper Chap-  
 ters foregoing.

VI. *The Fixatory, Fornace,*  
*Athanasiorum*. It must be  
 made after the manner of  
 the Fornace of Calcination,  
 and in it must be set a deep  
 pan full of Ashes. But the  
 vessel, with the matter to  
 be fixed, being firmly seal-  
 ed, must be placed in the  
 middle of the Ashes, so  
 that the thickness of the  
 Ashes underneath, and a-  
 bove in the compass of the  
 vessel, may be about four

Inches, or according to that  
 which you desire to fix:  
 Because in fixing *One*, a  
 greater fire is required, than  
 in fixing *another*.

VII. By this Fornace,  
 and this way the Ancient  
 Philosophers attained to the  
 Work of the Magistery;  
 which to Men truly Philo-  
 sophizing, may be easily  
 known, from what we have  
 more than enough demon-  
 strated in these our Books.  
 And by those especially  
 who are real searchers out  
 of the Truth; we have gi-  
 ven you the Figure of the  
*Athanasiorum*, yet let not this  
 stop your farther invention,  
 if you can possibly find out  
 any thing more fit and in-  
 genious.

## C H A P. LVII.

### *Of Ceration, and its Cause.*

**C**eration is the mollifi-  
 cation, or softening  
 of an hard thing, not fusible,  
 into Liquefaction; Whence  
 it is evident, that the cause  
 of the Invention of it was,  
 That the matter which had  
 not ingress into the Body  
 for



for Alteration, (by reason of Privation of its Liquefaction) might be softened, so as to flow, and have Ingress.

II. Wherefore some thought Ceration was to be made with liquid Oyls and Waters, but that is error, and wholly remote from the Principles of this Natural Magistery, and denied by the manifest Operations of Nature.

III. For we find not, in those Metallick Bodies, that Nature has placed an humidity soon, or easie to be taken away, but rather one of long duration, for the necessity of their Fusion and Mollification: For had they been replenished with an humidity easie, or soon to be removed, it would necessarily follow, that the *Bodies* would be totally deprived of it, in one only Ignition; so that none of the Bodies could afterwards be either hammered or melted.

IV. Therefore imitating the Operations of Nature,

we follow her way in *Cerating*. Nature *Cerates* in Radix of fusible things, an humidity, which is able to endure the heat of fire. Therefore it is necessary for us also to *Cerate* with like humidity.

V. But this Cerative humidity is in nothing better, more possibly, or more nearly found, than in the *viz.* in *Sulphur* and in *Asphal tick*, nearly; but more nearly in *Argent Vivum*. Whose humidity we see to leave their Earth, for reason of the strong union which they have, and which nature has bestowed upon them in the Work of the Mixture.

VI. But in all other things having humidity, you may find by experience, that the same is separated in Retort from their Earth substance; and after separation thereof, that they are deprived of all humidity: In Spirits aforesaid, it is not so; so that we cannot omit taking them into the Work of *Ceration*.

VII. The way of Cerati-  
by them, is thus. You  
st sublime them so often,  
n the thing to be Cerated,  
il remaining with their  
midity in it, they give good  
ion: But this cannot be  
ected before the perfect  
ansing of them from e-  
ry Corrupting thing.

VIII. And it seems bet-  
to me that these should  
first fixed by Oyl of Tar-  
, and every Ceration, fit  
d necessary in this Art be  
ade with them.

IX. Our Philosophick Ce-  
tive Water is thus made.  
ake Oyl Distilled from the  
hites of Eggs: Grind it with  
elf so much of Sal Nitre,  
d Sal Armoniack, ana,  
d it will be very good. Or,  
dix it with Sal Alkoli, and  
stil as before: And the  
ore you reiterate this la-  
our, the better it Incerates.  
Or, Conjoyn the aforesaid Oyl,  
with Oyl of Tartar, and  
bence Distil a White Ince-  
rative Oyl.

X. A Red Incerative Oyl is

thus made. Take Oyl of  
Yolks of Eggs, or of Humane  
Hair, to which adjoyn as  
much Sal Armoniack; mix  
and distil: Repeat this Di-  
stillation three times, and you  
will have a most Red Ince-  
rative Oyl.

XI. Oyl of Verdigrise is  
thus made. Dissolve Ver-  
digrise in Water of Sal Ar-  
moniack, with the same coa-  
gulated, mix Oyl of Eggs,  
and distil the mixture, which  
Distillation repeat thrice; so  
shall you have Oyl of Ver-  
digrise, fit, and profitable  
for Inceration.

XII. Oyl of Gall; it is  
made by Distilling an Oyl  
from the Gall, as from hu-  
man Hair; doing in all  
things as in the former.

XIII. I do not say, that  
these Oyls can give a Radi-  
cal Mineral Humidity, as  
in Sulphur and Arsenick:  
But they preserve the Tin-  
cture from Combustion, un-  
til it enters, or makes an  
Ingrefs; and afterwards  
they fly in the Augmenta-  
tion of the fire.

XIV.



XIV. After the Matter is *Incerated*, it may be necessary to melt it, which you must do in a *Fusory*, or *Melting Fornace*. This *Fornace* is that in which all Bodies are easily melted by

themselves: It is a *Fornace* much in use among *Melting of Metals*: Also *Aurichalcum* is melted in this *Fornace*, and Tinged with *Tinctura*, or *Calaminaris*, as known to such as have made *Tryal*.

### C H A P. LVIII.

*That Our Medicine is two-fold, One for the White, and One for the Red. Yet that we have One only Medicine for both, which is most perfect.*

I. **W**E Demonstrate that *Spirits* are more affluated to *Bodies*, than any other thing in nature; for that they are more United, and more friendly to *Bodies*, than all other things; so that we affirm, that these alterations of *Bodies* in the first Invention, are their true Medicines.

II. And as we have been exercised in all kinds, in the transformation of imperfect

*Bodies*, with firmutation to a perfect *Lunar and Solar Body*; so we find that the Medicine for them must be divers according to the intention of the *Bodies* to be transmuted.

III. And since Metals to be transmuted are of a two-fold kind, *viz. Argentum* *Vivum* Coagulable in Perfection and *Bodies* diminished from Perfection: and these again manifold, some being hard sustaining Ignition, as *Mar-*

and *Venus*; others soft, not enduring it as *Saturn* and *Jupiter*; the Medicine perfective must also be necessarily manifold,

IV. And altho *Mars* and *Venus* be of one kind, yet they differ in a certain special property, the one being not Fusible, the other fusible; therefore *Mars* is perfected with one Medicine, and *Venus* with another: The first indeed is totally unclean, but the other not: the former has Dull whiteness; the latter that of Redness and Greenness: all which force a necessity of a Diversity in the Medicine.

V. Also the soft Bodies, *Saturn* and *Jupiter*, seeing they less differ, do necessarily require also a Divers Medicine: the first of them is indeed Unclean, the latter Clean; and they are all rendered more Mutable, now made *Lunar* than *Solar* Bodies: therefore the Medicine for each of them must be two-fold; One *White*, changing into a *White Lu-*

*nar Body*: and one *Citrine*, changing into a *Citrine Solar Body*.

VI. Since then in every of the Imperfect Bodies is found a two-fold Matter, *Solar* and *Lunar*; the Medicines perfecting all Bodies, will be in number Eight.

VII. So also *Argent Vive* is perfected into a *Lunar* and *Solar Body*; therefore of the Medicine altering or perfecting it, there is a two-fold difference: so that all the Medicines which we have invented, for the Compleat alteration of every imperfect Body, will be in number Ten.

VIII. However, with constant and continued Labor, and great search and invention, we have been desirous to exclude the Use of these *Ten Medicines*, by the Invention and advantage of One Only Medicine: and with our long and very Laborious search, by certain Experience, we have found One Medicine, by which the hard was softened; the soft Bo-



Body hardned; the fugitive fixed, and the Soul illustrated with Splendor or Brightness ineffable, and beyond Nature.

IX. Notwithstanding, it is here expedient, that we should particularly speak of all these Medicines with their Causes, and the evident experiences of their probations. We will first then declare the series of the *Ten Medicines*, fitted to all the *Bodies*, then to *Argent Vive*, and lastly proceed to the *Medicine of the Magistery*, perfecting all *Bodies*; yet with the preparation imperfect *Bodies* need.

X. And least we should be carped at by the Envious, as Writing an insufficient Treatise of Art, We here first of all present the preparation of all the imperfect *Bodies*, assigning the Causes of the necessity thereof, by which (in Our artifice) they are made apt to receive the Medicine of Perfection, in every degree of *Whiteness* and *Redness*,

and to be perfected by the same: and after the Narration of all the Medicines before mentioned themselves. The Preparations of *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Argent Vive* here mentioned. Chap. 42. Sect. 14. ad Chap. 43. Sect. 11. Chap. Sect. 12, 13, 14. Chap. Sect. 12, 13. Chap. 48. Sect. 33. The preparation of Medicines, see Chap. Sect. 15, 16, 17. Chap. Sect. 18. ad 23. Chap. Sect. 6. Chap. 48. Sect. &c.

XI. From what has been said, 'tis evident, that where Nature left Superfluous or deficient in every of those *Bodies* that are imperfect has been in part declared and since it happens that the mutable *Bodies* of Imperfection, are of a twofold kind, viz, soft and Ignible as *Saturn* and *Jupiter*: and hard and not fusible with Ignition, as *Mars* and *Venus*, the first indeed not fusible, but the other fusible with Ignition; Nature has taught us, That according

the diversity of Essences  
the Radix of their Na-  
e, divers Preparations,  
ording to their Wants,  
ft be administred to  
m.

XII. There are two Bo-  
of Imperfection of one  
l, viz. *Lead*, which is  
ck, or *Saturn*; and *Tin*,  
ch is White, or *Jupiter*;  
ch from the innate Root  
their nature, are divers  
a from other, in the pro-  
lity of their hidden  
s, as well as in those  
ch are outward.

XIII. For *Saturn* is clou-  
livid, ponderous, black,  
out stridor or crashing,  
ly mute: But *Jupiter* is

white, a little livid, crash-  
ing much, a little found-  
ing, and something bright;  
Of the Differences of which  
we have already spoken in  
their particular Chapters a-  
foregoing.

XIV. From which Cau-  
ses of Difference, accord-  
ing to more and less, you  
must collect the order of  
the Preparations; wherein  
we have shewed, first, The  
Preparation of *Bodies*; af-  
terwards of *Argent Vive* co-  
agulable. Now in the pre-  
paration of *Bodies*, nothing  
of Superfluity isto be remo-  
ved from their profound, or  
inward Parts, but rather  
from their manifest or out-  
ward.

## C H A P. LIX.

the Medicine, Tincture, Elixir, or Stone  
of the Philosophers in General.

the five different Properties  
constituting this Medicine.

UNless every thing  
superfluous be ta-

ken away, either by Medi-  
cine or preparation from  
imperfect Bodies, viz. Eve-  
ry superfluous *Sulphureity*,  
and every unclean *Earth-*

G g \* nest.



*ness*, they cannot be purified, so, as that in *Fusion* they be not separated from the Commixtion after projection of the Medicine altering them: when you have formed this you have found one of the five differences of perfection.

II. Also, if the Medicine do not illustrate, and alter and alter into a *White* or *Citrine* Color (according to what your intention is) inducing a splendid brightness, and admirable Lucidity; *Bodies* diminished from perfection are not perfected to the utmost.

III. So also, if it abides not Lunar or Solar Fusion, it is not changed into perfection; because it abides not in the Tryal; but is altogether separated, and recedes from the Commixtion; which you may more amply determine by the *Cineritium*, of which we shall speak hereafter.

IV. If likewise the Medicine be not perpetuated with a firm alteration, so that the

Impression of Tincture, Finitivity is not permanent, vanishes in the Fire probation.

V. If it attains not to weight of Perfection, [ *ing the true ponderosity of Luna and Sol,* ] it is not finally changed to a perfect complement of Nature: this *weight* is one of the five of perfection. Seeing therefore these differences of perfection are five, there is a necessity that our Medicine should exhibit the Differences in Projection. Also it is evident from hence That this Medicine must be prepared from Things having Affinity to Bodies, easily altering, and amicably adhering to them in profundity: But searching through Universal Nature we have found nothing which can do all this as well as *Argent Vive* prepared, according to our directions, of which the Medicine is made to the highest Perfection.

*The Preparations of the Medicine, that it may give the aforesaid different Properties.*

I. Now since it changes without the alteration its Nature, therefore it is not necessarily to be prepared, that it may be mixed even in the profundity of Bodies, viz. That its substance may be made such, that it may be mixed even in the profundity of the Bodies alterable, without separation for ever.

II. But this cannot be done, without it be very much subtilized with certain and determinate sublimations, as we have taught Chap. 48. Sect. 3, 4, 5, 6, 7. foregoing: Likewise its compression cannot be permanent, unless it be fixed, and can it illustrate, unless it be a most splendid substance extracted from it according to Art, with a fit fire.

III. Nor can this Medicine have perfect Fusion, unless great Caution be used

in its fixation, that it may soften hard Bodies, and harden the soft. And it can only do that, when a sufficiency of its humidity is preserved, proportionate to the necessity of the Fusion desired.

IX. Whence it is evident, that it should have such a Preparation, as may make it a most fulgent and purely clean substance, and fixed also; but these things must be done with such great Caution, (in respect to the regulation of the fire, and way of fixing) that in removing its Humidity, so much may be still left, for compleat and perfect Fusion.

X. If by this Medicine, you would soften Bodies hard of Fusion; in the beginning of its Preparation, a gentle fire must be exhibited: For a soft fire is *Conservative of Humidity*, and *Perfective of Fusion*.

XI. There is also many other Considerations of the Weight, with their Causes



and Order. The Cause of great weight, is, the subtilty of the substance of Bodies, and uniformity in their Essence: By which the parts of them may be so condensed, that nothing can come between. And the Density of Parts, is the encrease of weight, and the Perfection thereof.

3. *The Six Properties of things from which the Medicine is extracted.*

XII. *First*, They have in themselves an Earth most subtil and incombustible, altogether fixed with its own proper Radical Humidity, and apt for fixing.

XIII. *Secondly*, They have an airy and fiery Humidity, so uniformly conjoyned to that Earth, that if one be Volatile, so is the residue: And this same Humidity abides the fire beyond all Humidities, even to the compleat termination of its own *Inspissation*, without Evaporation, inseparable from the Earth an-

nexed to it, with a comp permanency.

XIV. *Thirdly*, The disposition of their Nature Humidity is such, that with help of its own Oleaginous in all differences of its Properties, it contempera the Earth annexed to with such an Undisturbance and with such a Homogeneous and equal Union, and bond of inseparable Conjunction that after the degree of natural Preparation, it gives good Fusion.

XV. *Fourthly*, The Oleaginous Property, is of great purity of Essence, and so artificially cleansed from all Combustible matter that it burns not any Body with which it is conjoyned through their least parts but preserves them from Combustion. *Hermes. Ch. 12. Sect. 5. foregoing.*

XVI. *Fifthly*, It has a *Tincture* in it self so clear and splendid, *White, Red*, clean and incombustible, stable and fixed, that the fire cannot prevail gain

inst it to change it: Nor  
in Sulphurous, Aduſtive,  
Sharp, Corroding Bo-  
es, Corrupt and Defile  
e ſame.

XVII. *Sixthly*, The whole  
*compositum*, incerated with  
ſinſal Compleatment, is  
ſo great Subtilty and Te-  
nity of Matter, that after  
the end of its Decoction, it  
remains in Projection of  
the thin Fuſion like water,  
and is of profound Penetra-  
tion, to the greateſt perfe-  
ction of the Body to be  
tranſmuted, how Fixed ſo-  
ever it be; adhering there-  
with an inſeparable Uni-  
on or Conjunction, againſt  
the force of the ſtrongeſt  
re; and in that very hour,  
by virtue of its own Spiri-  
tuality, reducing Bodies to  
volatility.

*The Seven Properties of the  
Medicine it ſelf.*

XVIII. *Fiſt*, Oleaginity,  
ſtanding in Projection Uni-  
verſal Fuſion, and Diffuſion  
of the Matter: For the  
firſt thing after Projection  
of the Tincture, is the ſud-

den and due Diffuſion of  
the Medicine it ſelf, which  
is perfected and rendered  
Viſcous, with a Mineral  
Oleaginity.

XIX. *Secondly*, *Tenuity* of  
Matter, or the Spiritual ſub-  
ſtance thereof, flowing ve-  
ry thin in its Fuſion, like  
Water, Penetrating to the  
Profundity of the Body to  
be Tranſmuted, for that im-  
mediately after *Fuſion*, the  
Ingreſſion thereof is neceſ-  
ſary.

XX. *Thirdly*, *Affinity*, or  
*Vicinity*, between the Elixir  
or Tincture, and the *Body*  
to be Tranſmuted, giving  
adherency in Obviation and  
Retention of its like; be-  
cauſe immediately after In-  
greſs of the Medicine, Ad-  
herency is convenient and  
neceſſary.

XXI. *Fourthly*, *Radical*  
*Humidity*, Fiery, Congeal-  
ing, and Conſolidating the  
Parts retained, with adhe-  
rence, to what is Homogene-  
ous to it, and the union of all  
its ſaid Homogene parts,  
inſeparably for ever: Be-  
cauſe



cause after Adherency, Consolidation of the parts by a Radical and Viscous Humidity is necessary.

XXII. *Fifthly, Purity and Cleanness*, giving a manifest Splendor in the Fire, but not burning : for after consolidation of the purified parts, it is left to the actual Fire to burn up or consume all extraneous Superfluities not consolidated : wherefore purification is necessary.

XXIII. *Sixthly, A Fixing Earth*, temperate, thin, subtil, fixed, and incombustible, giving permanency of Fixation, in the solu-

tion of the Body adhering to it ; standing and persevering against the force of the strongest Fire : for immediately after Purification fixation necessarily follows of course.

XXIV. *Seventhly, Tincture White or Red*, giving splendid or perfect Color *White*, or intensely *Citron* viz. the *Lunification* or *Sunification* of the *Bodies* to be transmuted ; for that after fixation a pure Tincture Color tinging another Body ; Or a Tincture, tinging the Matter to be transmuted into true *Silver* or *Gold* is absolutely necessary.

## CH A P. LX.

### *Of the three Orders of the Medicine.*

#### 1. *Of Medicines of the first Order.*

I. **S**ubtilty of the matter is necessarily required, as well in the preparation of Bodies, as in

the perfecting of the Medicine ; because of how much the greater weight *Bodies* to be transmuted are so much greater is the perfection they are brought to by Art ; for which reason

II. I here declare the differences of all Medicines, which is three fold, according to three Orders.

II. A Medicine of the first Order is every preparation of Minerals, which projected upon the imperfect *Bodies*, impresses upon them an Alteration, but produces not a sufficient complement; yet the altered *Body* is thereby changed and Corrupted, with the total evanishing of the Medicine, and all its impressions.

III. Of this kind is every Sublimation dealbative *Mars* or *Venus* which receives not Fixation: and of this kind, is every addition of the Color of *Sol* and *Luna*, or of *Venus* combined, and *Zyniar*, and the like, set in a Furnace of Cementation.

IV. This Order changes with a mutation not durable, by diminishing it self by Exhalation or Evaporation. And of this kind are these described, Chap. 44.

*Sect.* 15, 16, 17. Chap. 45. *Sect.* 18, 19, 20, 21, 12, 23. and Chap. 46. *Sect.* 6, 7, 8, 9. aforegoing. And the Work of this first Order is called the lesser Work.

2. Of Medicines of the second Order.

V. A Medicine of the second Order, I call every preparation, which being projected upon *Bodies* diminished from perfection, alters them to some certain degrees of perfection, wholly leaving other degrees of Corruption, as is the Calcination of *Bodies*, by which all that is fugitive is burnt away and Consumed.

VI. And of this Order are the Medicines Tinging *Luna* perpetually yellow, or perpetually dealbating *Venus*, leaving other differences of Corruption in them.

VII. Now seeing the Medicine of *Bodies* to be cleansed is one; but of *Argent Vive* perfectly Coagulable another, we will first



of all declare the Medicines for Bodies : and then afterwards the Medicine of the same *Argent Vive*, coagulable into a true *Solifick* and *Lunifick Body*.

VIII. A Medicine of the second Order is that which does indeed perfect *imperfect Bodies*, but with one only difference of perfection. But seeing there are many causes of Corruption in every of the imperfect *Bodies*, as in *Saturn a Volatile Sulphureity*, *fugitive Argent Vive* (by both which Corruption must necessarily be induced,) and its *Terrestreity*: therefore Medicines of this second Order, are such as can only remove one of them, or covering it, adorn the same, leaving behind it, all the other causes of Imperfection.

IX. Since then in Bodies, there is somewhat impermutable, which is innate to them in their Radix, and which cannot be taken away by a *Medicine of this Order*: that Medicine, which totally removes that,

from the mixtion, must be a *Medicine of the third and Greater Order*.

X. And because we find the *Superfluities* of things Volatile, to be removed by way of Calcination and the *Earthiness*, not innate, abolished by repeated *Reductions*; therefore there was a necessity of inventing of a Medicine of this second Order, which might indeed palliate the innate, soften the hard, and harden the soft Bodies, according to the perfection of their Natures, and not Superficially; but perfectly constitute a true *Lunifick* or *Solifick*, of imperfect *Bodies*.

XI. Since then it is manifest, that in *Bodies only* the hastiness of Melting cannot be taken away, by the Artifices of this Work, nor the innate impurity in the Radix of their principles be removed; the Invention of this Medicine was necessary, which by projection might Inspissate their Tenuity, and Inspissate

ng, harden them, to a  
ciency of *Ignition* with  
r Melting.

XII. So also in *hard Bo-*  
attenuating their Spif-  
de, to deduce them to  
fficient Velocity, Lique-  
ion or Melting, with  
r own property of Ig-  
on; and palliating  
m, to adorn the Clow-  
els of Bodies of either  
d, transmuting the one  
o *White*, the other into  
most perfect.

XIII. This Medicine is  
ferenced from a Medi-  
e of the *third Order*, only  
Imperfection of a lesser  
meaner preparation. But  
*Medicine Inspissating* the  
quity of *soft Bodies*, re-  
res one kind of prepara-  
n with a *Consumptive*  
e: and that *Attenuating*  
Spissitude of hard Bo-  
s, another, with con-  
vation of their Humidi-  
of which kind are those  
Chap. 43. Sect. 16, 17,  
19, 20, 21. and Chap.  
Sect. 19, 20, 21, 22.  
regoiing, which are in a  
an or middle Order.

### 3. Of *Medicines of the third Order.*

XIV. This is every pre-  
paration, which when it is  
projected upon Bodies, takes  
away all Corruption and  
perfects them, with all the  
differences or signs of per-  
fection. But this is one on-  
ly, and therefore by reason  
of it, we are not obliged to  
the use of the ten Medi-  
cines of the second Order.

XV. Of this Order there  
is a twofold Medicine, *viz.*  
*Solar* and *Lunar*, yet but  
one in Essence, and which  
have but one way in Ope-  
rating; and therefore by  
our Ancestors, whose writ-  
ings we have read, it is cal-  
led *One only Medicine*.

XVI. However there is  
an addition of a *Citrine*  
Color, made of the most  
clean substance of fixed Sul-  
phur which constitutes the  
difference between the one  
for the white, and the other  
for the yellow, *viz.* the  
*Lunar* and *Solar* Medicine,  
the latter containing that  
Color



Color in it self, but the other not.

XVII. This is called the third Order, or Order of the Greater Work ; and that because greater Care, Prudence, and Industry is required in the Administration thereof, and the preparation thereof to perfection, than in any of the former ; and also for that it needs greater Labor and longer time to compleat it for the highest Purity.

XVIII. Therefore the Medicine of this Order is not diverse in Essence from the Medicines of the second Order, but only in respect of Degrees, as being more subtilized, and exalted to a much higher degree of Purity, Tincture, and Fixity, in the making and

preparation thereof, with long continued course Labour.

XIX. All which degrees in their proper place are declared with sincerity Speech, and the way preparation Exactly, with its Causes, and manifest Verity ; as also the manner degrees by which it is brought to Perfection:

XX. For the *Lunar* Medicine needs one way preparation : but the *Solar* another, for the perfect preparation of its Tincture with the Administration Sulphur Tinging it : which we have abundantly Spoken Chap. 46. Sect. 12, 13. Chap. 47. Sect. 12, 14. and Chap. 48. Sect. 43, 44. foregoing.

## C H A P. LXI.

### *How Ingression is procured.*

I. **B**Ecause it happens that a Medicine will

sometimes mix, and sometimes not, therefore we

we declare the way of  
mixing, *i. e.* how every  
ing, or each particular  
medicine not entering, may  
it profoundly acquire  
gress into a Body.

I. The way is by disso-  
lution of that which Enters,  
and by dissolution of that  
which Enters not, and by  
mixing both Solutions:  
it makes every thing to  
Ingressive, of what kind  
ever it be, and to be cor-  
rupted through its least  
parts.

II. Yet this is com-  
pleted by Sublution: And  
this is also accomplished  
the same, in things not  
otherwise Fusible: where-  
in they are more apt to  
have Ingress, and to trans-  
mute.

IV. This is the cause why  
we Calcine some things,  
which are not of the nature  
these, to wit, that they  
may be the better dissolved:  
and they are dissolved, that  
they may the better receive  
impression from them; and  
from them likewise, by

by these be prepared and  
cleansed.

V. Or, We give Ingress  
to these which are not suf-  
fered to enter by reason of  
their Spissitude, or Thick-  
ness, with a manifold Re-  
petition of the Sublimation,  
of Spirits not Inflammable up-  
on them, to wit, of *Arsenick*,  
and *Argent Vive* not  
fixed; or with manifold  
Reiteration of the Solution  
of that which has not In-  
gress.

VI. Yet this is a good  
Caution concerning things  
Impermixable, *viz.* That  
the Body be dissolved,  
which you would have to  
be changed and altered by  
these: and the things like-  
wise Dissolved, which you  
would have both to enter  
and to alter.

VII. Nevertheless Solu-  
tion cannot be made of all  
parts, but of some; with  
which this or that Body,  
not another, must be imbi-  
bed time after time.

VIII. For by this means  
it



it has Ingress only into this or that, necessarily; but this does not necessarily happen into any other Body.

IX. Every thing then must needs have Ingress by these ways; by the benefit whereof, it depends on the nature of that, to have In-

gress (as we said before) and to Transmute with Commixtion found out.

X. By this precedent course, is compleated said number of Ten Medicines, with a sufficient Production of them, [*in order to the Great Work it self.*]

## C H A P. LXII.

### *Of the Cineritium.*

I. **T**HE Solar and Lunar substance is only permanent in the Tryal by the *Cineritium*: Therefore searching out the true Differences of the Substances of these perfect Bodies, and likewise the Causes of the *Cineritium*, we shall make tryal which of the Imperfect Bodies do more, and which do less endure or abide in the Examen of this Magistery.

II. But we have already sufficiently declared the Secret of these two Bodies in the Profundity of their sub-

stance, viz. That their *Principles*, or first Principle being, was a large quantity of *Argent Vive*, and the purest substance of it; at first more Subtil, but afterwards Inspissate, till it could admit Fusion with Ignition.

III. Therefore whatever Bodies diminished from Perfection, have more Earthiness, the less abide in this Examen; but what have less Earthiness do more endure it.

IV. Because these do indeed more adhere, by reason

the Subtilty of their parts, closely Permixon and Uniting them: So likewise, *Bodies* that are of greater Tenuity, or on the contrary, of greater Spissitude, than those which are of Perfection, must necessarily be wholly separated from the Commixtion.

V. For being not of the same Fusion, they are for that cause sake separated: and indeed *Bodies* which partake of a lesser quantity of *Argent Vive*, are more easily separated from the Commixtion.

VI. 'Tis evident then, that seeing *Saturn* is of much Earthiness, and contains but a small quantity of *Argent Vive*, and of an easie Tenuity for Liquefaction, which are mostly opposite to a *Cineritious Examen*; therefore of all *Bodies*, by the Artifice of the *Cineritious*, it least endures in the Commixtion, yea it is separated and vanishes most readily.

VII. Seeing therefore of

all imperfect *Bodies*, it most gives way and receeds; by that it is more fit for the *Examen* of our *Magistry*, and the reason is, because it sooner takes its flight, and sooner draws every of the imperfect *Bodies* with its self from the mixture.

VIII. Also by reason of this, the greater quantity of the perfect *Bodies* is preserved for the strong Combustion, or mighty devouring force of the Fire of the *Examen*: and therefore by the tryal of *Lead*, it is less burnt, and more easily purified.

IX. And because the substance of *Jupiter*, consists more of *Argent Vive*, and partakes of a lesser quantity of Earthiness, whereby it is of greater purity, and of a more subtil substance; therefore it is more safe in the Mixtion, than *Saturn* and *Venus*; because it more adheres in the profundity thereof.

X. And for this cause a larger quantity of the perfect



fect Body is absumed, before *Jupiter* conjoynd can be separated from the Commixion: *Venus* gives Fusion with *Ignition*; but because its Fusion is slower of a perfect Body, therefore it is separated from the Commixtion, yet more slowly than *Saturn*, by reason of the *Ignition* of its fusible Substance.

XI. But because it contains less of *Argent Vive*, and has more of Earthiness, and a more thick Substance, therefore it is more easily separated from the Mixtion than *Jupiter*, because *Jupiter* more adheres in the profundity than *Venus*.

XII. *Mars* has not Fusion, and therefore is not permixed, which is caused for want of Humidity: but if it happens that it is permixed with vehemency of Fire; then because it has not Humidity enough of its own, by imbibing the Humidity of *Sol* or *Luna*, it is united thereto in its least parts.

XIII. Therefore, This has much Earth, and little *Argent Vive*, and wants Fusion, yet it can by no slight Artifice be separated from them. By this Artifice [e. of the *Cineritium*] you come to the true rectification of every Body, if you understand perfectly what we have writ.

XIV. There are two Bodies perfect, abiding the Tryal, to wit, *Sol* and *Luna*, by reason of their good Composition, which relate from their good Mixtion and the pure Substance of them.

XV. The way of working this Tryal is thus, Take sifted Ashes or Calx, or Powder of the Bones of Animals Calcined, or a Commixtion of all, or some of them; moisten with Water, and make the mixture firm and solid with your hands; and in the middle of it, work it into a round flatish lump; make a round and smooth hollownes, and upon the bottom of it strew a small quantity of Glass beaten to Powder, which lay to dry.

XVI. *When dry, Put your Metal into the Hollownes of the roof, which you would try to prove; put Coals of Fire upon it, and then blow with Blows upon the Surface, till the Metal flows: upon which, being in flux, cast part after part of Lead, and blow with flame of strong Ignition.*

XVII. *Whilst you see it agitated with a strong Concussion, it is not pure; therefore wait till all the Lead, be Exhaled: when that is gon off, and the Motion yet ceases not, it is not yet pure: cast Lead again upon it, and blow as before, until the Lead vanishes. If it do not yet rest, repeat the casting in of more Lead, and blowing upon it, till it be still or quiet, and you will see it clean and clear in its Surfaces.*

XVIII. *This done, take away the Coals, scatter the Fire, and put Water upon the Test, for you will find it thoroughly proved: and if while you are blowing this proof, you cast in Glass, the Bodies will be the better and more perfectly purified; because that takes away the Impurities, and separates them.*

XIX. *Or, Instead of Glass, you may cast in Salt, Borax, or a little Alum: This Examen of the Cineritum or Test, may in like manner be made in a Crucible of Earth, if the fire round about it be blowed, and upon the surface also of the Crucible, that the Body to be proved, may the sooner flow, and be perfected.*

## CH A P. LXIII.

### *Of Cementation, and its Causes.*

**W**E now come to Cement: And whereas some the Examen of Bodies are more, and others less



less burned by the Calcination of fire, *i. e.* they which contain a greater quantity of burning *Sulphur* more, but they which contain less, less: Therefore seeing *Sol*, has a lesser quantity of *Sulphur*, than other Metallic *Bodies*, it is not (in the midst of all Mineral *Bodies*) burnt by the force of fire.

II. And seeing *Luna* also, next to *Sol*, partakes of a less quantity of *Sulphur*, than the other four *Bodies*; yet has more *Sulphur* than *Sol*; therefore it can less bear the strong Ignition of a violent Fire for a long space of time, than *Sol* can: And by consequence, less bear things burning by a like nature, but *Venus* less than it, because it consists of more *Sulphur* still, and of greater *Earthiness* than *Luna*, and so can less bear the violent force of Fire.

III. *Jupiter* also less than *Sol* or *Luna*, because it partakes of greater *Sulphureity*, and *Earthiness*, than either of them; yet it is less burnt by violence of Fire

than *Venus*, but more than *Sol*, or *Luna*.

IV. *Saturn* in its Composition by nature, has more of *Earthiness* and *Sulphureity*, than either of the before named; and therefore is more burnt, by Ignition or violence of Fire, and is sooner, and more easily inflamed, than all the said *Bodies*; because it has *Sulphureity* more nearly conjoined, and more fixed than *Jupiter*.

V. *Mars* is not burnt of itself but by Accident; when it is mixed with *Bodies* of much humidity, it imbibes that Humidity, by reason of its own want of the same; and therefore being conjoined, it is neither inflamed nor burned, the *Bodies* with which it is conjoined or united, be neither Inflamable nor Combustible.

VI. But if Combustible *Bodies* be mixed with it, it necessarily happens (according to the nature of the Combustion) that *Mars* is burnt.

t and inflamed. Seeing  
efore, that Cement is  
e of *Inflamable things*,  
necessary cause of its  
ntion is manifest, viz.  
all Combustible things  
nt be burned.

II. And since there is  
one only body incom-  
ble, that alone, or what  
prepared according to  
nature of it, is kept safe  
ement. But which abide  
e, and which less, are  
wn with their Causes:  
e abides more, but  
e less, *Jupiter* yet less,  
*Venus* less than *Jupiter*,  
*Saturn* least of all.

III. The way of Exa-  
ation by Cement is thus.  
must compound it of *Infla*  
*e things*, of which kind  
all blackening, flying, p-  
ting things, viz. *Vitriol*,  
*Armoniack*, *Verdigrise*,  
*m*, or *Plumous Alam*,  
a very small quantity of  
hur, with *Humane U-*  
and other like acute,  
penetrating things: All  
are made into a Paste,  
the *Urine* aforesaid, and  
upon thin plates of that

*Body*, which you intend to ex-  
amine by this way of Proba-  
tion.

IX. Then the said plates  
must be laid upon a Grate of  
*Iron*, included in an *Earthen*  
*Vessel*; but so as not to touch  
one another, that the power of  
the Fire may have free and e-  
qual access to them. Thus the  
whole must be kept in Fire, in  
a strong *Earthen Vessel* for the  
space of 3 days, but with this  
Caution, That the plates may  
be kept Red Fire hot, but not  
melt.

X. After the third day,  
you will find the Plates  
cleansed from all impurity,  
if the *Body* of them was  
perfect; if not, they will  
be wholly corrupted and  
burnt in the Calcination.

XI. Some expose Plates  
of Metal to Calcination,  
without a Composition of  
Cement, and they are pu-  
rified in like manner, if the  
*Body* be perfect: If not,  
they are totally consumed:  
But in this kind of Examen  
they must have a longer  
space of time, (for that  
II h \* they



they are purified by the only force of Fire) than if they were Examined by the help of Cement.

XII. And for that the nature of *Luna* differs not much from the nature of *Sol*, therefore of necessity it rests with it in the Tryal by Cement, and there is no separation of *Bodies* one from another in these two kinds of Tryal, unless that be caused by reason of the Diversity of the Composition of their substances.

XIII. For from thence results the Diversity of Fusion, and Thickness, or Thinness or Rarity, which are indeed the causes of Se-

paration; for that, by reason of the strong Composition of some, their substance is not corrupted the substance of the *Earthneous Body*, in as much a mixtion of them, cannot be made through their parts.

XIV. Therefore in a commixture, they necessarily be separated each from other, without the total corruption of the Essences. And the perfecting of *imperfect Bodies* discerned, when they by Ingenuity of preparation found to be of the fusion, Ignition, and Solidity.

## CHAP. LXIV.

### *The Examen by Ignition.*

I. **S**ince *Bodies* of greatest Perfection, with determinate Ignition, are found to receive the Fire before fusion of them; therefore we say, if our design is to find out the compleat alteration of them,

there is a necessity to bring such *Bodies* to their Fusion.

II. And before the *perfect Bodies* be Fused, see them admit Ignition without Inflammation of a plebeian Celestine Color, and the

ore their Ignition comes, the whiteness of Fire, which by the Eye can in no wise be discerned.

II. 'Tis evident then, that the *perfect Ignition* of them is before Fusion, with intense *Redness*, and not with whiteness, which the Eye cannot behold: for if prepared *Bodies* be *Melted* before they are *red hot* with Fire, they stand not in perfection.

IV. And if they be made *red hot* with labor, and with Violence of Fire, their preparation is not true and perfect; and this indeed if it happen in *soft Bodies*, for the same is only found in *Mars*.

V. Because *Ignible Bodies*

do not easily in the way of preparation admit *Ignition*; nor *Fusible Bodies* the *right Fusion*, which we find to be in *Bodies* perfect according to Nature.

VI. If *Bodies* prepared, in their *Ignition*, give not a flame of a pleasing Celestine Color, their preparation is not compleat.

VII. And if any part of the *Weight, Color, Beauty, Ignition* and the like, be found diminished, by reason of the Differences, or force of the Preparation, you have not rightly proceeded: therefore you must search again till you find out your Error, and chance to hit upon the right way through the Divine goodness.

## CHAP. LXV.

### The Examen by Fusion or Melting.

*Fusion* with *Ignition* is the only Argument of Perfection; yet not with every kind of *Ignition*, but with *Ignition* in which the *Body* waxeth not altogether *white*; and with *Ignition* in which is not made a dull paleness of Fire, and in which, the *body* is not sudden-



denly Melted, or flowes  
not immediately after Ig-  
nition.

II. For when a *body* flows  
with the very small force of  
a weak Fire, either with-  
out Ignition, or with a *pallid*  
Ignition, the *body* thus pre-  
pared, must needs be still  
an imperfect body.

III. And if a *body* after  
Fusion, be not suffered pre-  
sently to coole, and its Ig-  
nition be presently turned  
wholly into blackness, and  
by reason thereof, looseth  
its Ignition, before it be-  
comes hard, it is not a  
*body* brought to perfe-  
ction, of what kind so-  
ever it be. Now this is from  
its softness, and is one of  
the kinds of *imperfect bodies*.

IV. If the Ignition of a  
*body* before Fusion thereof  
be made with great Labor,  
and Violence of a strong  
Fire, and with a Ray of  
brightness Inestimable, al-  
together white and shining,  
it is not a *perfect body*, but a  
*body* of hardness altered.

V: If also after Fu-  
thereof, and when ta-  
from the Fire, it be  
sently hardned, that it  
not, the fulgent Igni-  
thereof yet remaining,  
not a body of *Lunar* or  
*lar* perfection, but con-  
under the nature of the  
ferences of *Mars*.

VI. By what has be-  
said, then, it is evide-  
that in *bodies Fusible*, a thi-  
fold Ignition may be fou-  
before Melting of their  
stances, viz. one *Pallid*  
another *Red and clear*; a  
a third most *white*, shin-  
with *Rays*.

VII. The first of these  
an Ignition of *soft Bodies*  
the second of *perfect bodies*  
the third of *hard bodies*,  
is proved by Reason and  
Experience.

VIII. If you would  
out the Degree of all the  
Ignitions, to compleat  
*Fusible bodies*, you must lea-  
the Compleat sufficien-  
for the perfection of *Fusible*  
and by considering, rec-

the difference of all Fufion ; thus may you find  
Signs of the Degree of it out, otherwise not.

## C H A P. LXVI.

*The Eximen by Vapors of acute things.*

**P**erfect Bodies exposed over the Vapors of acute things, viz. things Sharp, Fire, and Saline, are apt to flower little or nothing at all, or to emit a most pleasant Celestine Flos.

I. But *Sol* or *Gold* flower not : yet *Sol* or *Luna* not, being exposed over the Vapors of the said acute things we find to Flower, and to yield a most delectable Celestine Flos : of which, that of *Sol* is more delightful than that of *Luna*.

III. We then (from fec- this) imitating Nature, in manner produce a Celestine Color in prepared bodies, which Color is affected by the goodness of *Argent Vive*, as we have formerly declared.

IV. Whatever prepared then, being put over

the Vapors of acute things, do not produce a pleasant Celestine Color, they are not yet brought to the total Perfection of their preparation.

V. There are some bodies, which in the *Examen* of Saline things, flower in their Superfices, with a dull Red, or dull Citrine Color mixt with Greenness : of this kind is *Mars*.

VI. Some flower with a dull Greenness, mixt with a Turbid Celestine Color ; of this kind is *Venus*. Some are found to yield a dull White, and of this kind is *Saturn* : And some a clear White, of which kind is *Jupiter*.

VII. Hence it is evident that the most perfect Body flowers least, or nothing at all ; and if it yields any

H h \* 2 Flos,



*Flos*, it is in a long space of time. And indeed among *imperfect Bodies*, the *Gummosity* of *Jupiter* most slowly admits any Flowers; whence by the Examen of this Magistery, we find *Jupiter* in the work of the greater Order, more nearly approximate to perfection.

VIII. And by this Trial or probation, it may be known, in what kind of temperament, the perfected *Body* does consist; you rightly conceive the Order of these things hereby declared.

## CHAP. LXVII.

### *The Examen by Extinction of Bodies Red Fire-hot.*

I. IF the Body heat red Fire hot be extinguished in Liquor, and the *Lunar* yeild not a white Color, and the *Solar* a bright Citrine, but is changed into a Foreign Color, the Body is not transmuted into the perfection of a perfect Body.

II. And if in repeating its Ignition and Extinction in the Waters of *Salts* or *Alums*, by whatsoever kind of preparation, it yeilds a *Scoria*, of Affinity to Blackness in its Superfices; Or, if in the Extinction of

it in *Sulphurs*, and from Extinction with often repeated Ignition it vanishes or infects it self with a Blackness, or by force the Hammer breaks into peices, the Work is not perfect.

III. Or, if it with Commutation of the mixture of *Sal armoniack*, *Verdigris* and *Urine*, or things like Nature, be exposed to the Fire, and after the Ignition and Extinction of (whether *Lunar* or *Solar*) totally looses its proper Color, or makes a *Scoria*, it is evident

ent, that the Body does  
ain in imperfection.

V. And this we farther  
you, as *one certain ge-  
l Rule*, that as well in  
e present Examens, or  
bations, as in the three  
amens following; if a-  
ng the differences of per-  
ion, the altered or chang-  
Body shall change any  
ng of its weight or color  
m those of perfection,  
d which it ought not to  
you have erred in your  
ork, and the alteration or  
ange made, is a thing of  
good, or profit, but de-  
active and of disadvan-  
e rather.

V. There remains yet  
three other ways of Exami-  
nation, as appears by *Chap.  
49. Sect. 7.* foregoing, which  
should here immediately  
follow, but that they are  
treated off in the Chapters,  
under their several, and  
respective Titles, *viz. The  
Examen by Admixture of  
burning Sulphur*, in *Chap.  
38. Sect. 6, 7, and 8.* *The Exa-  
men by Calcination and Redu-  
ction*, in *Chap. 53. Sect. 32.*  
*The Examen by the easie suscep-  
tion of Argent Vive*, in  
*Chap. 48. Sect. 38.* where  
the matter is explained at  
large, and to which we re-  
fer you.

## C H A P. LXVIII.

### *A Recapitulation of the whole Art.*

**H**AVING now handled  
the Experiences  
d Causes of the power  
this our Magistery, ac-  
rding to the necessity,  
der and method of our  
oposed Discourse, it only  
mains, that we should at  
nce declare the compleat-  
g of this whole Divine  
Work; and in few words  
contract the dispersed Ma-  
gistry into one Sum, in  
general heads.

II. We say then, that  
the Sum of the whole Art,  
and of the Operations of  
this whole Work, is no o-  
ther, than that the Stone,  
Magist-



**Magistery, Elixir, or Tincture** (declared in its Chapters) should be taken, and with diligent Labour and Industry, that Sublimation of the first degree be repeated upon it: for by this it will be cleansed from corrupting Impurity.

III. And the perfection of Sublimation, is the Subtilization of the Stone by it, until it can be brought to the ultimate purity of Subtily, and lastly be made *volatile*.

IV. This being done, by the way of Fixation, it must be fixed, until it can dwell and remain in the highest Violence or Force of Fire: and herein consists the measure of the second degree of preparation.

V. The Stone is likewise prepared in the third degree, which consists in the Ultimate compleating of the work, or perfection of the preparation, which is this: The now fixed Stone, you must make by the way of Sublimation Volatile, and the Volatile fixed.

VI. The fixed you must also dissolve, and the dissolved again make Volatile; and the Volatile again make fixed, until it flow and alter or change into Solifick or Lunifick with all the signs of perfection.

VII. From the reiteration of the preparations of this third degree, results the Multiplication of the Virtue and Quantity of the Medicine in goodness and purity to the highest perfection in kind.

VIII. From the diversity then of the Operations reiterated upon the Stone, Elixir, or Tincture, in its degrees, results the variety of the Multiplication of the goodness of the Alteration, and quantity of the Medicine for Transmutation

according to their kind.

IX. So that among the Medicines, some transmute into a Lunifick Body of perfection, some into a true Solifick Body, the perfection of the Solar kind.

X. And of these Medicines some transmute an hundred, as much as their own weight, some two hundred fold, some three hundred fold, some a thousand fold, and some to infinity, that from hence it may easily be known whether the magister brought up to perfection or no.

XI. Now that the Envious do not Calumniate us, we declare that we have not treated of our Art with a continued Series of Discourse, but have dispersed in divers Chapters: and this done, that evil men might not surp it unworthily: Therefore we have concealed it in its place, where yet we indeed speak openly and not under an *Ænigma*, but a clear and plain Discourse.

XII. Therefore let not the Students of Doctrine despair, for if they persevere, they may find the same, though who seeks it, following Books diligently, will very slowly attain to the most desirable Art. As for us, we have described it in such a way, speaking as is submissive to the Will of the Most High, Blessed, Glorious God, writing the same, it chanced to be recollected, was infused, by the Grace of Divine Goodness, who gives to whom he pleases, and withholds it from the Foolish and Unworthy.

Here is the Sum and the end of

G E B E R ' S Works

F I N I S.

Libri Secundi

# Clavis Alchymiaë:

OR,

ARTEFIUS LONGÆVUS,

NICHOLAS FLAMMEL,

ROGER BACHON,

AND

GEORGE RIPLEY;

ALL

translated out of the best Latin Editions  
into English, for the sakes of the Lovers of  
Learning; and clausd or divided into Chapters  
and Sections, for the more pleasant Reading,  
and full Understanding of the Mind of those  
Authors.

---

WILLIAM SALMON,  
Professor of Physick.

---

The Third BOOK.

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L O N D O N:

Printed for J. Harris, and T. Hawkins, 1692.





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# ARTEPHII LIBER SECRETUS.

## ARTEPHIUS

translated out of the Latin-Copy, (Printed  
Anno 1659.) into English

<sup>B Y</sup>  
WILLIAM SALMON,  
Professor of P H Y S I C K.

### BOOK III.

#### CHAP. I.

#### *The Preface to the Reader.*

**A**Rtephius noster (benevole Lector) solus inter Philosophos in-  
dignus caret, ut infra de se  
libus in locis asserit, & i-  
apertissimis verbis artem  
nem explicat, ac ambages  
sophismata sapientum quan-  
ipse potest solvit ac diri-

I. **A**Mong the number  
of other Philosophers (Friendly  
Reader) this our *Artephius*,  
without Envy, in many  
places, with most significant  
Words (as he affirms of  
himself) lays open the whole  
Art of Transmutation, and  
admirably explicates it,  
without Fallacy, solving as  
much as may be, all the  
Ambages and Sophisms of  
the Antient Wise Men, and  
Doctors of this Science.



II. *Verum ne etiam impiis, ignavis, & malis modum nocendi præstaret,*

III. *Sub artificiosa methodo, modò asserens, modò negans, in repetitionibus suis veritatem velavit, relinquens iudicio Lectoris viam virtutis, veritatis, & veri laboris.*

IV. *Quam si quis capere possit, gratias immortales soli reddat Deo, si verò videat se in vero tramite non ambulare, autorem relegat, quousque ejus mentem penitus attingere possit.*

II. However, that might not profligate Art, nor prostitute it to Abuses of Impious, Ignorant, and Evil Men, he drawn, as it were, a Veile before the Illustrious and Dazling Face of Truth in nothing more pregnant than in the Principles of Science.

III. And by an Artificial Method, both by affirming and denying, with various repetitions of one and the same thing, does, as it were, screen the sublime Veil from the Prophanation of unworthy Men; leaving the Sons of Art (which only understandingly in his Lines) the mystery, power, and true way of working.

IV. This thing, if Man shall find out, let him render perpetual Thanks to the only Immortal God: if he perceives himself to be yet Ignorant, let him view this Work, and read it over, and over again, till he understands the

V. *Sic fecit doctissimus*  
*Johnes Pontanus, qui dicit*  
*Epistola in Teatro Chimi-*  
*pressa. Errant, (loqui-*  
*de laborantibus in arte,)*   
*averunt, ac errabunt, eò*  
*ad proprium agens non*  
*averunt Philosophi, ex-*  
*to uno, qui Artephius no-*  
*natur, sed pro se loqui-*  
*& nisi Artephium legis-*  
*, & loqui sensissem,*  
*quam ad operis com-*  
*mentum pervenissem.*

Sense and Meaning, and  
 may be able to compre-  
 hend the Mystery thereof.

V. By such an unweari-  
 ed Search did the most  
 Learned *John Pontanus* at-  
 tain to the true knowledge,  
 who saith in his Epistle;  
 (Printed in *Theatrum Chy-*  
*micum,*) *They Err,* (speak-  
 ing of the workers in this  
 Art) *they have Erred, and*  
*they will Err; because none*  
*of the Philosophers have in any*  
*of their Books explicated, or*  
*indigitated the prime or proper*  
*Agent, excepting only Arte-*  
*phius. If I had not (saith he)*  
*read Artephius, and under-*  
*stood whereof he speaks, I had*  
*never attained to the Comple-*  
*ment of the Work, but re-*  
*maind in Ignorance for ever.*

VI. *Ergo hunc lege, & re-*  
*quousque loqui sentias, fi-*  
*que optatum obtinere pos-*  
*Non est quod multa fa-*  
*de Authore nostro, suf-*  
*illum vixisse per mille*  
*s, gratiâ (inquit) Dei*

VI. Read therefore this  
 Book, Read, and Read it  
 again, till you understand  
 the Sense of his Language,  
 by which only you can ob-  
 tain your purpose. But to  
 what purpose should we en-  
 large any farther concern-  
 ing this most excellent Au-  
 thor; it is enough to let  
 you understand, that by



& usu hujus mirabilis quintæ  
essentiæ: ut etiam testatur  
Rogerus Bacon in Libro  
de Mirabilibus Naturæ ope-  
ribus.

VII. *Et etiam doctissimus,*  
Theophrastus Paracelsus in  
Libro de vita longa, quod  
tempus mille annorum cæteri  
Philosophi, neque etiam pater  
ipse Hermes, potuerunt at-  
tingere. Vide ne ergo forsitan  
hic Author virtutes nostri la-  
pidis melius cæteris noscat.  
Tu tamen utut est, fruiere illo,  
laboribusque nostris ad Dei  
Gloriam & Regni utilitatem.  
Vale.

the good pleasure of G  
and the use of this won-  
ful Arcanum, he lives  
Thousand Years, as R  
Bacon testifies in Lib  
Mirabilibus Naturæ Oper

VII. And also the  
Learned Theophrastus Pa-  
celsus in Libro de vita l  
(speaking of long li  
faith, To which term  
Thousand Years, none  
the other Philosophers  
nor Hermes himself, the  
ther of them, ever attain  
but only Artephius our  
thor: See then whe  
it be not doubtless, that  
great Man knew this S  
and understood the Vir  
thereof better than al  
thers. In the mean se  
enjoy it, and this our  
bour, to the Glory of G  
and the profit and goo  
Mankind. Vale.

## CAP. II.

*Epistola Johannis Pontani, ex Theatri Chymici excerpta, Vol. 6. Pag. 487.*

**E**GO Johannes Pontanus multas perlustras Regiones, ut certum quid Lapide Philosophorum agerem, & quasi totum mundum ambiens, deceptores fallam inveni, & non Philosophos, super tamen Studens, & multipliciter dubitans, verum inveni.

II. Sed cum materiam noscerem, ducenties erravi, nequam veram materiam, rationem, & practicam inmissem.

## CHAP. II.

*The Epistle of John Pontanus, before-mentioned in Theatrum Chymicum, Vol. 6. Pag. 487.*

I. **I** John Pontanus travelled through many Countries, that I might know the certainty of the Philosophers Stone; and passing through the Universe, I found many Deceivers, but no true Philosophers, which put me upon incessant Studying, and making many doubts, 'till at length I found out the Truth.

II. When I attained the knowledge of the Matter in general, yet I erred at least two hundred times, before I could attain to know the singular thing it self, with the work and practice thereof.



III. *Primò, materiae operationes, & putrefactionis novem mensibus cæpi, & nihil inveni: Etiam in Balneo Mariæ per tempus aliquod posui & similiter erravi: Enimvero in Calcinationis igne tribus mensibus posui, & malè operatus sum.*

IV. *Omnia Distillationum & Sublimationum genera, prout dicunt, seu dicere videntur Philosophi, sicut Geber, Archelaus, & alij fere omnes tractavi & nihil inveni. Denique subjectum totius Artis Alchemiæ omnibus modis qui excogitandi sunt, & qui sunt per finum, Balneum, Cineres, & alios ignes multiplicis generis, qui tamen in Philosophorum Libris inveniuntur perficere tentavi, sed nihil boni reperi.*

V. *Quapropter annis tribus continuè Philosophorum Libris studui, in solo præsertim Hermete, cujus verba breviora totum comprehendunt Lapidem, licet obscure*

III First, I began with putrefaction of the Matter which I continued for nine Months together, and obtained nothing. I then for some certain time proved the *Balneum Mariæ*, but in vain. After that, I used a Fire of Calcination for three months space, and still found myself out of the way.

IV. I essayed all sorts of Distillations and Sublimations, as the Philosophers, as Geber, Archelaus, and all the rest of them have prescribed, and yet found nothing. In sum, I attempted to perfect the whole work of Chymy by all imaginable likely means, as by Herding, Baths, Ashes, and other heats of divers kinds, all which are found in the Philosophers Books, without any success.

V. I yet continually perused three Years together the Books of Philosophers, and that chiefly of Hermes, (whose words comprehend the whole Matter,

tur de Superiore & In-  
re, de Cælo & Terrâ.

the Secret of the Philo-  
sophers Stone, by an obscure  
way of Speaking, of what is  
Superior, and what is Infe-  
rior, to wit, of Heaven and  
of Earth.)

I. *Nostrum igitur Instru-  
um, quod materiam ducit  
le, in primo, secundo, &  
Opere, non est ignis Bal-  
neque Fimi, neque Cine-  
neque aliorum Ignium  
Philosophi in Libris suis  
runt: Quis igitur Ignis  
st, qui totum perficit Opus  
incipio usque in Finem?  
Philosophi eum celare-  
sed ego pietate motus, e-  
vobis unâ cum complemen-  
tius Operis declarare vo-*

VI. Therefore our Ope-  
ration which brings the Mat-  
ter into being, in the first,  
second, and third Work, is  
not the heat of a Bath, nor  
Horse-dung, nor Ashes, nor  
of the other Fires, which  
Philosophers excogitate in  
their Books: Shall I demand  
then, what it is that perfects  
the Work, since the Wise-  
men have thus concealed it?  
Truly, being moved with a  
generous Spirit, I will de-  
clare it, with the comple-  
ment of the whole Work.

II. *Lapis ergo Philoso-  
um unus est, sed multipli  
nominatur, & antequam  
scas erit tibi difficile. Est  
Aqueus, Aereus, Igneus,  
eus, Phlegmaticus, Cho-  
us, Sanguineus, & Me-  
policus. Est Sulphureus,  
st similiter Argentum Vi-  
, & habet multas super-  
ates, quæ per Deum Vi-  
convertuntur in veram*

VII. The *Lapis Philoso-*  
*phorum* therefore is but one,  
though it has many Names,  
which before you conceive  
them, will be very difficult.  
For it is Watery, Airey,  
Fiery, Earthy: It is Salt,  
Sulphur, Mercury, and  
Phlegm: It is Sulphureous,  
yet is *Argent vive*; it has  
many Superfluities, which  
are turned into the true Ef-



*Essentiam, mediante igne nostro.*

VIII. *Et qui aliquid à subjecto separat, putans id necessarium esse, is profectò in Philosophia nihil novit, quia superfluum, immundum, turpe, feculentum, & tota denique substantia subjecti perficitur in corpus Spirituale Fixum, mediante Igne nostro. Et hoc sapientes nunquam revelârunt: propterea pauci ad Artem perveniunt, putantes aliquid tale superfluum & immundum debere separari.*

IX. *Nunc oportet elicere proprietates Ignis nostri, & an conveniat nostræ materiæ secundum eum quem dixi modum, scilicet ut transmutetur, cum Ignis ille non comburat materiam, nihil de materia separet, non segreget partes puras ab impuris, (ut dicunt omnes Philosophi.) sed totum subjectum in puritatem convertit; non Sublimat sicut Geber suas Sublimationes facit, (similiter & Arnoldus,*

*sence, by the help of Fire.*

VIII. He which separates any thing from the Subject or Matter, thinking it to be necessary, wholly is mistaken in his Philosophy: That which is superfluous, clean, filthy, feculent, in a word, the whole substance of the subject is transformed or changed into perfect, fixt, and spiritual Body, by the help of Fire, which the Wise Men never revealed; and therefore it is, that few attain to this Art, as thinking that to be superfluous and impure which is not.

IX. It behoves us now to enquire after the properties of our Fire, and how it agrees with our Matter, according to that which I have said, viz. That a Transmutation may be made, though the Fire is not such as to burn the Matter, separating nothing from it, nor dividing the pure parts from the impure, as the Philosophers teach, but transforming and changing the whole

alij de Sublimationibus & Distillationibus loquentes,) in brevi tempore perficit.

Subject into Purity: Nor does it sublime after the manner of Geber's Sublimation, nor the Sublimations or Distillations of *Arnoldus*, or others; but it is perfected in a short time.

X. *Mineralis est, æquales continuus est, non vapor nisi nimium excitetur, de phure participat, aliunde nitur quàm à materia; om- diruit, solvat, & conge- & est artificialis ad in- niendum; est compendium sumptu aliquo saltem par-*

X. It is a Matter Mineral, equal, continuous, vapours or fumes not, unless too much provoked; partakes of Sulphur, and is taken otherwise than from Matter; it destroys all things, dissolves, congeals, coagulates and calcines, adapted to penetrate, and is a compendium, without any great cost.

XI. *Et ille Ignis est cum diocri ignitione, qui cum misso Igne totum Opus perficitur, simulque omnes debitas blimationes facit. Qui Ge- nim legerent, & omnes ali- Philosophos, si centum mil- us annorum viverent, non prehenderent, quia per so- & profundam cogitatio- in Ignis ille reperitur, tunc ro potest in Libris compre- di, & non prius.*

XI. And that is the Fire, with a gentle heat, soft or remiss, by which the whole Work is perfected, together with all the proper Sublimations. They who read Geber, with all the rest of the Philosophers, though they should survive an hundred thousand Years, yet would they not be able to comprehend it, for that this Fire is found by a profound cogitation only, which being once apprehended, may

XII.



XII. *Error igitur istius Artis est, non reperire Ignem qui totam materiam convertit in verum Lapidem Philosophorum. Studeas igitur Igni; quia si ego hunc primo invenissem, non errassem ducenties in Practica super materiam.*

XIII. *Propterea non miror si tot & tanti ad Opus non pervenerunt. Errant, Erraverunt, Errabunt, eò quod proprium agens non posuerunt Philosophi, excepto uno, qui Artephius nominatur, sed pro se loquitur. Et nisi Artephium legissem, & loqui sensissem, nunquam ad complementum Operis pervenissem.*

XIV. *Practica verò hæc est: Sumitur, & diligenter*

be gathered out of Books and not before.

XII. The error therefore in this Work proceeds chiefly from a not knowing, or understanding of the true Principles that Transmute the whole Matter into true Philosophers Stone and therefore diligently find it out: Had I found it first, I had never been two hundred times mistaken in the pursuit of the Matter so long sought after.

XIII. For which cause sake, I wonder not that many, and so great Masters have not attained unto this Work: They have erred, they do err, and they will err; because the Philosophers (*Artephius* only excepted) have concealed the principal or proper Agent. And unless I had read *Artephius*, and sensibly understood his Speech, I had never arrived to the complement of the Work.

XIV. Now the practical Part is this: Let the Matter

*m fieri potest teratur con-  
tione Physicâ, & ad Ignem  
mittatur, ignisque proportio  
tur, scilicet, ut tantum  
lò excitet materiam, & in  
vi tempore Ignis ille, absque  
manuum appositione, de  
o totum Opus complebit,  
a putrefaciet, corrumpet,  
erabit, & perficiet, & tres  
et apparere Colores prin-  
cipes, Nigrum, Album, &  
beum.*

be taken and dilligently  
ground with a Philosophi-  
cal Contrition, put it upon  
the Fire, with such a pro-  
portion of heat, that it only  
excite or stir up the Matter;  
and in a short time that Fire,  
without any laying on of  
hands, will compleat the  
whole Work, because it pu-  
trefies, corrupts, generates,  
and perfects, and makes the  
three principal Colours, viz.  
the Black, White, and Red  
to appear.

*XV. Et mediante Igne  
stro multiplicabitur Medici-  
si cum cruda conjungatur  
ateria, non solum in quan-  
tate, sed etiam in Virtute.  
is igitur viribus tuum Ig-  
n inquirere scias & ad sco-  
n pervenies, quia totum  
it Opus, & est Clavis om-  
m Philosophorum, quam  
quàm revelaverunt. Sed  
enè & profundè super præ-  
ta de proprietatibus Ignis  
titaveris, scies, & non ali-*

XV. And by the means  
of this our Fire, the Medi-  
cine will be multiplied, (by  
addition of the crude Mat-  
ter,) not only in Quantity,  
but also in Quality or Vir-  
tue: Therefore seek out this  
Fire with all thy Industry,  
for having once found it,  
thou shalt accomplish thy  
desire, because it performs  
the whole Work, and is the  
true Key of all the Philoso-  
phers, which they never yet  
revealed. Consider well of  
what I have spoken concer-  
ning the Properties of this  
Fire, and thou must know  
it, otherwise it will be hid  
from thine Eyes.

XVI.



XVI. *Pietate ergo motus hæc scripsi, sed ut satisfaciam, Ignis non Transmutatur cum Materia, quia non est de Materia, ut supra dixi. Hæc igitur dicere Volui, prudentesque admonere, ne pecunias suas inutiliter consumant, sed sciant quid inquirere debeant; eo modo ad Artis veritatem pervenient, & non aliter. Vale.*

XVI. Being moved with Generosity, I have written these things, but that I might speak plainly, this Fire is not Transmuted with Matter, because it is not of the Matter, as I have before declared. And these things I thought fit to speak as a warning to the prudent Sons of Art, that they spend not their Money unprofitably, but may know what they ought to look after, by this only they may attain to the perfection of this secret, and by no other means. Farewel.

## The Secret Book of Artephius.

### CHAP. III.

#### Of the Composition of our Antimonial Water, or Secret Water.

I. **A**ntimonium est de partibus Saturni, & in omnibus modis habet naturam ejus, & Antimonium Saturninam convenit Soli, & in eo

I. **A**ntimony is a Mineral participating Saturnine parts, and has all respects the nature thereof: This Saturnine

*argentum vivum in quo  
submergitur aliquod me-  
tallum nisi aurum; id est, Sol  
submergitur verè tantum in  
aqua Antimoniali Sa-  
turata.*

mony agrees with Sol, and contains in it self Argent vive, in which no Metal is swallowed up, except Gold; and Gold is truly swallowed up by this Antimonial Argent Vive.

I. Et sine illo Argento  
non potest aliquod metallum deal-  
bare. Dealbat er-  
atorem, id est aurum, &  
reducit corpus perfectum in su-  
primam materiam, id est,  
Sulphur & argentum vi-  
vum albi coloris, & plus-  
quam speculum splendentis.

II. Without this Argent Vive no Metal whatsoever can be whitened; it whitens Laton, i. e. Gold; and reduceth a perfect Body into its *prima Materia*, or first Matter, (*viz.* into Sulphur and Argent Vive,) of a white Colour, and out-shining a Looking-Glass

III. Dissolvit (inquam)  
corpus perfectum quod est de  
sua natura. Nam illa aqua  
amicabilis, & metallis pla-  
cibilis, dealbans Solem, quia  
continet argentum vivum al-  
bum.

III. It dissolves (I say) the perfect Body, which is so in its own Nature; for this Water is friendly and agreeable with the Metals, whitening Sol, because it contains in it self white, or pure Argent Vive.

IV. Et ex his utrique ma-  
teriam elicias secretum, vi-  
detur quod aqua Antimonij  
turnine debet esse Mercuria-  
& alba, ut dicitur aurum,  
non urgens, sed dissolvens &  
postea se congelans in formam  
amoris albi.

IV. And from both these you may draw a great Arcanum, *viz.* a Water of Saturnine Antimony, mercurial and white; to the end, that it may whiten Sol, not burning, but dissolving, and afterwards congealing to the



V. Ideo dicit Philosophus, quod aqua ista facit corpus volatile, propterea quod postquam in hæc aqua dissolutum fuerit & in frigidatum, ascendit superius in superficie aquæ.

VI. Recipe (inquit) aurum crudum foliatum, vel laminatum, vel calcinatum per Mercurium & ipsum pone in aceto nostro Antimoniali, Saturniali, Mercuriali & salis armoniaci (ut dicitur) in vase vitreo, lato, & alto quatuor digitorum, vel plus, & dimitte ibi in calore temperato, & videbis brevi tempore elevari quasi liquorem olei de super natantem in modum pelliculæ.

VII. Collige illud cum coleari vel pennâ, intingendo, & sic pluribus vicibus in die collige, donec nihil amplius ascendat; & ad ignem facies evaporare aquam, id est, superfluum humiditatem aceti, & remanebit tibi quinta essentia

consistence or likeness of white Cream.

V. Therefore, saith the Philosopher, this Water makes the Body to be volatile; because after it has been dissolved in it, and frigidated, it ascends above and swims upon the surface of the Water.

VI. Take (saith he) crude Leaf-Gold, or calcin'd Mercury, and put it in our Vinegar, made of Saturnine Antimony, Mercury, and Sal Armoniack, (as said) in a broad Glass vessel, and four Inches high or more; put it into a gentle heat, and in a short time you will see elevate a Liquor, as it were Oil swimming a top, much like a Scum.

VII. Gather this with a Spoon, or a Feather, dipping it in; and so doing oftentimes a day, till nothing more arise: Evaporate away the Water with a gentle heat, i. e. the superfluous humidity of the Vinegar.

*in modum olei albi incom-*  
*combustibilis-*

and there will remain the Quintessence, Potestates, or Powers of Gold, in form of a white Oyl incombustible.

VIII. *In quo oleo Philosophosuerunt maxima secreta, hoc oleum habet dulcedinem maximam, atque valet mitigandos dolores vul-*  
*um.*

VIII. In this Oyl the the Philosophers have placed their greatest Secrets; it is exceeding sweet, and of great virtue for easing the pains of Wounds.

## CHAP. IV.

*the Operations of our Antimonial Vinegar, or Mineral Water.*

EST igitur totum secretum istius secreti Antimonialis, ut per hoc sciamus habere argentum viv. de corpore magnesiæ non urens, hoc est Antimonium, & Sublimatum Mercuriale.

I. THE whole, then, of this Antimonial Secret is, That we know how by it to extract or draw forth Argent Vive, out of the Body of Magnesia, not burning, and this is Antimony, and a Mercurial Sublimate.

II. *Id est, oportet extrahere unam aquam vivam, incombustibilem, dein illam con-*  
*gellare cum corpore perfecto Solis quod inibi dissolvitur in*

II. That is, you must extract a living and incombustible Water, and then congeal, or coagulate it with the perfect body of Sol, i. e.



*naturam & substantiam albam congelatam ac si esset cremor, & totum deveniat album.*

III. *Sed prius Sol iste in sua putrefactione & resolutione in hac aqua, in principio amittet lumen suum, obscurabitur & nigrescit, demum elevabit se super aquam, & paulatim illi albus supernatabit color in substantiam albam.*

IV. *Et hoc est, dealbare latonem rubeum, eum sublimare Philosophicè, & reducere in suam primam materiam, id est, in sulphur Album, incombustibile & in argentum vivum fixum.*

V. *Et sic humidum terminatum, id est, Aurum corpus nostrum, per reiterationem liquificationis in aqua nostra dissolutiva, convertitur & reducit in sulphur & argentum vivum fixum.*

VI. *Et sic corpus perfectum Solis accipit vitam in tali a-*

fine Gold, without all which is done by dissolving it into a nature and white Substance, of the consistence of Cream, and made thoroughly white.

III. But first this Sol in putrefaction and resolution in this Water, loseth all light or brightness, and grow dark and black; afterwards it will ascend above the Water, and by little and little will swim upon it, in substance of a white color.

IV. And this is the whitening of Red Laton, to whiten it philosophically, to reduce it into its first matter, viz. into a white incombustible Sulphur, and into a fixed Argent Vivum.

V. And so the fixed matter, to wit, Gold, our body, by the reiterating the Liquification or Dissolution in this our dissolving Water, is changed and reduced into fixed Sulphur and fixed Argent Vivum.

VI. Thus the perfect body of Sol, resumeth Life

*vivificatur, inspiratur, & multiplicatur in specie, sicut res ceteræ.*

II. *Nam in ipsa aqua cor-  
duobus corporibus Solis &  
fit, ut inflatur, tumeat,  
setur, elevetur, & cres-  
capiendo substantiam &  
am animatam & vege-  
m.*

III. *Nostra etiam Aqua,  
cetum supradictum, est  
n montium, id est, Solis  
Lunæ, & ideo miscetur  
& Lunæ, illisq; adhæ-  
perpetuum, ac corpus ab  
ccipit tincturam albedi-  
& splendet cum ea fulgore  
mabili.*

*Qui sciverit igitur con-  
e corpus in Argentum  
medicinale, facile dein-  
oteris. convertere per  
Aurum album, omnia  
a imperfecta in opti-  
Argentum finum.*

this Water; it is revived, inspired, grows, and is multiplied in its kind, as all other things are.

VII. For in this Water, it so happens, that the body compounded of two bodies, viz. Sol and Luna, is puffed up, swells, putrefies, is raised up, and does increase by receiving from the Vegetable and animated Nature and Substance.

VIII. Our Water also, or Vinegar aforesaid, is the Vinegar of the Mountains, i. e. of Sol and Luna; and therefore it is mixed with Gold and Silver, and sticks close to them perpetually; and the body receiveth from this Water a white Tincture, and shines with an inestimable brightness.

IX. Who so therefore knows how to convert, or change the body into a medicinal white Gold, may easily by the same white Gold, change all imperfect Metals into the best and finest Silver.



X. Et istud Aurum album dicitur à Philosophis Luna alba Philosophorum, Argentum vivum album fixum, aurum Alchimie, & fumus albus. Ergo sine illo aceto nostro Antimoniali, Aurum album Alchimie non fit.

XI. Et quia in aceto nostro est duplex substantia Argenti vivi, una ex Antimonio, altera ex Mercurio sublimato, & ideo dat duplex pondus & substantiam Argenti vivi fixi, & etiam augmentat in eo suum nativum colorem, pondus, substantiam, & tincturam.

X. And this white is called by the Philosophers Luna alba Philosophorum, Argentum vivum album, Aurum Alchymie, and albus: And therefore without this our Antimonial vinegar, the Aurum album the Philosophers cannot make.

XI. And because in Vinegar, there is a double substance of Argentum vivum, the one from Antimony, the other from Mercury Sublimate; it does a double weight and substance of fixed Argenta, and also augments the native colour, weight, substance, and tincture of.

## CHAP. V.

Of other Operations of our secret Mineral Water, and its Tincture.

I. **N**ostra igitur Aqua dissolutiva portat magnam Tincturam, magnamque fusionem, propterea quod quan-

I. **O**UR dissolving Water therefore carries it a great Tincture, and great melting or dissolving

sentit ignem communem, si  
a est corpus perfectum So-  
vel Lunæ, subito illud  
facit & liquefieri, & con-  
ti in suam substantiam  
am, ut ipsa est, & addit  
rem, pondus & Tincturam  
ori.

because that when it feels  
the vulgar Fire, if there be  
in it the pure or fine bodies  
of Sol or Luna, it immedi-  
ately melts them, and con-  
verts them into its white  
Substance, such as it self is,  
and gives to the Body co-  
lour, weight, and tincture.

I. Est etiam solutiva  
ium liquabilium, & est  
a ponderosa, viscosa, præ-  
& honoranda, resolvens  
ia corpora cruda in eorum  
nam Materiam; hoc est, in  
ram & pulverem viscosum;  
st; in Sulphur & Argen-  
vivum.

II. In it also is a power  
of liquifying or melting all  
things that can be melted  
or dissolved; it is a Water  
ponderous, viscous, precious,  
and worthy to be esteemed,  
resolving all crude Bodies  
into their *prima Materia*, or  
first Matter, viz. into Earth  
and a viscous Powder; that  
is, into Sulphur, and Argen-  
tum vivum.

III. Si ergo posueris in illa  
a quodcunque Metallum,  
atum vel attenuatum, &  
ittas per tempus in calore  
dissolvetur totum, & ver-  
in aquam viscosam, sive  
album, ut dictum est.

III. If therefore you put  
into this Water, Leaves, Fi-  
lings, or Calx of any Metal,  
and set it in a gentle Heat  
for a time, the whole will  
be dissolved, and converted  
into a viscous Water, or  
white Oil, as aforesaid.

IV. Et sic mollificat cor-  
& præparat ad fusionem  
liquefactionem, imò facit  
ia fusibilia, id est, lapides

IV. Thus it mollifies the  
Body, and prepares it for  
fusion and liquefaction; yea,  
it makes all things fusible,



& Metalla, & postea illis dat Spiritum & Vitam.

V. Dissolvit ergo omnia solutione mirabili, convertens corpus perfectum in Medicinam fusibilem, fundentem, penetrantem, & magis fixam, augens pondus & colorem.

VI. Operare ergo cum ea, & consequeris quod desideras ab ea. Nam est Spiritus & anima Solis & Lunæ, Oleum, & Aqua dissolutiva, fons, balneum Mariæ, ignis contra naturam, ignis humidus, ignis secretus, occultus, & invisibilis.

VII. Atque acetum acerrimum, de quo quidam antiquus Philosophus dicit, Rogavi Dominum, & ostendit mihi unam aquam nitidam, quam cognovi esse purum acetum, alterans, penetrans, & digerens.

VIII. Acetum (inquam) penetratrum, & Instrumen-

viz. Stones and Metals afterwards gives them Spirit and Life.

V. And it dissolves things with an admirable solution, transmuting the perfect Body into a fusible Medicine, melting, or liquifying, moreover fixing, augmenting the weight and colour.

VI. Work therefore with it, and you shall obtain from it what you desire, for the Spirit and Soul of the Sun and Luna; it is the Oyl, dissolving Water, the Fountain, the Balneum Mariæ, the præternatural Fire, moist Fire, the secret, hidden and invisible Fire.

VII. It is also the most acrid Vinegar, concerning which an ancient Philosopher saith, I besought the Lord, and He shewed me a pure clear Water, which I knew to be the pure Vinegar, altering, penetrating and digesting.

VIII. I say a penetrating Vinegar, and the most

*movens ad putrefaciendum, & resolvendum, & redu-  
m aurum vel argentum  
primam materiam.*

*Et est unicum agens  
mundo in hac arte quod  
cet potest resolvere & re-  
lare corpora metallica sub  
vatione suæ speciei.*

*Est igitur solum medi-  
aptum & naturale, per  
debemus resolvere corpora  
ta Solis & Lunæ mira  
& solemni solutione sub  
vatione suæ speciei, &  
e ulla destructione, nisi ad  
m, nobiliorem, & melio-  
formam, sive generatio-  
scilicet, in lapidem perfe-  
philosophorum, quod est  
um & arcanum eorum mi*

*Est autem aqua illa  
a quædam substantia, cla-  
t argentum purum, quæ  
recipere tincturas Solis &  
e, ut congeletur & con-  
atur in terram albam vi-*

Instrument for putrifying,  
resolving and reducing Gold  
or Silver into their *Prima  
materia* or first matter.

IX. And it is the only  
agent in the Universe, which  
in this Art is able to rein-  
crudate Metallick Bodies  
with the conservation of  
their Species.

X. It is therefore the only  
apt and natural medium, by  
which we ought to resolve  
the perfect Bodies of *Sol*  
and *Luna*, by a wonderful  
and solemn dissolution, with  
the conservation of the spe-  
cies, and without any de-  
struction, unless it be to a  
new, more noble, and bet-  
ter form or generation, *viz.*  
into the perfect Philosophers  
Stone, which is their won-  
derful Secret and Arcanum.

XI. Now this Water is a  
certain middle substance,  
clear as fine Silver, which  
ought to receive the Tin-  
ctures of *Sol* and *Luna*, so  
as they may be congealed  
and changed into a white  
and living Earth.



XII. *Ista enim aqua eget corporibus perfectis, ut cum illis post dissolutionem congeletur, fixetur, & coaguletur in terram albam.*

XIII. *Solutio autem eorum est etiam congelatio eorum, Nam unam & eandem habent operationem, quia non solvitur unum, quin congeletur & alterum: nec est alia aqua quæ possit dissolvere corpora, nisi illa quæ permanet cum eis, in materia & forma:*

XIV. *Imo permanens esse non potest, nisi sit ex alterius natura, ut fiant simul unum.*

XV. *Cum videris igitur a quam coagulare seipsam cum corporibus in ea solutis, ratus esto, scientiam, methodum & operationes tuas esse veras ac philosophicas, teque in arte rectè procedere.*

XII. For this water needeth the perfect bodies, that when they are dissolved after the dissolution it may be congealed, fixed, and coagulated into a white Earth.

XIII. But their solution is also their coagulation, they have one and the same operation, because one is not dissolved, but the other is congealed: Nor is there any other water which can dissolve the Bodies, but that which abideth with them, in the matter and the form.

XIV. It cannot be permanent unless it be of the nature of the other Bodies, that they may be made one.

XV. When therefore you see the water coagulated with the Bodies that are dissolved therein; be assured that thy knowledge, way of working, and work it self are true and Philosophick, and that you have done rightly according to art.

CH A

## C H A P. VI.

*What Substance Metals are to consist in order to this work.*

**E**rgo natura emendatur in sua consimili natura id est, aurum & argenteum, in nostra aqua emendandum & aqua etiam cum ipsis corporibus; quæ etiam dicitur *animæ, sine quo nihil fieri possumus in arte ista.*

**I.** Thus you see that Nature is to be amended by its own like Nature; that is, Gold and Silver are to be exalted in our water, as our water also with those Bodies; which water is called the medium of the Soul, without which nothing is to be done in this Art.

**II.** Et est ignis vegetabilis, sensibilis, & mineralis, conservativus spiritus fixi Solis & Luna, destructor corporum ac creator: quia destruit, diruit, & mutat corpora & formas metallicas, facitque illas non corpora, sed spiritum fixum.

**II.** It is a Vegetable, Mineral, and Animal fire, which conserves the fixed Spirits of Sol and Luna, but destroys and conquers their Bodies: For it destroys, overturns, and changes Bodies and metallick forms, making them to be no Bodies but a fixed Spirit.

**III.** Illasque convertit in substantiam humidam, mollem & fluidam, habentem ingressum & virtutem intrandi in corpora imperfecta, & mi-

**III.** And it turns them into a humid substance, soft and fluid, which hath ingression and power to enter into other imperfect bodies,



*Sceri cum eis per minima, & illa tingere & perficere.*

IV. *Quod quidam non poterant, cum essent corpora metallica, sicca, & dura, quæ non habent ingressum, neque virtutem tingendi & perficiendi imperfecta.*

V. *Benè igitur corpora convertimus in substantiam fluidam, quia unaquæque tinctura plus in millesima parte tingit in liquida substantia & molli, quam in sicca, ut patet de croco.*

VI. *Ergo transmutatio metallorum imperfectorum, est impossibilis fieri per corpora perfecta sicca, nisi prius reducantur in primam materiam mollem & fluidam.*

and to mix with them their smallest parts, and tinge them and make them perfect.

IV. But this they could not do while they remained in their metallick Forms Bodies, which were dry and hard, whereby they could have no entrance into other things, so as to tinge & make perfect, what was before imperfect.

V. It is necessary therefore to convert the Bodies Metals into a fluid substance for that every tincture will tinge a thousand times more in a soft and liquid substance, than when it is in a dry one, as is plainly apparent in Saffron.

VI. Therefore the transmutation of imperfect Metals, is impossible to be done by perfect Bodies, while they are dry and hard: for which cause sake, they must be brought back into their first matter, which is soft and fluid.

II. *Ex his oportet, quod  
tatur humidum, & reve-  
absconditum. Et hoc est,  
rudare corpora, id est, de-  
re & mollire, donec pri-  
ur corporalitate durâ &*

VII. It appears therefore, that the moisture must be re-verted, that the hidden treasure may be revealed. And this is called the reincrudation of Bodies, which is the decocting & softning them, till they lose their hard and dry substance or form ; because that which is dry does not enter into, nor tinge any thing besides it self.

III. *Quia siccum non in-  
tur nec tingit, nisi seipsum.  
us igitur siccum terreum  
tingit, nisi tingatur, quia  
dictum) spissum terreum  
ingreditur nec tingit, quia  
intrat, ergo non alterat.*

VIII. Therefore the dry terrene Body doth not enter into nor tinge, except its own body, nor can it tinge except it be tinged ; because (as I said before) a thick drie earthy matter does not penetrate nor tinge, and therefore, because it cannot enter or penetrate it can make no alteration in the matter to be altered.

X. *Non idcirco tingit au-  
donec spiritus ejus occul-  
extrahatur à ventre ejus per  
am nostram albam, & fiat  
ino spiritualis, & albus  
us, albus spiritus, & ani-  
mirabilis.*

IX. For this reason it is, that Gold coloureth not, until its internal or hidden spirit be drawn forth out of it bowels by this our white water, and that it be made altogether a spiritual substance, a white Vapour, a white Spirit, and a wonderful Soul.

CHAP.



## CHAP VII.

*Of the wonderful things done by our Water  
altering and changing Bodies.*

I. **Q**Uare debemus per A-  
quam nostram per-  
fecta corpora attenuare, alte-  
rare, & mollificare, ut deinde  
misceantur cæteris corporibus  
imperfectis.

II. Unde si aliud beneficium  
non haberemus ab illa aqua  
Antimoniali, nisi quod reddit  
corpora subtilia, mollia, & flu-  
ida ad sui naturam, sufficeret  
nobis.

III. Nam reducit corpora ad  
primam originem sulphuris &  
Mercurii, ut ex his postea in  
breui tempore, minus quàm in  
hora diei, faciamus super ter-  
ram, quod natura operata est  
subtus in mineris terræ in mil-  
libus annis, quod est quasi mi-  
raculosum.

I. **I**T behoves us therefo-  
re by this our Water  
attenuate, alter, and soften  
the perfect Bodies, to wit  
Sol and Luna, that so they  
may be mixed with other  
imperfect Bodies.

II. From whence, if we  
had no other benefit by this  
our Antimonial water, than  
that it rendered Bodies more  
subtil, soft, and fluid, ac-  
cording to its own nature,  
would be sufficient.

III. But more than that  
it brings back Bodies to their  
first original of Sulphur and  
Mercury, that of them we  
may afterwards in a little  
time (in less than an hour  
time) do that above ground  
which Nature was a thousand  
years a doing of underground,  
in the Mines of the Earth.

Earth, which is a work almost miraculous.

IV. *Est igitur nostrum finale metum, per aquam nostram, corpora facere volatilia & spiritalia, & aquam tingentem, permanentem ingressum.*

IV. And therefore our ultimate, or highest Secret is, by this our water, to make Bodies volatile, spiritual, and a Tincture, or tinging water, which may have ingress or entrance into other Bodies.

V. *Facit enim corpora mentem esse spiritum; quia incipit corpora dura & sicca & preparat ad fusionem, id est convertit in aquam permanentem.*

V. For it makes Bodies to be meerly Spirit, because it reduces hard and dry Bodies, and prepares them for fusion, melting, or dissolving; that is, it converts them into a permanent or fixed water.

VI. *Facit ergo ex corporibus unum pretiosissimum benedictum, quod est vera tinctura & aqua permanens alba, de natura calida & humida, temperata, subtili, & fusibili ut cera; quod penetrat, profundat, agit & perficit.*

VI. And so it makes of Bodies a most precious and desirable Oyl, which is the true Tincture, and the permanent or fixed white water, by nature hot and moist, or rather temperate, subtle, fusible as Wax, which does penetrate, sink, tinge, and make perfect the Work.

VII. *Aqua ergo nostra incontinenti solvit aurum & argentum, & facit oleum incombustibile, quod tunc potest com-*

VII. And this our water immediately dissolves Bodies (as Sol and Luna) and makes them into an incombustible



*misceri aliis corporibus imperfectis.*

VIII. *Nam aqua nostra convertit corpora in naturam salis fusibilis, qui dicitur Sal Albrot philosophorum, omnium salium melior & nobilior, in regimine fixus non fugiens ignem.*

IX. *Et ipse quidem est oleum de natura calida, subtilis, penetrans, profundans, & ingrediens, dictus Elixir completum, & est secretum occultum sapientium Alchimistarum.*

X. *Qui scit ergo hunc salem Solis & Lunæ, & ejus generationem sive præparationem, & postea ipsum commiscere & amicare cæteris corporibus imperfectis, scit præfectò unum de secretis naturæ maximum & viam perfectionis unam.*

subtile Oyl, which may be mixed with other imperfect Bodies.

VIII. It also converts other Bodies into the nature of a fusible Salt, which the Philosophers call *Sal Alebrot Philosophorum*, better and more noble than any other Salt, being in its own nature fixed, and not subject to vanish in fire.

IX. It is an Oyl indeed by nature hot, subtil, penetrating, sinking through and entering into other Bodies: it is called the Perfect or Great Elixir, and the hidden Secret of the wise Searchers of Nature.

X. He therefore that knows this Salt of Sol and Luna, and its generation and preparation, and afterwards how to commix it and make it homogeneous with other imperfect Bodies; he in truth knows one of the greatest Secrets of Nature, and the only way that leads to perfection.

## CHAP. VIII.

*the Affinity of our Water, and other wonderful things done by it.*

**H**æc corpora sic soluta per aquam nostram dicuntur argentum vivum, quod non sine sulphure, nec sulphur natura luminarium, quia luminaria sunt principalia media in forma, per quæ natura consistit perficiendo & complendo in generationem.

II. Et istud argentum vivum vocatur sal honoratum, animatum, & prægnans, ignis, cum non sit nisi ignis; ignis, nisi sulphur; nec sulphur, nisi argentum vivum, præparatum à Sole & Luna per aquam nostram, & reductum lapidem alti pretii.

I. **T**Hese Bodies thus dissolved by our water are called Argent Vive, which is not without its Sulphur, nor the Sulphur without the fixedness of Sol and Luna; because Gold and Silver are the particular means, or medium in the form through which Nature passes in the perfecting and compleating thereof.

II. And this Argent Vive is called our esteemed and valuable Salt, being animated and pregnant, and our fire, for that it is nothing but Fire: yet not fire, but Sulphur; and not Sulphur only, but also Quicksilver drawn from Sol and Luna by our water, and reduced to a Stone of Great price.

III.



III. *Id est, erit materia alterata luminarium & mutata de vilitate in nobilitatem.*

IV. *Nota, quod sulphur illud album, est pater metallorum, ac mater illorum; Mercurius noster, & minera auri, & anima, & fermentum, & virtus mineralis, & corpus vivum, & medicina perfecta, & sulphur, & argentum vivum, nostrum; id est, sulphur de sulphure, & argentum vivum de argento vivo, & Mercurius de Mercurio.*

V. *Proprietas ergo aquæ nostræ est, quod liquefacit aurum & argentum, & augmentat in eis nativum colorem.*

VI. *Convertit enim corpora à corporalitate in spiritualitatem, & ipsa est quæ immittit in corpus fumum album, qui est anima alba, subtilis, calida, multæ igneitatæ.*

III. That is to say, the matter or substance Sol and Luna, or Silver Gold, altered from Vile to Nobility.

IV. Now you must know that this white Sulphur is Father and Mother of Metals; it is our Mercury and the Mineral of Gold also the Soul, and the ferment; yea, the Mineral Virtue, and the living Body of our Sulphur, and our Quicksilver; that is, Sulphur Sulphur; Quicksilver Quicksilver, and Mercury of Mercury.

V. The Property therefore of our Water is, that it melts or dissolves Gold and Silver, and encreases the native Tincture or Color

VI. For it changes the Bodies from being Corporeal, into a Spirituality: and it is this water which turns the Bodies, or corporeal substance into a white vapor which is a Soul that is whiteness it self, subtile, hot, and full of fire.

VII. *Hæc aqua dicitur et lapis sanguinaris, est etiam spiritus spiritualis sanguinis sine nil fit, & subiectum omniliquabilium, & liquefactis, quod multum Soli & Lunæ convenit & adhæret, nec separatur ab eis semper.*

VIII. *Est ergo affinis Soli Lunæ, sed magis Soli quam Lunæ; nota bene.*

IX. *Dicitur etiam medium coniungendi tincturas Solis & Lunæ cum metallis imperfectis, in aqua illa convertit corpora in veram tincturam ad tingenda reliqua imperfecta, & est aqua quæ dealbat, ut est alba; & vivificat, ut est anima; ideo citò corpus suum ingreditur, ait Philosophus.*

VII. This water is also called the tinging or blood-colour-making stone, being the virtue of the Spiritual Tincture, without which nothing can be done: and it is the subject of all things that may be melted, and of liquefaction it self, which agrees perfectly, and unites closely with Sol and Luna, from which it can never be separated.

VIII. For it is joyned in affinity to the Gold and Silver, but more immediately to the Gold than to the Silver: which you are to take special notice of.

IX. It is also called the medium of conjoyning the Tinctures of Sol and Luna with the inferior or imperfect Metals; for it turns the Bodies into the true Tincture, to tinge the said other imperfect Metals: also it is the water which whiteneth, as it is whiteness it self; which quickeneth as it is a Soul; and therefore (as the Philosopher saith) quickly entrencheth into its Body.

X.



X. *Nam est aqua viva quæ venit suam irrigare terram ut germinet, & fructum producat in tempore suo, nam ex roratu omnia generantur ex terra nascentia.*

XI. *Terra ergo non germinat absque irrigatione & humiditate, aqua roris Maij ipsa abluit corpora, tanquam pluviali penetrat, & dealbat, ac facit corpus novum ex duobus corporibus.*

XII. *Aqua illa vitæ gubernata cum corpore, ipsum dealbat, convertens ipsum in suum colorem album.*

XIII. *Illam namque aquam, fumus albus est, ideo cum illa dealbatur corpus.*

XIV. *Oportet ergo dealbare corpus, & rumpere libros, & inter illa duo, id est, inter cor-*

X. For it is a living water which comes to moisten the Earth, that it may spring out, and in its due season bring forth much fruit; for all things springing from the Earth, are produced through Dew or Moisture.

XI. The Earth therefore springeth not forth without watering and moisture: it is the water proceeding from May Dew, that cleanse the Body; and like Rain penetrates them, and makes one new Body of two Bodies.

XII. This Aqua Vitæ, or Water of Life, being rightly ordered and disposed within the body, it whitens it, and converts or changes it into its white colour.

XIII. For this water is white vapour, and therefore the Body is whitened with it.

XIV. It behoves you therefore to whiten the Body, and open its infoldings

& aquam est libido & so-  
ut *Maris & Fæminæ*,  
er natura similis propin-  
atem.

for between these two, that  
is, between the Body and  
the Water, there is a desire  
and friendship, like as be-  
tween the Male and Fe-  
male, because of the pro-  
pinquity and likeness of their  
Natures.

V. Nam Aqua nostra  
secunda, dicitur Azot  
ns Latonem, id est, Cor-  
compositum ex Sole &  
per Aquam nostram  
am, dicitur etiam Anima  
rum solutorum quorum a-  
jam simul ligavimus,  
viant Sapientibus Phi-  
is.

XV. Now this our second  
and living water is called  
*Azoth*, the Water washing  
the Laten, viz. the Body  
compounded of Sol and  
Luna by our first Water:  
It is also called the Soul of  
the dissolved Bodies, which  
Souls we have even now tied  
together, for the use of the  
wise Philosopher.

VI. Quantum ergo pre-  
est & magnifica hæc A-  
Namque absque illa O-  
on pisset perfici. Dicitur  
vas naturæ, uterus,  
receptaculum tincturæ,  
& nutrix.

XVI. How precious then,  
and how great a thing is  
this Water! For without it  
the Work could never be  
done or perfected: It is al-  
so called the *Vas Naturæ*, the  
Belly, the Womb, the Re-  
ceptacle of the Tincture,  
the Earth, the Nurse.

VII. Et est Fons in quo  
ant Rex, & Regina, &  
quam oportet ponere &  
re in ventre sui infantis,  
Sol qui ab ea processit

XVII. It is the Royal  
Fountain in which the King  
and Queen bathe them-  
selves; and the Mother  
which must be put into, and



& ipsum parturit. ideo sese mutuo amant & diligunt ut Mater & Filius, & conjunguntur simul, quoniam ab una & eadem radice venerunt, & ejusdem substantia & naturæ.

XVIII. Et quoniam Aqua ista, est Aqua vitæ Vegetabilis, ideo ipsa dat vitam, & facit vegetare, crescere & pululare ipsum Corpus mortuum, & ipsum resuscitare de morte ad vitam solutione & sublimatione.

XIX. Et in tali operatione vertitur Corpus in Spiritum, & Spiritus in Corpus, & tunc facta est amicitia, pax, concordia, & unio contrariorum, id est, Corporis & Spiritus, qui mutant invicem naturas suas quas recipiunt, & sibi communicant per minima.

sealed up within the belly of her Infant; and that is himself, who proceeds from her, and whom she brought forth; and therefore they have loved one another as Mother and Son, and are conjoined together because they come from the same Root, and are of the same Substance and Nature.

XVIII. And because Water is the Water of Vegetable Life, it causes a dead Body to vegetate, to crease, and spring forth, to rise from Death to Life, by being dissolved first, then sublimed.

XIX. And in doing this the Body is converted into a Spirit, and the Spirit (thenceforth) into a Body; then is made the Amity, Peace, the Concord, the Union of the Contraries, to wit, between the Body and the Spirit, which reciprocally, or mutually change their Natures which they receive, and communicate one to another through their most minute parts.

XX. Sic quod calidum mi-  
 ur frigido, & siccum humi-  
 & durum molli, & hoc  
 do fit mixtio naturarum  
 rararum, frigidi scilicet cum  
 ido, & humidi cum sicco,  
 ue admirabilis inter inimi-  
 connexio.

XX. So that that which  
 is hot, is mixed with that  
 which is cold, the dry with  
 the moist, and the hard with  
 the soft; by which means  
 there is a mixture made of  
 contrary Natures, viz. of  
 cold with hot, and moist  
 with dry, even a most ad-  
 mirable Unity between E-  
 nemies.

## CHAP. IX.

*Sublimation; Or, the separating of the  
 Pure, from the Impure, by this Water.*

**N**Ostra ergo dissolutio  
 Corporum quæ fit in  
 prima Aqua, non est, ni-  
 mortificatio humidi cum sic-  
 humidum verò coagulatur  
 siccum.

I. **O**UR Dissolution then  
 of Bodies, which is  
 made such in this first Wa-  
 ter, is nothing else, but a  
 destroying or overcoming  
 of the moist with the dry,  
 for the moist is coagulated  
 with the dry.

II. Quia humiditas tan-  
 siccitate continetur, ter-  
 natur, ac coagulatur in Cor-  
 sine in terram.

II. For the moisture is  
 contained under, termina-  
 ted with, and coagulated in  
 the dry Body, to wit, in  
 that which is Earthy.



III. Corpora igitur dura & sicca, ponantur in nostra prima Aqua in vase bene clauso, ubi maneant donec solvantur, & ascendant in altum, quæ tunc dici possunt novum Corpus, aurum album Alchimiae, & Lapis albus, & Sulphur album non urens, & Lapis Paradisi, hoc est, convertens Metalla imperfecta in Argentum album finum.

IV. Tunc etiam habemus simul, Corpus, Animam & Spiritum, de quo Spiritu, & Anima dictum est, quod non possunt extrahi à Corporibus perfectis, nisi per conjunctionem nostræ Aquæ dissolutivæ.

V. Quia certum est, quod res fixa non potest elevari, nisi per conjunctionem rei volatilis.

VI. Spiritus igitur mediantes Aqua & Anima, ab ipsis Corporibus extrahitur &

III. Let therefore the and the dry Bodies be into our first Water Vessel; which close well, there let them abide they be dissolved, and cend to the top; then they be called a new Bo the white Gold made Art, the white Stone, white Sulphur, not inflammable, the Paradisical Stone viz. the Stone Transmuting imperfect Metals, into white Silver.

IV. Then have we the Body, Soul, and Spirit altogether; of which Spirit and Soul it is said, That cannot be extracted from the perfect Bodies, but the help or conjunction of our dissolving Water.

V. Because it is certain That the thing fixed cannot be lifted up, or made to ascend, but by the conjunction or help of that which is volatile.

VI. The Spirit therefore by the help of the Water and the Soul, is drawn from

itur Corpus non Corpus,  
statim Spiritus cum Ani-  
Corporum sursum ascendit  
superiori parte, quæ est per-  
io Lapidis, & vocatur  
imatio.

VII. Hæc sublimatio, in  
Florentius Cathalanus,  
er res accidas Spirituales,  
tiles, quæ sunt de natura  
burea & viscosa, quæ  
dvunt, & faciunt elevari  
pora in Aeram, in Spiri-

VIII. Et in hac Sublima-  
e pars quedam dictæ A-  
primæ, ascendit cum Cor-  
pus simul se jungendo, as-  
lo, & sublimando in unam  
iam substantiam, quæ te-  
de natura duorum, scilicet  
orum & Aquæ.

X. Proinde dicitur Cor-  
le & Spirituale Composi-  
Corjusle, Cambar, Ethe-  
Zanderith, Duenech be-

from the Bodies themselves,  
and the Body thereby is  
made Spiritual; for that at  
the same instant of time, the  
Spirit, with the Soul of the  
Bodies, ascend on high to  
the superiour part, which is  
the perfection of the Stone,  
and is called Sublimation.

VII. This Sublimation,  
saith *Florentius Cathalanus*, is  
made by things Acid, Spi-  
ritual, Volatile, and which  
are in their own nature Sul-  
phurous and Viscous, which  
dissolve Bodies, and make  
them to ascend, and be  
changed into Air and Spirit.

VIII. And in this Subli-  
mation a certain part of our  
said first Water ascends with  
the Bodies, joyning it self  
with them, ascending and  
subliming into one neutral  
or complex Substance, which  
contains the nature of the  
two, viz. the nature of the  
two Bodies, and of the Wa-  
ter.

IX. And therefore it is  
called the Corporeal and  
Spiritual Compositum, Cor-  
jusle, Cambar, Ethelia, Zan-



*nus; sed proprie, tantum nominatur Aqua permanens, quia non fugit in igne.*

**X.** *Perpetuò adhaerens Corporibus commixtis, id est, Soli & Lunæ, illisque communicans Tincturam vivam, incombustibilem, ac firmissimam, præcedenti nobilicrum & pretiosiore.*

**XI.** *Quia potest currere de hinc hæc Tinctura, sicut Oleum, omnia perforando & penetrando cum fixione mirabili, quoniam hæc Tinctura est Spiritus, & Spiritus est Anima, & Anima Corpus.*

**XII.** *Quia in hac operatione Corpus efficitur Spiritus, de natura subtilissima, & pariter Spiritus incorporatur, & fit de natura Corporis cum Corporibus, & sic Lapis noster continet Corpus, Animam, & Spiritum.*

darith, Dueneck, the Go but properly it is called permanent or fixed Water only, because it flies not to the Fire.

**X.** But it perpetually adheres to the commixed compounded Bodies, that is to Sol and Luna, and communicates to them the living Tincture, incombustible and most fixed, more noble and precious than the former which the Bodies had.

**XI.** Because from henceforth this Tincture runs like Oil, running through, penetrating the Bodies, giving to them its wonderful Fixity; and this Tincture is the Spirit, and the Spirit is the Soul, and the Soul is the Body.

**XII.** For in this operation the Body is made a Spirit of a most subtle nature, and again, the Spirit is incorporated and changed into the nature of the Body, so that the Bodies, whereby the Stone consists of a Body, Soul, and a Spirit.

XIII. O Natura, quomodo  
 is Corpus in Spiritum!  
 ed non fieret si Spiritus  
 in incorporaretur cum Corpo-  
 rus, & Corpora cum Spiritu  
 ent volatilia, & postea per-  
 manentia.

XIV. Transiit igitur unus  
 alterum, & sese invicem  
 versi sunt per Sapientiam.  
 Sapientia! quomodo facis  
 rum esse volatile, ac fugi-  
 tum, etiamsi naturaliter fix-  
 mum esset!

XV. Oportet igitur dissol-  
 re & liquefacere Corpora  
 a per Aquam nostram, &  
 a facere Aquam permanen-  
 m, Aquam auream sublima-  
 m, relinquendo in fundo  
 ossum, terrestrem & super-  
 um siccum.

XVI. Et in ista Sublima-  
 one ignis debet esse lentus, quia  
 per hanc Sublimationem in  
 one lento, Corpora purificata

XIII. O God, how thro'  
 Nature dost thou change a  
 Body into a Spirit! Which  
 could not be done, if the  
 Spirit were not incorpora-  
 ted with the Bodies, and  
 the Bodies made volatile  
 with the Spirit, and after-  
 wards permanent or fixed.

XIV. For this Cause sake,  
 they have passed over into  
 one another, and by the  
 Influence of Wisdom are  
 converted the one into the  
 other. O Wisdom! How  
 thou makest the most fix'd  
 Gold to be volatile and fu-  
 gitive, yea, though by na-  
 ture it is the most fixed of  
 all things in the World!

XV. It is necessary there-  
 fore to dissolve and liquifie  
 these Bodies by our Water,  
 and to make them a perma-  
 nent or fixed Water, a pure  
 golden Water, leaving in the  
 bottom the gross, earthy,  
 superfluous and dry Matter.

XVI. And in this Subli-  
 ming making thin and pure,  
 the Fire ought to be gentle;  
 but if in this Sublimation



*non fuerint, & grossiores ejus partes [nota bene] terrestres separatæ à Mortui immunditia. impedieris quominus ex his possis perficere Opus.*

**XVII.** *Non indiges enim, nisi tenui, & subtili naturâ Corporum dissolutorum, quam tibi dabit Aqua nostra silento Igne procedis, separando heterogenea ab homogeneis.*

with a soft Fire, the Bodies be not purified, and the gross or earthy parts thereof, [note this well,] being separated from the impurities of the Dead, you shall not be able to perfect the Work.

**XVII.** For thou needest nothing but that thin and subtil part of the dissolving Bodies, which our Water will give thee, if thou proceedest with a slow or gentle Fire. by separating the things heterogeneous, from the things homogeneous.

## CHAP. X.

### *Of the Separation of the pure Parts from the Impure.*

**I.** *R*ecipit ergo compositum mundationem per Igrem nostrum humidum, dissolvendo scilicet & sublimando quod purum & album est, ejectis fœcibus ut vomitus qui sponte fit, (inquit Azinabam.)

**T**his Compositum has its mundification or cleansing, by our moist Fire, which (as Azinabam saith) by dissolving and subliming that which is pure and white, it casts forth and rejects its fœcis or filth, like a voluntary Vomit.

. Nam in tali dissoluti-  
& sublimatione naturali  
elementorum deligatio mun-  
datio, & separatio puri  
impuro.

II. Ita ut purum & album  
ascendat sursum, & impurum  
terreum fixum remaneat  
in fundo Aquæ & vasis.

IV. Quod est dimittendum  
removendum, quoniam nul-  
lum est valoris, recipiendo so-  
lum mediam substantiam al-  
bam, fluentem, & fundentem,  
dimittendo terram fœculen-  
tam, quæ remansit inferius in  
fundo.

V. Ex parte præcipuè A-  
scendat, quæ est scoria & Terra  
damnata, quæ nihil valet,  
nunquam aliquid boni præ-  
stare potest, ut illa clara Ma-  
teria alba, pura, & nitida;  
eam solum debemus accipere.

II. For in such a dissolu-  
tion and natural Sublima-  
tion or lifting up, there is a  
loosening or untying of the  
Elements, and a cleansing  
and separation of the Pure,  
from the Impure.

III. So that the pure and  
white substance ascends up-  
wards, and the impure and  
earthy remains fixed in the  
bottom of the Water and the  
Vessel.

IV. This must be taken  
away and removed, because  
it is of no value, taking on-  
ly the middle white sub-  
stance, flowing, and mel-  
ted or dissolved, rejecting  
the fœculent Earth, which  
remains below in the bot-  
tom.

V. These Fœces were se-  
parated partly by the Water,  
and are the Dross and Terra  
damnata, which is of no va-  
lue, nor can do any such  
service as the clear, white,  
pure and clean Matter,  
which is wholly and only  
to be taken and made use  
of.

VI.



VI. *Et ad hunc Caphareum Scopulum sæpe numero navis atque scientia discipulorum Philosophiæ, (ut mihi etiam aliquando accidit) imprudentissime colliditur, quia Philosophi sæpissime contrarium asserunt.*

VII. *Nempe, nihil removendum, præter humiditatem, id est, nigredinem, quod tamen dicunt ac scribunt tantum, ut possint decipere incautos, qui absque Magistro, aut indefatigabili lectura, & oratione ad Deum omnipotentem, aureum hoc vellus avellere cupiunt.*

VIII. *Notate igitur, quod separatio, divisio & sublimatio ista absque dubio est Clavis totius Operis.*

IX. *Igitur, post putrefactionem & dissolutionem horum Corporum, Corpora nostra se elevent in altum, usque ad superficiem Aquæ dissolventis,*

VI. And against this pharean Rock, the Ship Knowledge, or Art of young Philosopher is often (as it happened also to sometimes,) dasht together in pieces, or destroyed, cause the Philosophers the most part speak by contraries.

VII. That is to say, That nothing must be removed or taken away, except moisture, which is blackness; which notwithstanding they speak and write only to the unwary who without a Master, indefatigable Reading, humble supplications to Almighty, would ravish away the Golden Fleece.

VIII. It is therefore to be observed, That this separation, division, and sublimation, is (without doubt) the Key of the whole Work.

IX. After the putrefaction then and dissolution of these Bodies, our Bodies shall ascend up to the top, even to the surface of

*colorem albedinis, & hæc  
do est vita.*

dissolving Water, in a whiteness of colour, which whiteness is Life.

X. *Nam in illa albedine  
ma Antimonialis, & Mercurialis,  
infunditur cum spiritibus Solis & Lunæ nutu natura,  
quæ separat subtile ab  
fæco, & purum ab impuro.*

X. And in this whiteness the Antimonial and Mercurial Soul, is by a natural compact infused into, and joyned with the Spirits of Sol and Luna, which separate the thin from the thick, and the pure from the impure.

XI. *Elevando paulatim  
tem subtilem Corporis à suis  
fæcibus, donec totum purum  
pareatur & elevetur.*

XI. That is, by lifting up by little and little the thin and pure part of the Body, from the Fæces and Impurity, until all the pure parts are separated and ascended.

XII. *Et in hoc completur  
stra sublimatio philosophica  
naturalis.*

XII. And in this work is our natural and philosophical Sublimation completed:

XIII. *Et cum hæc albedine,  
infusa est in Corpore Anima, id est, virtus mineralis,  
quæ subtilior est Igne, cum  
vera quinta essentia, &  
ita, quæ nasci appetit, &  
se spoliare à grossis fæcibus  
restribus, quæ illi advene-*

XIII. Now in this whiteness is the Soul infused into the body, to wit, the mineral virtue, which is more subtil than Fire, being indeed the true Quintessence and Life, which desires or hungers to be born again,



*rant ex parte menstrualis, & corruptionis.*

XIV. *Et in hoc est nostra philosophica sublimatio, non in vulgari iniquo Mercurio, qui nullas habet qualitates similes illis quibus ornatur Mercurius noster extractus à cavernis suis vitriolicis, sed redeamus ad sublimationem.*

& to put off the defilement and be spoiled of its gross earthy Fæces, which is taken from its menstrual Womb, and corrupt part of its original.

XIV. And in this is our Philosophical Sublimation, in the impure, corrupt, vulgar Mercury, which has no properties or qualities like to those, with which our Mercury (drawn from its vitriolick Caverns) is adorned. But let us return to our Sublimation.

## CHAP. XI.

*Of the Soul which is extracted by our Water and made to ascend.*

I. **C**ertissimum igitur est in arte ista, quod Anima hæc extracta à Corporibus, elevari non potest, nisi per appositionem rei volatilis, quæ est sui generis.

II. *Per quam Corpora red-  
duntur volatilia & spiritualia,*

I. **I**T is most certain therefore in this Art, That this Soul extracted from the Bodies, cannot be made to ascend, but by adding to it a volatile Matter, which is of its own kind.

II. By the which the Bodies will be made volatile

eleuando, subtiliando, & eleuando, contra naturam naturam, corpoream, gravem ponderosam.

and spiritual, lifting themselves up, subtilizing and subliming themselves, contrary to their own proper nature, which is corporeal, heavy, and ponderous.

II. Et hoc modo fiunt non corpora, & quinta essentia, de qua Spiritus, quæ vocatur *Avis Hermetis*, & *Mercurius Extractus* à seruo rubeo.

III. And by this means they are unbodied, or made no bodies, to wit, incorporeal, and a Quintessence of the nature of a Spirit, which is called *Avis Hermetis*, and *Mercurius Extractus*, drawn from a red Subject or Matter.

IV. Et sic remanent inferiores partes terrestres, aut potius inferiores Corporum, quæ per se ipsissime non possunt solui ullo inferiorum modo.

IV. And so the terrene or earthy parts remain below, or rather the grosser parts of the Bodies, which can by no Industry or Ingenuity of Man be brought to a perfect dissolution.

V. Et fumus ille albus, id est, illud aurum, id est, quinta essentia, dicitur etiam *Magnesia composita* quæ continet *Homo*, vel composita est *Homo*, ex Corpore, Anima, Spiritu.

V. And this white Vapor, this white Gold, to wit, this Quintessence, is called also the *Compound Magnesia*, which like Man does contain, or like Man is composed of a Body, Soul, and Spirit.

VI. Corpus ejus est terra fixa, plusquam subtilis-

VI. Now the Body is the fixed solar Earth, exceeding  
fima,



*suma, per vim Aquæ nostræ  
divinæ ponderositer elevata.*

VII. *Anima ejus est Tin-  
ctura Solis & Lunæ, proce-  
dens excommunicatione horum  
duorum.*

VIII. *Spiritus verò, est  
virtus mineralis amborum &  
aquæ, quæ defert animam,  
sive tincturam albam super  
Corpora, & ex corporibus, si-  
cut portatur tinctura tincto-  
rum, per aquam supra pan-  
num.*

IX. *Et ille spiritus Mer-  
curialis, est vinculum animæ  
Solaris, & corpus Solare, est  
corpus fixioris continens cum  
Luna spiritum, & animam.*

the most subtile Matter  
which by the help of  
divine Water is with  
difficulty lifted up or sepa-  
rated.

VII. The Soul is the  
Tincture of Sol and Luna,  
proceeding from the com-  
munion, or communication  
of these two, (to wit,  
Bodies of Sol and Luna,  
our Water.)

VIII. And the Spirit  
is the mineral power, or  
virtue of the Bodies, and of  
the Water which carries the  
or white Tincture in  
upon the Bodies, and  
out of the Bodies; like  
the Tinctures or Colours  
Dying Cloth are by  
Water put upon, and dis-  
solved in and through  
the whole Cloth.

IX. And this Mercurial  
Spirit is the Chain or Bond  
of the solar Soul; and the  
solar Body; is that Body  
which contains the Spirit  
Soul, having the power  
fixing in it self, being joynt  
with Luna.

*Spiritus ergo penetrat,  
s figit, anima copulat,  
t & dealbat.*

*I. Ex his tribus simul  
s fit lapis noster, id est,  
ole, Luna & Mercurio.*

*XII. Cum ergo aqua nostra  
a, extrahitur natura om-  
superans naturam, ideo-  
nisi corpora per aquam hanc  
antur, imbibantur, teran-  
parce & diligenter regan-  
donec ab spissitudine ab-  
bantur, & in tenuem spi-  
m, & impalpabilem ver-  
tur, vacuus est labor.*

*XIII. Quia nisi corpora  
tantur in non corpora, id  
in Mercurium Philosopho-  
n, nondum operis regula in-  
ta est.*

*XIV. Et illud ideo quoni-  
impossibile est illam tenuis-*

X. The Spirit therefore penetrates, the Body fixes, and the Soul joyns together, tinges and whitens.

XI. From these three united together, is our Stone made; to wit, of Sol, Luna, and Mercury.

XII. Therefore with this our Golden-Water, a natural Substance is extracted, exceeding all natural Substances; and so, except the Bodies be broken and destroyed, imbibed, made subtile and fine, thriftily and diligently managed, 'till they are abstracted from, or lose their grossness or solid Substance, and be changed into a thin and subtil Spirit, all our Labour will be in vain.

XIII. And unless the Bodies be made no Bodies, or incorporeal, that is, be converted into the Philosophers Mercury, there is no Rule of Art yet found out to work by.

XIV. The reason is, because it is impossible to  
*finam*



*simam animam omnem in se  
tincturam habentem à corpori-  
bus extrahere, nisi prius resol-  
vantur in aqua nostra.*

XV. Solve ergo corpora in  
aurea aqua, & decoque quou-  
que tota egrediatur tinctura per  
aquam in colorem album sive  
in oleum album, cumque vide-  
ris illam albedinem super aquam,  
scias tunc corpora esse lique-  
facta.

XVI. Continua ergo decocti-  
onem donec pariant nebulam  
quam conceperunt tenebrosam,  
nigram & albam.

draw out of the Bodies  
that most thin and fine  
Soul which has in it  
the Tincture, except it  
first resolved in our Wa-

XV. Dissolve then  
Bodies in this our Gold  
water; and boil them  
all the Tincture is bro-  
forth by the Water, in  
white Colour, and a white  
Oil; and when you see  
whiteness upon the Wa-  
then know that the Bo-  
are melted, liquified,  
dissolved.

XVI. Continue then  
boiling, till the dark, black  
and white Cloud is bro-  
forth, which they have re-  
ceived.

## CHAP. XII.

*Of Digestion, and how the Spirit is made  
thereby.*

I. PONE ergo corpora perfe-  
cta in aqua nostra, in  
vase Hermeticè sigillato, super

I. PUT the refore  
perfect Bodies  
Metals, to wit, Sol and

*lenem, & coque continuo  
perfectè resolvantur in  
pretiosissimum.*

**II. Coque** [ *inquit Adfar* ]  
*leni sicut per ovorum nu-  
tionem, donec solvantur cor-  
& eorum tinctura con-  
tissima [nota] extrahatur.*

**III. Non autem extrahitur**  
*simul, sed parum ad pa-  
egreditur, omni die, omni  
donec in longo tempore  
leatur hujusmodi solutio,  
quod solvitur semper petit  
rius.*

**V. Et in tali dissolutione**  
*ignis lenis, & continuus,  
in aquam viscosam sol-  
ur impalpabilem, & tota  
liatur tinctura in colore ni-  
mis primum, quod est sig-  
veræ solutionis.*

na, into our Water in a Vessel, Hermetically sealed, upon a gentle Fire, and digest continually, 'till they are perfectly resolved into a most precious Oyl.

**II. Digest** (saith *Adfar*) with a gentle Fire, as it were for the hatching of Chickens, so long, 'till the Bodies are dissolved, and their perfectly conjoyned Tincture (mark this well) is extracted.

**III. But** it is not extra-cted all at once, but it is drawn out by little and little, day by day, and hour by hour, till after a long time the Solution thereof is compleated, and that which is dissolved, always swims a top.

**IV. And** while this dissolution is in hand, let the Fire be gentle and continual, till the Bodies are dissolved into a viscous and most subtile Water, and the whole Tincture be educed, in colour first black, which is the sign of a true dissoluti-on.



V. Continua deinde decoctionem quousque fiat aqua permanens alba, quia in suo regens balneo, fiet postea clara & tandem deveniet, sicut argentum vivum vulgare, scandens per aëra super aquam primam.

VI. Ideoque cum videris corpora soluta in aquam viscosam, scias tunc corporis esse conversam in vaporem, & te habere animas à corporibus mortuis separatas, & in spirituum ordinem sublimatione delatas.

VII. Unde ambo cum parte aquae nostrae, facta sunt spiritus in aëra scandentes, ibique corpus compositum ex mare & faemina, ex Sole & Luna, & ex illa subtilissima natura mundata per sublimationem, accipit vitam, inspiratur à suo humore.

V. Then continue digestion, till it become white fixed Water, for being digested in Balneo [riæ] it will afterwards come clear, and in the become like to common Argent vive, ascending the Spirit above the Water.

VI. When therefore see the Bodies dissolved the first viscous Water, know, that they are turned into a Vapour, and that Soul is separated from dead Body, and by Sublimation, brought into order of Spirits.

VII. Whence both them, with a part of Water, are made Spirits rising up into the Air; and there the compounded Body, made of the Male and the Female, viz. of Solar Luna, and of that most fertile Nature, cleansed by Sublimation, taketh Life, and is made Spiritual by own humidity,

III. *Id est, à sua aqua  
homo ab aëre, quare mul-  
tiplicabitur deinceps ac crescet  
sua specie, sicut res omnes  
terre.*

IX. *In tali ergo elevatione,  
sublimatione philosophica,  
iunguntur omnes ad invi-  
dum & corpus novum inspira-  
tum ab aëre vivit vegetabili-  
ter quod est miraculosum.*

X. *Quare nisi corpora igne,  
aqua attenuentur, quousque  
pendant in spiritus, & quous-  
que fiant, ut aqua & fumus,  
Mercurius, nihil fit in*

XI. *Illis tamen ascendentibus  
aëre nascuntur, & in aëre  
vivunt, fiuntque vita cum  
aëre, ut numquam possint se-  
parari, sicut aqua mixta*

VIII. That is; by its own Water; like as a Man is sustained by the Air; where- by from thenceforth it is multiplied, and increases in its own kind, as do all other things.

IX. In such an ascension therefore, and philosophical Sublimation, all are joy- ned one with another, and the new Body subtilized, or made living by the Spirit, miraculously liveth or iprints like a Vegetable.

X. Wherefore, unless the Bodies be attenuated, or made thin, by the Fire and Water, 'till they ascend in a Spirit, and are made, or do become like Water and Vapour, or Mercury, you labour wholly in vain.

XI. But when they arise or ascend, they are born or brought forth in the Air or Spirit, and in the same they are changed, and made Life with Life, so as they can never be separated, but are as Water mixt with Water.



XII. *Ideoque natus in aëre sapienter dicitur, quoniam omnino spiritualis efficitur:*

XIII. *Ipse namque Vultur sine alis volans, supra montem clamat dicens, Ego sum albus nigri, & rubeus albi, & citrinus rubei filius, vera dicens non mentior.*

XII. And therefore wisely said, That the Son is born of the Spirit, because it is altogether Spiritual.

XIII. For the Vulture himself flying without wings cries upon the top of the Mountain, saying, I am white, brought forth from the black, and the red brought forth from the white, the citrine Son of the red; I speak the Truth and lye not.

### C H A P. XIII.

*Of the beginning of the Work, and a Summary of what is to be done.*

I. **S**ufficit ergo tibi corpora in vase, & in aqua semel ponere, & diligenter claudere vas, quousque vera separatio sit facta.

II. *Quæ vocatur ab invidis conjunctio, sublimatio, assatio, extractio, putrefactio, ligatio,*

I. **I**t sufficeth thee to put the Bodies in the Vessel, and into the Water once for all, and to close the Vessel well, until a separation be made.

II. This the Obscure Art calls Conjunction, Sublimation, Assation, Extraction,

onsatio, subtiliatio, gene-  
, &c.

Putrefaction, Ligation, Dis-  
position, Subtilization,  
Generation, &c.

III. Et totum perficiatur  
Magisterium, Fac igitur sicut  
generationem hominis, &  
is vegetabilis, imposito se-  
matriçi semen, & bene  
ade.

III. Now that the whole  
Magistry may be perfected,  
Work, as in the Generation  
of Man, and of every Ve-  
getable ; put the Seed once  
into the Womb, and shut it  
up well.

IV. Vides ergo quomodo plu-  
res rebus non indiges, &  
ad opus nostrum magnas non  
neciret expensas, quoniam unus  
lapis, una medicina, unum  
regimen, una di-  
positio ad album, & rubeum  
successive faciendum.

IV. Thus you may see,  
that you need not many  
things, and that this our work  
requires no great Charges,  
for that as there is but one  
Stone, there is but one Me-  
dicine, one Vessel, one or-  
der of working, and one  
successive Disposition to the  
White and the Red.

V. Et quamvis dicamus in  
tribus locis ponito hoc, ponito  
ad, tamen non intelligimus  
oportere, nisi unam rem  
capere, & semel ponere, &  
audere vas usque ad operis  
complementum.

V. And altho we say in  
many places, take this, and  
take that ; yet we under-  
stand, that it behoves us to  
take but one thing, and put  
it once into the Vessel, until  
the Work be perfected.

VI. Quia hæc tantum po-  
ntur à philosophis invidis,  
decipiant, ut dictum est,  
fraudatos. Nunquid enim etiam  
hæc ars est Cabalistica? arca-

VI. But these things are  
so set down by the Obscure  
Philosophers, to deceive the  
unwary, as we have before  
spoken ; for is not this *Ars*



*nis plena? & tu fatue credis nos docere apertè arcana arcanorum, verbaque accipis secundum sonum verborum?*

VII. *Scito verè, [nullo modo sum ego invidus ut ceteri] qui verba aliorum philosophorum accipit secundum prolationem, ac significationem vulgarem nominum, jam ille absque filo Ariadnæ, in medio amfraetuum Labyrinthi multipliciter errat, pecuniamque suam destinavit perditioni.*

VIII. *Ego vero Artephius postquam adeptus sum veram ac completam sapientiam in libris verbi dei Hermæ, fui aliquando invidus sicut ceteri omnes.*

IX. *Sed cum per mille annos, aut circiter [quæ jam transferunt super me a nativitate mea, gratia Soli Dei om-*

*Cabalistica, or a secret hidden Art? Is it not an Art full of Secrets? believest thou O Fool we plainly teach this Science of Secrets, taking out Words according to their literal Signification?*

VII. Truly, I tell thee (that as for my Self I am always self-seeking or envious as others are; but) he who takes the Words of the Philosophers, according to their common Signification, he even already (having lost Ariadnes clue of Thread) wanders in the midst of the Labyrinth, multiplies Errors, and casts away his Money for nought.

VIII. And I Artephius, when I became an Adept, had attained to the true and complet Wisdom, by studying the Books of the faithful Hermes, the speaker of Truth, was sometimes envious also, as the others were.

IX. But when I had spent the space of a Thousand Years, or thereabouts (which are now passed on)

entis, & usu hujus mirabilis quintæ essentiaæ.]

my Head, since the time I was born to this day, through the alone goodness of God Almighty, by the use of this wonderful Quintessence.)

X. Cum per hæc, inquam, longissima tempora, viderem neminem magisterium Hermeticum obtinere posse, propter obscuritatem verborum philosophorum.

X. When I say for so very long a time (as a Thousand Years) I found no Man that had found out or obtained this Hermetick Secret, because of the obscurity of the Philosophers Words.

XI. Pietate motus ac prope boni viri, decrevi in his primis temporibus vitæ meæ, scribere sincere ac veraciter, ut nihil ad perficiendum idem philosophorum possis decurrere.

XI. Being moved with a Generous Mind, and the integrity of a good Man, I have determined in these latter days of my Life, to declare all things truly and sincerely, that you may not want any thing for the perfecting of this Stone of the Philosophers.

XII. (Dempto aliquo, quod mihi licet scribere, quia revelatur per Deum, aut magistrum, & tamen in hoc libro, qui non erit duræ cervicis, in paucis experientia facilliter discet.)

XII. (Excepting one certain thing, which is not lawful for me to discover to any, because it is either revealed or made known, by God himself, or taught by some Master, which notwithstanding he that can bend himself to the search of, by the help of little Experience, may easily learn in this Book)



XIII. *Scripti ergo in hoc libro nudam veritatem, quia paucis coloribus vestivi, ut omnis bonus & sapiens, mala Hesperidum mirabilia feliciter possit ex arbore hac philosophica decerpere.*

XIV. *Quare laudetur Deus altissimus, qui posuit in anima nostra hanc benignitatem, & cum senectute longinquissima dedit nobis veram cordis dilectionem, qua omnes simul homines (ut mihi videtur) amplector, diligo & verè amo.*

XV. *Sed ad artem redeundum Sanè opus nostrum citò perficitur, nam quod calor Solis in 100. annis coquit in minerij terræ ad generandum unum metallum (ut sepius vidi) Ignis noster secretus, id est, aqua nostra ignea, sulphurea, quæ dicitur Balneum Mariæ, operatur brevi tempore.*

XIII. And in this Book have therefore written naked Truth, altho clothed or disguised with a few colours; yet so that every good and wise Man may happily gather those desirable examples of the Hesperides from this our Philosophers Tree

XIV. Wherefore Praise be given to the most high God, who has poured into our Soul of his goodness, through a good old Age, even an almost infinite number of Years, has truly filled our Heart with his Love which (methinks) I embrace, cherish, and truly love all Mankind together.

XV. But to return to our business. Truly our Work is presently performed; that which the heat of the Sun is an hundred Years in doing, for the Generation of Metall in the bowels of the Earth; our Secret Fire, that is, our Fiery and Sulphureous Water, which is called Balneum Mariæ, doth (as I have often seen) in a very short time.

## CHAP XIV.

*the Easiness and Simplicity of this Work,  
and of Our Philosophick Fire.*

**E**T hoc opus non est gra-  
vis laboris illi qui scit  
intelligit, atque non est ma-  
ius illius tam chara (cum  
parva quantitas sufficiat) quod  
deseri quis possit ut ab opere  
eum suspendat.

II. Quia est adeo breve &  
facile, ut meritò dicatur opus  
puerum, & ludus puerorum.

III. Age ergo gnaviter, fili  
ora Deum, lege assidue li-  
bra, liber enim librum ape-  
re cogita profunde, fuge res  
transientes in igne, quia non  
est intentum tuum in his re-  
bus adustibilibus, sed tantum

I. **N**OW this Operation  
or Work is a thing  
of no great Labour to him  
that knows and understands  
it; nor is the Matter so dear,  
(considering how small a  
quantity does suffice) that  
it may cause any Man to  
withdraw his hand from it.

II. It is indeed a Work so  
short and easie, that it may  
well be called a Womans  
Work, and the Play of Chil-  
dren.

III. Go to then, my Son,  
put up thy Supplications to  
God Almighty; be dilligent  
in searching the Books of the  
Learned in this Science; (for  
one Book openeth another;)  
think and meditate of these



*in decoctione aquæ tuæ ex luminaribus extractæ.*

IV. Nam ex ista aqua color, & pondus adducitur usque ad infinitum, & hæc aqua est fumus albus, qui in corporibus perfectis veluti anima defluit, & eorum nigredinem & immunditiem ab eis penitus aufert, & corpora in unum consolidat, & eorum aquam multiplicat.

V. Et nihil est quod à corporibus perfectis, id est, a Sole & Luna colorem possit aufere nisi Azoth, id est, nostra aqua quæ colorat, & album reddit corpus rubeum secundum regimina sua.

VI. Sed loquamur de ignibus. Ignis ergo noster mineralis est, æqualis est, continuus est, non vaporat, nisi nimium

things profoundly; and void all things which will not endure in, or will not endure Fire: because from those things, you can never come to the perfect matter, which is only found in the digestion of your Water, extracted from Sol and Luna.

IV. For by this Water Colour and Ponderosity, Weight, are infinitely given to the matter; and this matter is a white Vapor, which like a Soul, flows through the perfect Bodies, taking them wholly from their blackness, and impurities, joining the two bodies in one, and increasing their Water.

V. Nor is there any other thing than Azoth, to take from this our Water, which take from the perfect bodies of Sol and Luna, their natural Colour, making a red Body white, according to the Disposition thereof.

VI. Now let us speak of the Fire. Our Fire is Mineral, equal, continuous, it fumes not, unless it be

*atur de sulphure participat,  
de sumitur quàm à mate-  
omnia diruit, solvit, con-  
& calcinat & est arti-  
alis ad inveniendum.*

much stirred up, participates of Sulphur, and is taken from other things than from the Matter; it over-turns all things, dissolves, congeals, and calcines, and is to be found out by Art, or after an Artificial manner.

*VII. Et compendium sine  
ptu etiam saltem parvo, est  
humidus, vaporosus, di-  
ns, alterans, penetrans,  
alis, aëreus, non violentus  
mburens, circundans, con-  
ns, unicus.*

VII. It is a compendious thing, gotten without cost or charge, or at least without any great purchase; it is humid, vaporous, digestive, altering, penetrating, subtle, spirituous, not violent, incombustible, circumspect-ive, continent, and one only thing.

*VIII. Et est fons aque vi-  
quæ circui & continet lo-  
ablutionis Regis & Regi-  
in toto opere ignis iste hu-  
dus tibi sufficit, in principio,  
edio, & fine, quia in ipso to-  
ars consistit.*

VIII. It is also a Fountain of living Water, which circumvolveth and contains the place in which the King and Queen bathe themselves; through the whole Work this moist Fire is sufficient; in the beginning, middle, and end, because in it, the whole Art does consist.

*IX. Et est ignis naturalis,  
tra naturam, in naturalis  
sine adustione, & pro cor-  
vario est ignis calidus, siccus,  
midus, & frigidus, cogitate*

IX. This is the natural Fire, which is yet against Nature, not natural, and which burns not; and lastly, this Fire is hot, cold, dry,  
*super*



*super hæc, & facite recte absque natura extranea.*

X. *Quod si hos ignes non intelligitis, audite hæc ex abstrusiori, & occulta antiquorum de ignibus cavillatione, nunquam in libris hucusque scripta.*

moist; meditate on things, and proceed directly without any thing of a reign Nature.

X. If you understand these Fires, give ear to what I have yet to say, never yet written in any book, drawn from the more struse and occult Riddles the Ancients.

## CHAP. XV.

### *Of the three kinds of Fires of the Philosophers in particular.*

I. **T**RES proprie habemus ignes, sine quibus ars non perficitur, & qui absque illis laborat in unum curas suscipit.

II. *Primus est lampadis, & is continuus est, humidus, vaporosus, æreus, & artificialis ad inveniendum.*

I. **W**E have properly three Fires, without which this our Art cannot be perfected; and whatsoever works without them takes a great deal of Labour in vain.

II. The First Fire is of the Lamp, which is continuous, humid, vaporous, Spiritous, and found out by Art.

I. *Nam lampas debet esse proportionata ad clausuram, & sic utendum est magno judicio, quod non pervenit ad artem dura cervicis.*

II. *Quia si ignis lampadis est geometricè & debite proportionatus, aut per defectum caloris non videbis signa tempore designata, atque præ longa mora, expectatio aufertur, aut præ ardore nimio auri comburentur, & spem tuam iniquè deflebis.*

III. *Secundus ignis est cinerum, in quibus vas recluditur hermetice sigillatum, aut potius est calor ille suavissimus qui vapore temperato lampadis, vas aequaliter vas.*

III. This Lamp fire ought to be proportioned to the enclosure; wherein you must use great Judgment, which none can attain to, but he that can bend to the search thereof.

IV. For if this Fire of the Lamp be not measured, and duly proportioned or fitted (to the Fornace) it will be, that either for want of heat you will not see the expected Signs, in their limited times, whereby you will lose your hopes and expectation by a too long delay: Or else, by reason of too much heat, you will burn the *Flores Auri*, the Golden Flowers, and so foolishly bewail your lost Expence.

V. The Second Fire is *Ignis Cinerum*, an Ash heat, in which the Vessel hermetically sealed is recluded, or buried: Or rather, it is that most sweet and gentle heat, which proceeding from the temperate Vapours of the Lamp, does equally surround your Vessel.



VI. *Hic violentus non est, nisi nimium excitetur, digerens est, alterans est, ex alio corpore quam à materia sumitur, unicus est, est etiam humidus, & innaturalis, &c.*

VII. *Textius est ignis ille naturalis aquæ nostræ, quæ vocatur etiam contra naturam, quia est aqua, & nihilominus ex auro facit merum spiritum, quod ignis communis facere non potest.*

VIII. *Hic mineralis est, æqualis est, de sulphure participat, omnia diruit, congelat, solvit, ac calcinat, hic est penetrans, subtilis, incomburens & est fons aquæ vivæ in quo se lavant Rex & Regina, quo indigemus in toto opere, in principio, medio, & fine.*

VI. This Fire is not violent or forcing, except be too much excited or red up; it is a Fire digested, alterative, and taken from another body than the matter; being but one and moist also, and not natural.

VII. The Third Fire is the natural Fire of our matter, which is also called Fire against nature, because it is Water; and yet nevertheless, it makes a mere spirit of Gold, which common Fire is not able to do.

VIII. This Fire is Mineral, equal, and participates of Sulphur; it overturns, destroys, congeals, dissolves, and calcines; it is penetrating, subtil, incombustible and not burning, and is the fountain of Living Water wherein the King and Queen bathe themselves, whose help we stand in need of, through the whole Work, through the beginning, middle and end.

*Aliis vero duobus suis, non, sed tantum aliando, &c.*

*Conjunge ergo in legendis philosophorum, hos tres & proculdubio intel- eorum de ignibus non te- bit.*

IX. But the other Two above-mentioned, we have not always occasion for, but only at some times.

X. In reading therefore the books of Philosophers, conjoin these Three Fires in your Judgment, and without doubt, you will understand whatever they have wrote of them.

## CHAP. XVI.

*the Colours of Our Philosophick Tincture, or Stone.*

*Quoad Colores, qui non nigrefacit, dealbare potest, quia nigredo est al- is principium, & signum factionis, & alterationis, quod corpus penetratum & ificatum jam est.*

*Ergo in hac putrefactione ac aqua, primo apparet*

I. **N**OW as to the Colours, that which does not make black cannot make white, because blackness is the beginning of whiteness, and a sign of Putrefaction and Alteration, and that the body is now penetrated and mortified.

II. From the Putrefaction therefore in this Water, there  
*nigredo,*



*nigredo, sicut brodium saginatum piperatum.*

III. *Secundò terra nigra continuò decoquendo, dealbatur, quia anima horum supernatat ut cremor albus, & in hac albedine uniuntur omnes spiritus sic quod denuò aufugere non possunt.*

IV. *Et ideo dealbandus est laton, & rumpendi libri ne corda nostra rumpantur, quia hæc albedo est lapis perfectus ad album & corpus nobile necessitate finis, & tinctura albedinis exuberantissimæ reflexionis & fulgidi splendoris, quæ non recedit à commixto corpore.*

V. *Nota ergo hic, quod spiritus non figuntur nisi in albo colore, qui ideo nobilior est cæteris, & semper desiderabiliter expetenda, cum sit totius*

*first appears blackness, unto Broth wherein bloody thing is boyled.*

III. *Secondly, The Earth by a continual digestion is whitened, because the Soul of the Two Bodies swims above upon the water, like white Cream; in this only whiteness, all Spirits are so united, they can never flie one from another.*

IV. *And therefore the ten must be whitened, its leaves unfolded, i. e. the body broken or opened, we labour in vain; for whiteness is the perfect Stone for the white work, and the body enobled in order to that end; even the Tincture of a most exuberant glory and shining brightness which never departs from the body it is once joined with.*

V. *Therefore you must note here, that the Spirits are not fixed, but in the white Colour, which is more noble than the other*

quodammodo complemen

lours, and is more vehemently to be desired, for that it is as it were the Complement or Perfection of the whole work.

I. Terra enim nostra putrit in nigrum, deinde munitur in elevatione, postea scissa, nigredo recedit, & dealbatur & perit tenebrarum dominium humidum peris, tunc etiam fumus penetrat in corpus novum, spiritus constringuntur in eum.

VI. For our Earth putrifies and becomes black, then it is putrified in lifting up or Separation; afterwards being dried, its blackness goes away from it, and then it is whitened, and the feminine dominion of the darkness and humidity perisheth; then also the white Vapor penetrates through the new Body, and the Spirits are bound up or fixed in the dryness.

VII. Atque corrumpens, corruptum, & nigrum ex humido, evanescit, tunc etiam corpus novum resuscitat clarum, ac immortale, ac victoriam ab omnibus inimicis sortat.

VII. And that which is corrupting, deformed and black through the moisture, vanishes away; so the new body rises again clear, pure, white, and immortal, obtaining the Victory over all its Enemies.

VIII. Et sicut calor agens humido generat nigredinem, tum colorem, sic decoquens semper, calor agens in aqua generat albedinem secundum colorem, & deinde citri-

VIII. And as heat working upon that which is moist, causeth or generates blackness, which is the prime or first Colour; so always by decoction, more and more



*nitatem & rubedinem agens in mero sicco, & satis de coloribus.*

heat working upon which is dry, begets whiteness, which is the first Colour; and then working upon that which is putrefied, and perfectly dry, it produceth Citrinity and Red. Thus much for Colours.

IX. *Sciendum igitur nobis est, quod res quæ habet caput rubeum & album, pedes verò albos & postea rubeos, & oculos antea nigros, hæc res tantum est magisterium.*

IX. We must know therefore, that the thing which has its Head red and white, but its Feet white and afterwards red; and its Eye before hand black, that thing, I say, is the matter of our Magisterium.

## CHAP. XVII.

*Of the perfect Bodies, their Putrefaction, Corruption, Digestion, and Tincture.*

I. **D**issolve ergo Solem & Lunam in aqua nostra dissolutiva, quæ illis est familiaris & amica, & de eorum natura proxima, illisque est placabilis, & tanquam matrix, mater, origo, principium, & finis vite.

I. **D**issolve then Sol & Luna in our dissolving Water, which is familiar and friendly, and next in nature unto them, and is also sweet and pleasant to them, and as it were a Womb, a Mother, Original, the beginning & the end of their Life.

*Et ideo emendantur in aqua, quia natura lætatur aqua, & natura naturam met, & vero matrimonio mutantur adinvicem & fiunt una natura, unum corpus non resuscitatum immortale.*

*I. Sic oportet conjungere aquinos, cum consanguinitate tunc istæ naturæ sibi obtemperant, & se prosequuntur adinvicem, se putrefaciunt, generant, & gaudere faciunt, quia una per naturam regitur natura & amicam.*

*Nostra igitur aqua (in Dantbin) est fons pulcher, bonus, & clarus, præparatus modo pro Rege & Regina ipse optime cognoscit, & hi*

*Nam ipsos ad se attra-*

II. And that is the very Reason why they are meliorated or amended in this Water, because like nature rejoiceth in like nature, and like nature retains like nature, being joined the one to the other, in a true Marriage, by which they are made one Nature, one new Body, raised again from the dead, and immortal.

III. Thus it behoves you to join Consanguinity, or sameness of kind, with sameness of kind, by which these natures, will meet and follow one another, purifie themselves, generate, and make one another rejoice; for that like nature, now is disposed by like nature, even that which is nearest, and most friendly to it.

IV. Our Water then (saith Dantbin) is the most beautiful, lovely, and clear Fountain, prepared only for the King, and Queen, whom it knows very well, and they it.

V. For it attracts them to



*bit & illi ad se lavandum in illo fonte remanent duos aut tres dies, id est menses, & hos juvenescere facit, & reddit formosos.*

**VI.** *Et quia Sol & Luna sunt ab illa aqua matre, ideo oportet ut iterum ingrediantur uterum matris, ut renascantur denuo, & fiant robustiores, nobiliores & fortiores.*

**VII.** *Id circo nisi hi mortui, conversi fuerint in aquam, ipsi soli manebunt, & sine fructu, si autem mortui fuerint & resoluti in nostra aqua, fructum centesimum dabunt, & ex illo loco ex quo videbantur perdisse quod erant, ex illo apparebunt quod antea non erant.*

**VIII.** *Cum Sole ergo & Luna figatur maximo ingenio,*

its self, and they abide therein for two or three dayes wit, two or three months to wash themselves therein with, whereby they are made young again beautiful.

**VI.** And because Sol & Luna have their Origin from this Water their birth; it is necessary therefore that they enter therein again, to wit, into Mothers Womb, that they may be regenerate or reborn again, and made healthy, more noble, more strong.

**VII.** If therefore they do not die, and be converted into Water, they remain alone (or as they were) without Fruit; but if they die, and are resolved in Water, they bring forth Fruit, an hundred-fold more from that very place which they seem'd to be from thence shall they appear to be that which they were not before.

**VIII.** Let therefore the Spirit of our living Water

*us aquæ nostræ vivæ, hi in naturam aquæ convertuntur, moriuntur, & mortui videntur, inde postea revivunt, crescunt, & multiplicantur, sicut res omnes vegetabiles.*

(with all care and industry) fixed with Sol and Luna; for that they being converted into the nature of Water become dead, and appear like to the Dead; from whence afterwards, being revived, they encrease and multiply, even as do all sorts of Vegetable Substances.

*X. Sufficiat ergo tibi materiam sufficienter disponere extrinsecus, quoniam ipsa sufficienter intrinsecus operatur ad perfectionem.*

IX. It suffices then to dispose the Matter sufficiently without, because that within, it sufficiently disposes it self for the Perfection of its own work.

*X. Habet enim motum sibi inherentem secundam veram viam, & verum ordinem methodicum quam possit ab homine cogitari.*

X. For it has in it self a certain and inherent motion, according to the true way and Method, and a much better order than it is possible for any Man to invent or think of.

*XI. Ideo tantum præpara materiam, quia nisi materia fuerit impedita in conceptionem, non præteribit motum certum, tam ad concipiendum, quam ad parturiendum.*

XI. For this Cause it is, that you need only to prepare the matter, Nature herself alone will perfect it; and if she be not hindered by some contrary thing, she will not over-pass her own certain motion, neither in conceiving or generating, nor in bringing forth.



**XII.** *Cave quocirca tantum [post materia præparationem] ne igne nimio balneum incendatur; Secundo ne spiritus exhalet, quia læderet laborantem, id est, operationem destrueret, & multas infirmitates induceret, id est, tristitias, ac iras.*

**XIII.** *Ex jam dictis patet hoc axioma, nempe cum ex cursu nature ignorare necessario constructionem metallorum, qui ignorat destructionem.*

**XIV.** *Oportet ergo conjungere consanguineos, quia nature reperiuntur suas consimiles naturas, & se putrescendo miscentur in simul, atque se multiplicent.*

**XV.** *Necesse est ideo hanc cognoscere corruptionem & ge-*

**XII.** Wherefore, the preparation of the ter, beware only, lest too much heat or fire, inflame the Bath, or it too hot. Secondly, heed, lest the Spirit should exhale, lest it hurts the laborer, to wit, lest it destroy the work, and induces infirmities, as sadness, trouble, vexation, & discontent.

**XIII.** From these things which have been spoken, this Axiom is manifest to wit, that he can never know the necessary course of nature in the making or generating of Metals, who is ignorant of the way of destroying them.

**XIV.** You must therefore join them together that are of one consanguinity or kind; for like natures find out and join with like natures, and by purifying themselves together are mixed together and multiply themselves.

**XV.** It is needful therefore to know this Corruption

tionem, & quemadmodum  
naturæ amplectuntur, &  
cantur in igne lento, quo-  
le natura lætetur natura,  
fue, natura naturam retineat,  
or convertat in naturam al-

XVI. Quod si vis rubificare,  
et coquere album istud in  
secco continuo donec rubifi-  
ut sanguis, qui nihil erit  
d, quam aqua ignis, & tin-  
vera.

XVII. Et sic per ignem sic  
continuum emendatur al-  
citrinatur & acquirit ru-  
inem & colorem verum  
m.

XVIII. Quanto ergo magis  
utur, magis coloratur, &  
inctura intentioris rubedinis.

XIX. Quare oportet igne  
& calcinatione sicca, abf-

on and Generation, and how  
the natures do embrace one  
another, and are brought to  
a fixity in a slow or gentle  
fire; how like nature re-  
joiceth with like nature;  
how they retain one another,  
and are converted into a  
white subsistence.

XVI. This white sub-  
stance, if you will make it  
Red, you must continually  
decoct it in a dry Fire, till it  
is rubified, or becomes red  
as blood, which is then no-  
thing but water, fire, and  
the true tincture.

XVII. And so by a conti-  
nual dry fire, the whiteness is  
changed, removed, perfe-  
cted, made citrine, and still  
digested till it comes to a  
true red and fixed colour.

XVIII. And consequently  
by how much more this red  
is decocted in this gentle heat  
by so much the more it is  
heightned in Colour, and  
made a true Tincture of per-  
fect Redness.

XIX. Wherefore with a  
dry Fire, and a dry Calci-



*que humore compositum coquere, donec rubicundissimo vestiatur colore, & tunc erit perfectum Elixir.*

nation, (without any sture) you must decoct Compositum, till it be sted with a most perfect Colour, and then it will be the true and perfect Elixir.

## CHAP. XVIII.

### Of the Multiplication of the Philosophical Tincture.

I. **S**I postea velis illum multiplicare, oportet iteratò resolvere illud rubeum in nova aqua dissolutiva, & iteratò coctione dealbare, & rubificare per gradus ignis, reiterando primum regimen.

II. Solve, gela, reitera, claudendo, aperiendo, & multiplicando in quantitate & qualitate at tuum placitum.

III. Quia per novam corruptionem & generationem iterum introducitur novus motus.

I. **N**OW if afterwards you would multiply your Tincture, you must again resolve that Red new or fresh dissolving matter, and then by decoction first whiten, and then refine it again, by the degree of Fire, reiterating the method of operation in Work.

II. Dissolve, coagulate, and reiterate the closing the opening and multiplying in quantity and quality to your own pleasure.

III. For by a new Corruption and Generation there is introduced a new Motion.

IV. Et sic non possemus ad-  
finem, si semper operari-  
mus per reiterationem solu-  
tionis, & coagulationis medi-  
um, aqua nostra dissolutiva,  
dissolvendo & congelan-  
do, ut dictum est per primum  
operum.

V. Et sic ejus virtus aug-  
mentatur & multiplicatur in  
quantitate & qualitate, ita  
ut si in primo opere receperit  
unum, in secundo habebis  
decem, in tertio decem millia.

VI. Et sic proseguendo ve-  
stra projectio tua usque ad infi-  
nitum, tingendo verè & perfe-  
ctè, & fixe, omnem quantam-  
vis quantitatem.

VII. Et sic per rem vilis-  
simam, additur color virtus &  
pes.

IV. Thus can we never  
find an end, if we do al-  
ways work by reiterating  
the same thing over and o-  
ver again, viz. by Solu-  
tion and Coagulation, by  
the help of our dissolving  
Water, by which we dis-  
solve and congeal, as we  
have formerly said, in the  
beginning of the work.

V. Thus also is the virtue  
thereof increased and mul-  
tiplied, both in quantity  
and quality; so that, if af-  
ter the first course of Ope-  
ration you obtain an hun-  
dred-fold; by a second  
course, you will have a  
thousand-fold; and by a  
third, ten thousand-fold in-  
crease.

VI. And by pursuing  
your work, your projection  
will come to infinity, tin-  
ging truly and perfectly,  
and fixing the greatest quan-  
tity how much soever.

VII. Thus by a thing of  
an easie or small price, you  
have both colour, goodness,  
and weight.

VIII.



VIII. *Ignis ergo noster & Azoth tibi sufficiunt, coque, coque, reiterra solve, gela, & sic continua, ad tuum placitum multiplicando, quantum volueris, & donec medicina tua fiat fusibilis, ut cera & habeat quantitatem, & virtutem optatam.*

IX. *Est ergo totius operis siue lapidis secundi, nota bene, complementum, ut sumatur corpus perfectum, quod penas in nostra aqua in domo vitrea bene clausa & obturata cum cemento, ne aer intret, aut humiditas introclusa exeat.*

X. *In digestionem lenis coloris veluti balnei, vel finis temperatissima, & cum operis instantia assidue per ignem super ipsum perfectio decoctionis.*

XI. *Quisquis patres at & resolvatur in nigrum, & po-*

VIII. Our Fire then Azoth, are sufficient you : Decoct, decoct, rate, dissolve, congeal, continue this course, cording as you please, multiplying it as you think good until your Medicine is as fusible as Wax, and hath retained the quantity of goodness or fixity and colour you desire.

IX. This then is the completing of the whole work of our second Stone (to serve it well) that you have the perfect Body, and put it into our water in a Glass Vesica or Body well closed with Cement, lest the air get in, or the inclosed humidity get out.

X. Keep it in digestion in a gentle heat, as it were of a balneum, or the moderate Horse-dung, & assidue continue the operation or work upon the fire, till the decoction or digestion is perfect.

XI. And keep it in digestion of a gentle heat

leuatur & sublimetur per  
m, ut mundetur per hoc  
nigredine & tenebris  
dealbetur & subtilietur,

II. Donec in ultima sub-  
tionis puritate deveniat,  
ultimo volatile fiat, & al-  
reddatur intus & extra,  
Vultur in aere sine alis  
clamavit ut possit ire  
montem, id est, super  
quam, super quam spiritus  
fertur.

XIII. Tunc continua ignem  
venientem, & spiritus ille,  
est, subtilis substantia cor-  
& Mercurii, ascendet  
aquam, quæ quinta es-  
tia est nive candidior.

XIV. Et in fine continua  
que, & fortifica ignem, ut  
spirituale penitus ascen-

until it be putrified and re-  
solved into blackness, and  
be drawn up and sublimed  
by the water, and is there-  
by cleaned from all black-  
ness and impurity, that it  
may be white and subtil.

XII. Until it comes to  
the ultimate or highest puri-  
ty of sublimation, and the  
utmost volatility, and be  
made white both within  
and without: For the Vul-  
ture flying in the air with-  
out Wings, crys out, that it  
might get up upon the  
Mountain, that is upon the  
waters upon which the Spi-  
ritus albus, or Spirit of white-  
ness is born.

XIII. Continue still a fit-  
ting fire, and that Spirit,  
which is the subtil being of  
the Body, and of the Mer-  
cury will ascend upon the  
top of the water, which  
quintessence is more white  
than the driven Snow.

XIV. Continue yet still,  
and toward the end, en-  
crease the fire, till the whole  
spiritual substance ascend  
to the top.

XV.



XV. Scitote namque quod illud quod est clarum, purum, & spirituale, ascendit in altum in aëra in modum fumi albi, quod lac Virginis appellatur.

XV. And know well whatsoever is clear, and spiritual, ascends to the top of the water the substance of a white por, which the Philosophers call their Virgins Milk.

## CHAP. XIX.

*Of Sublimation in particular, and Separation of the pure from the impure.*

I. **O**Portet ergo ut de terra [inquirebat Sybilla] exaltetur filius Virginis, & quinta substantia alba post resurrectionem elevetur versus caelos, & in fundo vasis, & aquae, remaneat grossum & spissum.

II. Vase de hinc infrigidato, reperies in fundo ipsius faeces nigras, arsas, & combustas, separatas ab spiritu, & quintaessentia alba, quas projice.

I. **I**T ought to be there (as one of the Sybils said) that the Son of the Virgin be exalted from Earth, and that the white Quintessence after its rising out of the dead Earth, raised up towards Heaven, the gross and thick remaining in the bottom of the Vessel and of the Water.

II. Afterwards the Vessel being cooled, you will find in the bottom the black Faeces, scorcht and burnt, which separate from the Spirit and Quintessence.

Whiteness, and cast them away.

I. *In his temporibus argentum vivum pluit ex aëre super terram novam, vocatur argentum vivum ex aëre sublimatum, ex fiat aqua viscosa. munda, alba.*

IV. *Quæ est vera tinctura separata ab omni fæce nigra, facies nostrum regitur cum aqua nostra, purificatur, & colore decoratur.*

V. *Quæ dealbatio non fit decoctione, & aquæ coagulatione. Decoque ergo continuo, ablue nigredinem à latente, non manu, sed lapide, & igne, sive aqua Mercurii nostra secunda, quæ est vera tinctura.*

VI. *Nam non manibus fit hæc separatio puri ab impuro, sed ipsa natura sola, circulante, ad perfectionem operante.*

III. Then will the Argent vive fall down from our Air or Spirit, upon the new Earth, which is called Argent vive sublimed by the Air or Spirit, whereof is made a viscous Water, pure and white.

IV. This Water is the true Tincture separated from all its black Faces, and our Brass or Latten is prepared with our Water, purified, and brought to a white Colour.

V. Which white Colour is not obtained but by decoction, and coagulation of the Water: Decoct therefore continually, wash away the Blackness from the Latten, not with your Hands, but with the Stone, or the Fire, or our second Mercurial Water, which is the true Tincture.

VI. This separation of the pure from the impure is not done with hands; but Nature her self does it, and  
do,



do, verè perficit.

VII. Ergo patet quod hæc compositio non est manualis operatio, sed naturarum mutatio, quia nature seipsam dissolvit & copulat, seipsam sublimat elevat, & albescit, separatis facibus.

VIII. Et in tali sublimatione conjunguntur partes subtiliores magis puræ & essentielles; quia natura ignea cum elevat partes subtiliores, magis puras semper elevat, ergo dimittit grossiores.

IX. Quare oportet igne mediocri continuo in vapore sublimare, ut inspiretur ab aere & possit vivere.

X. Nam omnium rerum natura, vitam ex aëris inspiratione recipit, sic etiam totum magisterium nostrum consistit in vapore, & aquæ sublimatione.

brings it to perfection  
circular Operation.

VII. It appears then, this Composition is not work of the Hands, but change of the Natures; cause Nature dissolves joyns it self, sublims lifts it self up, and grows white, being separate from the Faces.

VIII. And in such a Sublimation, the more for pure, and essential parts conjoyned; for that the fiery nature or property lifts up the subtil parts, separates alwaies the more pure, leaving the grosser bottom.

IX. Wherefore you ought to be a gentle and continual Vapour, which you sublime, that the matter may be filled with Spirit from the Air and live.

X. For naturally all things take Life from the inbreathing of the Air; and so all our Magistery receives the Vapour or Spirit, by the

sublimation of the Water.

XI. Oportet igitur æs non  
per gradus ignis elevari,  
sed quod per se sine violentia  
libere, ideoque nisi  
igne & aqua diruatur,  
attenuetur quosque ascendat  
spiritus, aut ut argentum  
scandens, vel etiam  
anima alba à corpore sepa-  
ra, & in spirituum subli-  
matione delata, nihil fit.

XI. Our Brass or Laton  
then, is to be made to a-  
scend by the degrees of Fire,  
but of its own accord, free-  
ly, and without violence;  
except the body therefore  
be by the Fire and the Wa-  
ter broken, or dissolved,  
and attenuated, until it a-  
scends as a Spirit, or climbs  
like Argent vive, or rather  
as the white Soul, separated  
from the Body, and by su-  
blimation delated or brought  
into a Spirit, nothing is or  
can be done.

XII. Eo tamen ascendente,  
in aëre nascitur, & in aëre  
vivitur, fitque vita cum vi-  
ta, & omnino spirituale &  
incorruptibile.

XII. But when it ascends  
on high, it is born in the  
Air or Spirit, and is changed  
into Spirit; and becomes  
Life with Life, being only  
Spiritual and Incorruptible.

XIII. Et sic in tali regimi-  
ne corpus fit spiritus de subtili  
natura, & spiritus incorpora-  
tum corpore, & fit unum  
cum eo, & in tali sublimatio-  
nis conjunctione, & elevatio-  
ne omnia fiunt alba.

XIII. And by such an O-  
peration it is, that the Body  
is made Spirit, of a subtil  
nature, and the Spirit is in-  
corporated with the Body,  
and made one with it; and  
by such a sublimation, con-  
junction, and raising up, the  
whole, both Body and Spi-  
rit are made white.

CHAP.



## CHAP. XX.

Of Digestion, Sublimation, and Separation  
the Bodies, for the perfection of the Work.

I. **E**rgo necessaria est hæc sublimatio philosophica, & naturalis, quæ componit pacem inter corpus & spiritum, quod est impossibile aliter fieri, nisi in has partes separentur.

II. Idcirco oportet utrumque sublimare ut purum ascendat, & impurum, & terrenosum descendat, in turbatione maris procellosi.

III. Quare oportet decoquere continuò, ut ad subtilem deducatur naturam, & quousque corpus assumat & attrahat animam albam Mercurialem, quam retinet naturaliter, nec demittit eam à se separari, quia sibi compar est in propinquitate naturæ primæ,

I. **T**HIS Philosophical and Natural Sublimation therefore is necessary, which makes peace between (or fixes) the Body and Spirit, which is impossible to be done other than in the separation of these parts.

II. Therefore it becometh you to sublime both, the pure may ascend, the impure and earthy descend, or be left at the bottom, in the perplexity of a troubled Sea.

III. And for this reason must be continually decooked, that it may be brought to a subtil property, the Body may assume, draw to it self the white Mercurial Soul, which naturally holds, and should not to be separated from

*e & simplicis.*

because it is like to it in the  
nereness of the first, pure,  
and simple nature.

IV. *Ex his oportet per de-  
tionem separationem exerce-  
ut nihil de pinguedine ani-  
remaneat quod non fuerit  
atum & exaltatum in su-  
ori parte, & sic utrumque  
eductum ad æqualitatem  
plicem, & ad simplicem al-  
nem.*

IV. From these things it is  
necessary to make a separa-  
tion by Decoction, till no  
more remains of the purity  
of the Soul, which is not  
ascended and exalted to the  
higher part, whereby they  
will both be reduced to an  
equality of Properties, and  
a simple or pure Whiteness.

V. *Vultur ergo volans per  
am, & Bufo gradiens per  
ram, est magisterium.*

V. The Vulture flying  
through the Air, and the  
Toad creeping upon the  
Ground, are the Emblems  
of our Magistry.

VI. *Ideo quando separabis  
am ab aqua, id est, ab ig.  
& subtile ab spisso, sua-  
er cum magno ingenio, a-  
det à terra in cælum quod  
purum, & descendet in  
am quod erit impurum.*

VI. When therefore gent-  
ly and with much care, you  
separate the Earth from the  
Water, that is, from the  
Fire, and the thin from the  
thick, then that which is  
pure will separate it self  
from the Earth, and ascend  
to the upper part, as it were  
into Heaven, and the im-  
pure will descend beneath,  
as to the Earth.

VII. *Et recipiet subtilior  
in superiori loco naturam*

VII. And the more sub-  
til part in the superior place,



*spiritus, in inferiori verò naturam corporis terrei.*

VIII. *Quare elevetur per talem operationem natura alba cum subtiliori parte corporis, relictis facibus, quod fit brevi tempore.*

IX. *Nam anima cum sua adjuvatur socia, & per eam perficitur.*

X. *Mater (inquit corpus) me genuit, & per me gignitur ipsa, postquam autem ab ea accepi volatum, ipsa meliori modo quo potest fit pia fovens & nutriens filium, quem genuit, donec ad statum devenierit perfectum.*

will take upon it the nature of a Spirit, and that in lower place, the nature of an earthy body.

VIII. Wherefore let the white property, with more subtil parts of the body, be by this Operation made to ascend, leaving faeces behind, which is done in a short time.

IX. For the Soul is aided by her associate and fellow, and perfected by it.

X. My Mother (the Body) has begotten me, and by me, she herself is begotten: now after I have been taken from her, she, after an admirable manner becomes kind, nourishing and cherishing the Son whom she has begotten, till he comes to be of a ripe perfect Age.

## C H A P. XXI.

## The Secret Operation of the Water and Spirit upon the Body.

**A** Udi hoc secretum: Custodi corpus in aqua Mercuriali, quousque ascendat cum anima alba, & cum descendat ad imum, vocatur terra residua.

**I.** Tunc videbis aquam coagulare seipsam cum suo corpore, & ratus eris scientiam veram, quia corpus suum coagulat humorem in siccum, coagulum agni, lac coagulat in caseum.

**II.** Et sic spiritus penetrat corpus, & commixtio fiet minima, & corpus attrahit sibi humorem suum, id est animam albam, quemmodum Magnes ferrum, propter naturæ suæ propinquitatem, naturam avidam, & tunc in continet alterum.

**I.** **H**ear now this Secret: keep the Body in our Mercurial Water, till it ascends with the white Soul, and the earthy part descends to the bottom, which is called the residing Earth.

**II.** Then you shall see the Water to coagulate it self with its Body, and be assured that the Art is true; because the Body coagulates the moisture into dryness, like as the Rennet of a Lamb or Calf turns Milk into Cheese.

**III.** In the same manner the Spirit penetrates the body, and is perfectly commixed with it in its smallest Atoms, and the body draws to its self his moisture, to wit, its white Soul, like as the Loadstone draws Iron, because of the nearness and likeness of its nature; and then the one contains the other.

L 1 2

IV.



IV. *Et hæc est sublimatio & coagulatio nostra, omne volatile retinens, quæ facit fugam perire.*

V. *Ergo hæc compositio non est manualis operatio, sed [ut dixi] naturarum mutatio, & earum frigidi cum calido, & humidum cum sicco admirabilis connexio: Calidum enim miscetur frigido, & siccum humido.*

VI. *Hoc etiam modo fit mixtio, & conjunctio corporis & spiritus, quæ vocatur conversio naturarum contrariorum, quia in tali dissolutiōe; & sublimatione spiritus convertitur in corpus, & corpus in spiritum.*

VII. *Sic etiam mixta, & in unum redacta se invicem vertunt; nam corpus incorporat spiritum, spiritus verò, corpus vertit in spiritum tinctum & album.*

IV. And this is our blimation and Coagulation which retaineth every volatile thing, making it for ever.

V. This Composition then, is not a mechanical thing, or a work of Hands, but (as I have said) a changing of Natures; a wonderful connection of their cold with hot, and moist with the dry: the moist also is mixed with the cold and the dry with the moist.

VI. By this means also made the mixtion or conjunction of body and spirit, which is called a conversion of contrary Natures because by such a dissolution and sublimation, spirit is converted into body, and the body into a spirit.

VII. So that the nature being mingled together, reduced into one, do change one another: and as the Body corporifies the Spirit or changes it into a Body. So also does the Spirit convert the Body into a spirit, being and white Spirit.

VIII. Quare ultima vice  
 aquam] decoque in nostra  
 aqua alba, id est, in Mercu-  
 donec solvatur in nigredine  
 dande per decoctionem  
 immam privabitur à sua  
 gradine, & corpus sic solu-  
 tum eadem ascendit cum ani-

IX. Et tunc unum alteri  
 confectur & se ample-  
 mentur, sic quod non potuerunt  
 amplius separari.  
 tunc cum reali concordantia  
 spiritus cum corpore &  
 unum permanens.

X. Et hæc est solutio corpo-  
 ris, & coagulatio spiritus quæ  
 eandem habent ope-  
 rationem.

XI. Qui ergo noverit duce-  
 re prægnantem facere, morti-  
 ficare, putrefacere, generare,  
 species vivificare, lumen al-  
 bum inducere, & mundare  
 album à nigredine, & te-

VIII. Wherefore (as the  
 last time I say) decoct the  
 body in our white water,  
 viz. Mercury, till it is dissol-  
 ved into blackness, and then  
 by a continual decoction,  
 let it be deprived of the  
 same blackness, and the  
 body so dissolved, will at  
 length ascend or rise with a  
 white Soul.

IX. And then the one  
 will be mixed with the o-  
 ther, and so embrace one  
 another, that it shall not be  
 possible any more to sepa-  
 rate them, but the Spirit  
 (with a real agreement)  
 will be united with the bo-  
 dy, and make one perma-  
 nent or fixed substance.

X. And this is the soluti-  
 on of the Body, and coa-  
 gulation of the Spirit which  
 have one and the same ope-  
 ration.

XI. Whoso therefore  
 knows how to conjoyn the  
 principles, or direct the  
 work, to impregnate, to  
 mortifie, to putrifie, to ge-  
 nerate, to quicken the Spe-



*nebris, quousque igne purgetur, & coloretur, & à maculis ultimis purificetur, adeo majoris dignitatis erit possessor, ut Reges eum venerentur.*

cies, to make white, cleanse the Vulture from blackness and darkness, he is purged by the and tinged, and purified from all his spots, shall possessor of a treasure great, that even Kings themselves shall venerate him

## CHAP. XXII.

*Of the Signs of the end of the Work, and perfection thereof.*

**I.** *Quare maneat corpus in aqua donec solvatur in pulverem novum, in fundo vasis & aquæ, qui dicitur cinis niger, & hæc est corruptio corporis quæ vocatur à sapientibus Saturnus, Æs, Plumbum philosophorum, & Pulvis discontinuatus.*

**I.** *Wherefore let the body remain in the water till it is dissolved into a subtil powder in the bottom of the vessel and the water, which is called the black Ashes: This is the Corruption of the Body which is called by Philosophers or Wise Men, Saturnus, Æs, Plumbum Philosophorum, & Pulvis discontinuatus, viz. Saturn, Lead or Brass, the lead of the Philosophers, the disguised powder.*

**II.** *Et in tali putrefactione, & resolutione corporis tria signa*

**II.** *And in this putrefaction and resolution of the body*

arent, scilicet color niger, & continuitas partium, & offætidus qui assimilatur ossesepulchrorum.

II. Est igitur ille cinis de philosophi tanta dixere, qui inferiori parte vasis remanet, quem non debemus vilidere.

IV. In eo enim est Diadema regis, & Argentum vivum, immundum à quo nigredinis debet fieri purgatio, loquendo continuò in nostra aqua donec elevetur sursum in album colorem, qui vocatur aser, & Pullus Hermogenis.

V. Quia qui terram rubeam nigrat & albam reddit, habet magisterium, ut etiam ille occidit vivum, & resuscitat mortuum.

VI. Dealba ergo nigrum, & confac album, ut perficias opus.

dy, three signs appear, viz. a black color, a discontinuity of parts, and a stinking smell, not much unlike to the smell of a Vault where dead Bodies are buried.

III. These Ashes then are those of which the Philosophers have spoken so much, which remained in the lower part of the Vessel, which we ought not to undervalue or despise.

IV. In them is the Royal Diadem, and the black and unclean *Argent Vive*, which ought to be cleansed from its blackness, by a continual digestion in our water, till it be elevated above in a white Colour, which is called the Gander, and the Bird of *Hermes*.

V. He therefore that maketh the red Earth black, and then renders it white, has obtained the Magistery; so also he who kills the living, and revives the dead.

VI. Therefore make the black white, and the white black, and you perfect the Work.



VII. *Et cum videris albedinem apparere veram, quæ splendet sicut gladius denudatus, scias quod rubor in ista albedine est occultus.*

VIII. *Ex tunc non oportet illam albedinem extrahere, sed coquere tantum, ut cum siccitate, & caliditate superveniat citrinitas, & rubedo fulgentissima.*

IX. *Quam cum videris cum tremore maximo laudabis Deum optimum maximum, qui cui vult sapientiam dat, & per consequens divitias, & secundum iniquitates eripit, ac in perpetuum subtrahit, detrudendo in servitutem inimicorum, cui laus, & gloria, in sæcula sæculorum. Amen.*

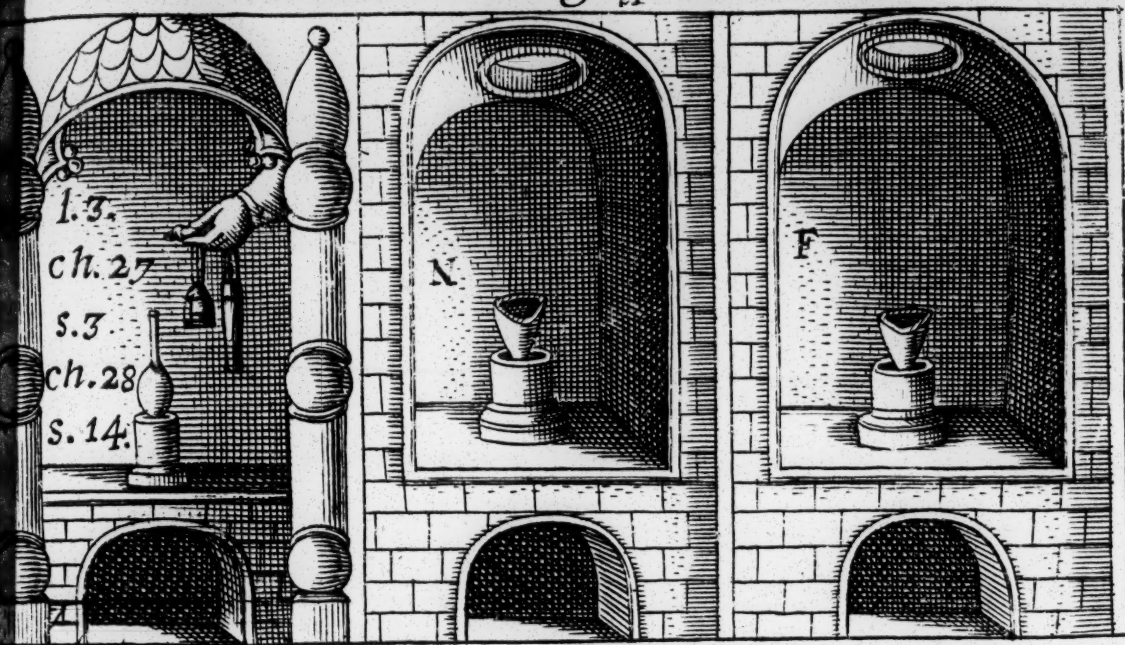
VII. And when you see the true whiteness appear which shineth like a bright Sword, (or polished Silken Sword) know that in that whiteness there is redness hidden.

VIII. But then be careful that you take not the whiteness out of the Vessel, but only digest it to the end, that with heat and dryness it may assume a citrine colour, and a beautiful redness.

IX. Which when you see with great fear and trembling, render Praises and Thanksgiving to the great and good God, who gives Wisdom and Riches to whomsoever he pleases: And according to the wickedness of a person, to cast them away, and withdraw them for ever again, detesting him even to the bottom of Hell. To him, I say, most Wise and Almighty God, be Glory to the end of Ages. Amen.

*The End of Artephius Longævus.*

FLAMMEL'S' Hieroglyphicks. TAB. I.







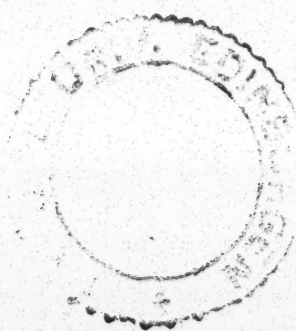


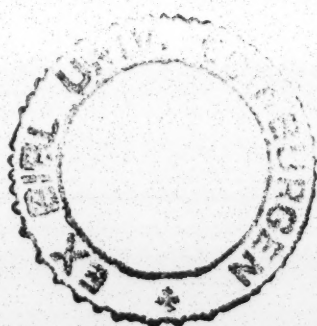
















## *Nicholai Flammel Hieroglyphica.*

The Hieroglyphicks of *Nicholas Flammel*,  
newly Translated into *English*, and Claused,  
By *William Salmon*, Professor of Physick.

### CHAP. XXIII.

*The beginning of Flammel's Book, which is  
the Peroration of the Whole.*

**T**He Lord God of  
my Life, who  
exalts the hum-  
in Spirit out of the most  
ect dust, and makes the  
arts of such as hope in  
n to rejoyce, be Eternal-  
praised.

II. Who of his own Grace  
veals to the believing Soul,  
e springs of his bounty,  
d subjugates under their  
ot the Crowns of all Earth-  
Felicities and Glories.

III. In him (I say) let  
always put our Confi-

dence; in his fear let us  
place Our happiness: and  
in his mercy the hope and  
Glory of the restoration of  
our fallen state.

IV. And in our Supplica-  
tions to him let us demon-  
strate, or shew forth, a faith  
unfeigned and stable, an as-  
surance, that shall not for  
ever be shaken.

V. And thou, O Lord God  
Almighty, as thou out of thy  
infinite and most desirable  
Goodness hast condescend-  
ed to open the Earth, and



unlock thy Treasures unto me, thy poor and unworthy Servant, and hast given into my possession the Fountains and Well-Springs of all the Treasures and Riches of this World.

VI. So O Lord God, out of thine abundant kindness extend thy mercies unto me, that when I shall cease to be any longer in the Land of the Living, thou maist open unto me the Cœlestial Riches, the Divine Treasures, and give me a part or portion in the Heavenly Inheritance for ever.

VII. Where I may hold thy Divine Glory the fulness of thy Heavenly Majesty, a Pleasure Ineffable, and a Joy Ravishing, which no mortal Man can express or conceive.

VIII. This I entreat thee, O Lord, for Lord Jesus Christ well-beloved Son's who in the Unity of Holy Spirit, liveth thee World without Amen.

## C H A P. XXIV.

*The Explication of the Hieroglyphick Figure placed by me Nicholas Flammel, Scrivenor in the Church-yard of the Innocents, in the fourth Arch entring by the Great Gate Dennis-street, on the right hand: And the Book of Abraham the Jew.*

I. **I** Nicholas Flammel, Scrivenor, living in Paris Anno 1399. in the Notary-street, near S. James of Bouchery, though I learnt not much Latin, because

poorness and meanness  
Parents, who notwithstanding  
were (by them that  
me most) accounted  
fast and good People.

Yet by the Blessing of  
I have not wanted an  
standing of the Books  
the Philosophers, but  
ed them, and attained  
certain kind of know-  
e, even of their hidden  
ts.

For which cause sake,  
I shall not any moment  
my life pass, wherein re-  
bring this so vast a good,  
will not upon my bare  
es (if the place will per-  
or otherwise in my  
t, with all the intireness  
my Affections, render  
ks to this my most Good  
Gracious God.

Who never forsakes  
Righteous Generation,  
offers the Children of  
ust to beg their Bread,  
deceives their Expecta-  
but supports them with  
ings, who put their  
e trust in him.

V. After the Decease of  
my Parents, I *Nicholas Flam-  
mel* got my living by the  
Art of Writing, Ingrossing  
Inventories, making up Ac-  
counts, keeping of Books,  
and thelike.

VI. In this course of living  
there fell by chance into my  
hands a Gilded Book, very  
old and large, (which cost  
me only the Sum of two  
*Florens*, which was about  
6 s. 8 d. formerly, now 10 s.  
English.)

VII. It was not made of  
*Paper* or *Parchment*, as other  
Books be, but of admirable  
*Rindes* (as it seemed to me)  
of young Trees. The Co-  
ver of it was of *Brass*; it  
was well bound, and graven  
all over with strange kind of  
Letters, which I take to be  
*Greek Characters*, or some  
such like.

VIII. This I know, that I  
could not read them, nor  
were they either *Latin* or  
*French* Letters or Words, of  
which I understand some-  
thing.

IX.



IX. But as to the matter which was written within, it was engraven (as I suppose) with an *Iron Pencil* or *Graver* upon the said *Barke Leaves*; done admirably well, and in fair and neat *Latin Letters*, and curiously coloured.

X. It contained thrice seven Leaves, for so they were numbred in the top of each *Folio*. and every seventh leaf was without any writing; but in place thereof, there were several *Images* or *Figures* painted.

XI. Upon the first seventh Leaf was depicted.  
1. *A Virgin*. 2. *Serpents swallowing her up*. On the second seventh, *A Serpent Crucified*. And on the last seventh, *A Desert or WilderNESS*: in midst whereof was seen many fair *Fountains*, from whence issued out a number of *Serpents* here and there.

XII. Upon the first of the Leaves was written in Capital Letters of Gold, *Abraham the Jew, Prince, Priest,*

*Levite, Astrologer and Sophor, to the Nation Jews, dispersed by the of God in France, and Health.*

XIII. After which it was filled with many *ecrations* and *Curfes*, this word *MARATHA*, (which was repeated) against any one should look into it to use it, except he were a *Priest* or *Scribe*.

XIV. The person told me this Book, was ignorant of its worth, as I who bought it: It might have been from some of the *Nation*, or else found some place where they silently abode.

XV. In the second of the Book, he comforted his Nation, and gave them pious Council, to turn from their *Wickedness* and ways, but above all to turn from *Idolatry*, and to wait with *Patience* for the coming of the *Messiah*, who would bring all the *Kings* and

of the Earth, should  
in Glory with his peo-  
to Eternity. Without  
it, this was a very Pi-  
Wife, and Understand-  
Man.

VI. In the third Leaf,  
in all the writing that  
owed, he taught them  
plain words the *transmu-*  
of Metals, to the end  
he might help and assist  
dispersed people, to pay  
Tributes to the Roman  
emperors, and some other  
things not needful here to be  
related.

XVII. He painted the  
sides by the sides or mar-  
of the Leaves, and dis-  
covered all the Colours as  
they should arise or appear  
with all the rest of the  
work.

XVIII. But of the *Prima*  
*ateria*, or first matter or  
element, he spake not so much  
in one word: but only he  
told them, that in the *fourth*  
and *fifth* Leaves, he had en-  
tirely painted or decypher'd  
and depicted or figu-  
red it, with admirable

Dexterity and Workman-  
ship.

XIX. Now though it  
was singularly well, and  
materially or intelligibly fi-  
gured and painted, yet by  
that could no Man ever  
have been able to understand  
it, without having been well  
skill'd in their Cabala, which  
is a series of old Traditions,  
and also to have well studied  
their Books.

XX. The fourth and fifth  
Leaf thereof was without  
any writing, but full of fair  
Figures bright and shining,  
or as it were enlightned, and  
very exquisitely depicted.

XXI. First, there was a  
*Young Man* painted, with  
*Wings at his Ancles*, having  
*in his hand a Caducean Rod*,  
*written about with two Ser-*  
*pents*, wherewith he stroke  
upon an *Helmet* covered with  
its Head.

XXII. This seemed in my  
mean apprehension, to be  
one of the Heathen Gods,  
*viz. Mercury*: Against him  
there came running and fly-  
ing



ing with open Wings, a great Old Man, with an Hour-glass fixed upon his Head, and a Sithe in his hands like Death, with which he would (as it were in Indignation) have cut off the Feet of *Mercury*.

XXIII. On the other side of the fourth Leaf, he painted a fair Flower on the top of a very high Mountain, which was very much shaken with the North Wind. Its foot Stalk was blue, its Flowers white and red, and its Leaves shining like fine Gold: and round about it the Dragons and Griffins of the North made their Nests and Habitations.

XXIV. On the fifth Leaf was a fair Rose-tree flowered, in the midst of a Garden, growing up against a hollow Oak, at the foot whereof bubbled forth a Fountain of pure white water, which ran headlong down into the depths below.

XXV. Yet it passed through the hands of a great

number of people, who gazed in the Earth seeking it: but by reason of blindness, none of them knew it, except a very few who considered its weight.

XXVI. On the last of the fifth Leaf, was depicted a King with a Fan who caused his Soldiers to slay before him, many infants, the Mothers standing by and weeping at the sight of their Murtherers.

XXVII. These Innocent blood, being gathered up by other Soldiers was put into a great Vessel where *Sol* and *Luna* came to behold themselves.

XXVIII. And because this History seemed to represent the destruction of the Innocents by Herod, and that I learned the chiefest part of the Art in this Book; therefore I placed in the Church-yard these Hieroglyphick Figures, of Learning, Thus have I put that which was contained in the first five Leaves.

## C H A P. XXV.

*is Pilgrimage into Spain, and meeting with Jewish Priest, who in part Interpreted the said Book to him.*

AS for what was in all the rest of the writings, which was wrote good and intelligible Latin, must conceal, lest God offended with me, and send his Plagues and punishments upon me: It would be a wickedness much greater, than he who wisht all Men in the World but one Head, that he might cut it off at one blow.

Having thus obtained this delicate and pretious Book, I did nothing else, day and night, but study it; conceiving very much of all the Operations it set forth, but wholly ignorant of the *Prima materia* with which I should be conversant, which made me sad and discontented.

III. My Wife (whose Name was) *Perrenelle*, whom I loved equal with myself, and had but lately Married, was mightily concern'd for me, and with many words comforting me, earnestly desired to know how she might deliver me from this trouble.

IV. I could no longer keep counsel, but told her all, shewing her the very Book, which when she saw, she became as well pleased with it as myself, and with great delight beheld the admirable Cover, the Engraving, the Images, and exquisite figures thereof, but understood as little of them as I.

V. Yet it was matter of Consolation to me to discourse, and entertain myself



self with her, and to think what we should do to find out the interpretation and meaning thereof.

VI. At length, I caused to be painted within my Chamber as much to the life or original, as I could, all the Images and Figures of the said fourth and fifth Leaves.

VII. These I shewed to the greatest Scholars and most learned Men in *Paris*, who understood thereof no more than my self: I told them they were found in a Book which taught the Philosophers-Stone.

VIII. But the greatest part of them, made a mock both of me, and that most excellent Secret, except one whose Name was *Anselme*, a practitioner of Physick, and a deep Student in this Art.

IX. He much desired to see my Book, which he valued more than any thing else in the World, but I always refused him; only made him a large de-

monstration of the thod.

X. He told me, that first *Figure* represented which devours all things, and that according to number of the six white Leaves, there was required the space of six years to perfect the Stone; and said he, we must see the Glass, and see it more.

XI. I told him this was not painted, but only shew and teach the *Principia materia*, or first *Agent* was written in the Book. He answered me, that digestion for six years, as it were a *second Agent*; that certainly the first *Agent* was there painted, which was the *White and Red water*.

XII. This without doubt was *Argent Vive*, which could not fix, *i. e.* cut off feet, or take away his volatility, save by that long digestion in the pure blood of young Infants.

XIII. For in that, this *gent Vive* being joyned with *Sol* and *Luna*, was first med with them, into a *nt*, like that there painted, and afterwards by corruption into *Serpents*, which *ents* being perfectly dry and degested, were made the powder of *Gold*, which the *Stone*.

XIV. This strange or foreign Discourse to the matter, was the cause of my *ng*, and that made me *nder* for the space of one *twenty* years in a *per-* *Meander*, from the *Ve-*; in which space of time *ent* through a thousand *porinths* or *Processes*, but *in* vain; yet never with *Blood* of *Infants*, for *I* accounted *Wicked* *Villanous*.

XV. For I found in my *ok*, that the Philosophers *led* *Blood* the *Mineral* *rit*, which is in the *Me-*, chiefly in *Sol*, *Luna*, *Mercury*, to which sense, *always* in my own judgment assented; yet these In-

terpretations for the most part, were not more subtil than true.

XVI. Not finding therefore in my operation or course of my processes the signs, at the time written in my book, I was ever to begin again.

XVII. In the end having lost all hope of ever understanding those *Symbols* or *Figures*, I made a Vow to God, to demand their interpretation of some *Jewish* Priest, belonging to some Synagogue in *Spain*.

XVIII. Whereupon with the consent of my Wife *Perrenelle*, carrying with me the Extract or Copy of the *Figures* or *Pictures*, I took up a Pilgrims Habit and Staff, in the same manner as you see me figured without the said Arch, in the said Church yard, in which I put these Hieroglyphick Figures:

XIX. Whereon also I have set on the Wall, on both hands, the Process,

M m

re-



representing in order all the colours of the Stone, as they arise in the operation, and go away again.

XX. This is, as it were, the very beginning of King *Hercules* his Book, entituled *Iris*, or the *Rain bow*, which treats of the colours of the Stone, in these words, *Operis processio multum naturæ placet*; in English, *The Process of the work is very pleasing unto Nature.*

XXI. And these words I also put there expressly, for the sakes of Great Scholars and Learned Men, who may understand to what they allude.

XXII. In this same manner, I say, I put my self upon my Journey to *Spain*, and so much I did, that I in short time arrived at *Montjoy*, and a while after at *S. James*, where with much devotion I accomplished my Vow.

XXIII. This done in *Leon*, at my return, I met with a Merchant of *Boloign*,

who brought me acquainted with a Physician *M. Canches*, a Jew by Nation, but now a Christian dwelling at *Leon* aforesaid.

XXIV. I shewed him Extract or Copy of my figures, by which he was (it were) ravished with great astonishment and joy, desired immediately, I could tell him any news of the Book from whence they were drawn.

XXV. I answered him in Latin (in which Language he asked me Question) that I doubt not of obtaining the sight of the Book, if I could meet with any one who could unfold the *Ænigma's*.

XXVI. Hearing this, being transported with great earnestness and joy; he began to decipher unto me the beginning: To short, he was much pleased, that he was in hope to hear tidings of the Book, and I as much pleased to hear him speak and interpret it.

XVII. (And doubtless I had heard much talk of the Book, but it was (as I said) of a thing which I believed to be utterly impossible.) Upon this we resolved for our Voyage, and on the 10th of *Leon*, we passed to Orleans, and from thence to Orleans, where we took ship, and went to Sea, in order to going into *France*.

XVIII. Our Voyage was prosperous and happy; being arrived in the Kingdom of *France*, he most graciously interpreted unto me the greatest part of my *Fi*gures, in which, even to the least details and pricks, he could decipher Great Mysteries which were admirable to

XIX. Having attained Orleans, this Learned Man, who was sick, even to death, being afflicted with extream faintings, which still continued with him, as being caused by his Sea sickness: Notwithstanding which, he was in continual labour, lest I should leave or

forsake him, which was a great trouble to him.

XXX. And although I was continually by his side, yet he would be almost always calling for me; at the end of the seventh day of his sickness he died, which was no small grief to me; and I buried him (as well as my present condition would permit me) in a Church at *Orleans*.

XXXI. He that would see the manner of my Arrival, and the joy of *Perenelle*, let him look upon us two, in the City of *Paris* upon the Door of the Chappel of *James of the Bouchery*, close by the one side of my house, where we are both painted, kneeling, and giving thanks to God.

XXXII. For through the Grace of God it was that I attained the perfect knowledge of all that I desired. Well! I had now the *Prima materia*, the first principles, yet not their first preparation, which is a thing most difficult, above all



other things in the World.

XXXIII. But in the end I had that also, after a long aberration, and wandering in a labarinth of Errors, for the space of three years, or thereabouts, during which time, I did nothing but study and search, and labour, so as you see me depicted without this *Arch*, where I have placed my Process.

XXXIV. Praying also continually to God, and reading attentively in my Book, pondering the words of the Philosophers, and

then trying and proving various Operations, which I thought to my self, might mean by their words

XXXV. At length I found that which I desired, which I also soon knew the *scent* and *odor* thereof. Having this I easily accomplished the Magistery.

XXXVI. For knowing the *preparations* of the *Agents*, and then little following the Direction in my Book, I could not miss the Work, if I would.

## CHAP. XXVI.

*Of the Projection which he and his Wife made upon Mercury, and the Hospitals, Churches, and Churches, which they built, with other Deeds of Charity which they did.*

I. **H**AVING attained this, I come now to projection; and the first time I made projection was upon *Mercury*, a pound and half whereof, or thereabouts, I turned into *Silver*, better than that of the Mine, as I proved by assaying of it my self.

causing others to assay  
me many times.

This was done in the  
of Our Lord 1382.  
ary 17. about Noon, be-  
Monday, in my own  
se, Perrenelle only being  
ent.

II. Again, following ex-  
the directions in my  
litterally, and word  
word, I made projection  
the Red stone, on the like  
city of Mercury, Perre-  
only being present, and  
the same house; which  
done in the same Year  
Our Lord, viz. 1382.  
25. at five in the Af-  
noon.

V. This Mercury I truly  
smuted into almost as  
in Gold, much better  
ed than common Gold,  
e soft also, and more  
le.

I speak it in all Truth,  
we made it three times  
the help of Perrenelle,  
understood it as well  
y self, because she affi-  
me in my Operations:

And without doubt, if she  
would have indeed done it  
alone, she would have  
brought the work to the  
same, or full as great perfe-  
ction as I had done.

VI. I had truly enough  
when I had once done it;  
but I found exceeding great  
pleasure and delight in see-  
ing and contemplating the  
*Admirable Works of Nature*  
*within the Vessels.*

VII. And to shew to you  
that I had then done it three  
times, I caused to be depi-  
cted under the same *Arch*,  
three Fornaces, like to those  
which serve for the opera-  
tions of this work.

VIII. I was much con-  
cern'd for a long time, lest  
that Perrenelle (by reason of  
extream joy) should not  
hide her felicity, which I  
measured by my own, and  
lest she should let fall some  
words among her Relati-  
ons, concerning the great  
Treasure which we posses-  
sed.



IX. For an extremity of Joy takes away the Understanding, as well as an extremity of Grief and Sorrow: but the goodness of the most great God, had not only given and fill'd me with this Blessing, to give me a Sober and Chaste Wife, but she was also a Wise and Prudent Woman, not only capable of Reason, but also to do what was reasonable, and was more discreet and secret than ordinarily other Women are.

X. Above all she was exceedingly Religious and devout: And therefore seeing her self without hope of Children, and now well stricken in years, she made it her business as I did, to think of God, and to give our selves to the Works of Charity and Mercy.

XI. Before the time wherein I wrote this Discourse, which was at the latter end of the Year of Our Lord 1412. (after the Death of my Faithful Companion, whose loss I can-

not but lament all the of my life:) She and already founded, and dowed with Revenues of Hospitals, 3 Chappels, 7 Churches, in the *City of Paris*, all which were new built from the Ground and enriched with Gifts and Revenues, many Reparations in Church-yards.

XII. We also have at *Bologne* about as much as we have done at *Paris* to speak of the Charitable Acts which we both particular poor principally to poor dows and Orphans:

XIII. Whose should I divulge, with largeness of the Charity and the way and means of doing it, as my reason would then be only in this World, so neither could be pleasing to the persons whom we did it.

XIV. Building these Hospitals, Chappels, Churches, and Church-yards in this City, I

the depicted under the fourth Arch, the most and essential Marks or of this Art, yet under s, Types, and Hiero- chich Covertures, in i- tion of those things ch are contained in the ed Book of *Abraham Jew*.

XV. This representation y signifie two things, ording to the capacity understanding of those o may view them. *First*, e Myserie of the Re- ection and day of Judg- at, wherein Christ Jesus Lord, (whom I pray d beseech to have mercy on us) shall come to judge World.

XVI. *Secondly*, It might ifie to such as have lear- Natural Philosophy, all principal and necessary erations of the *Magiste-* or the true and whole ocess of the Grand kir.

XVII. These *Hieroglyphick* ures serve also as a dou- way, leading to the

Heavenly Life. The *first* demonstrating the Sacred Mysteries of our Salvation, as shall be hereafter shewed. *The other* demonstrating to the Wise, and Men of Under- standing, the direct and perfect way of Operation, and lineary work of the Philosophers Stone.

XVIII. Which being per- fected by any one, takes away from him the root of all sin and evil, which is Covetousness, changing his evil into good, and making him Liberal, Courteous, Religious, Devout, and fear- ing God, how wicked foe- ver he was before.

XIX. For from thence forward, he is continually ravished with the goodness of God, and with his Grace and Mercy, which he has obtained from the fountain of Eternal Goodness; with the profoundness of his Divine and adorable po- wer, and with the Consi- deration of his Admirable Works.



XX. These are the Reasons which moved me to set these Figures and Representations in this manner, and in this place; *viz.* to the end, that if any Man obtain this inestimable Good, or becomes Master of this *Rich and Golden Fleece*,

XXI. He may consider with himself (as I did) not to hide this Talent which God has bestowed upon him in the Earth, buying Houses, Lands, and Possessions, which are the Vanity and Follies of this World:

XXII. But rather, to pursue his Work, and to bestow the product with all Love and Charity, among the Poor and Needy; remembering that he learned this Secret among them that possessed nothing, to wit, among the Bones of the Dead, in which number he himself shall shortly be found.

XXIII. And that after

this Life he must render Account, before a most and mighty Judge, will judge every one according to his Works, to whom he must render account for every vain idle word.

XXIV. Having therefore well weighed my work and well understood the my Figures, having also knowledge of the *prima* *teria*, or *first Agents*, per thou the Work to the section of this Magister *Hermes*, for the Glory God, and the good of cessitous and Distressed man kind;

XXV. But more especially to those who are of household of Faith, to those as are truly poor and people, Aged persons and Widdows, Orphans and forlorn, the despised, and forsaken, whom the world is not worthy of, dispersed bounteously of this y hidden Treasure, with open and Liberal but Secret hand.

## CHAP. XXVII.

*The Theological Interpretations given to these Hieroglyphicks, according to the Mind of Flammel the Author.*

Over against one of the Pillars of the Barnel-house, which I went to the Church-yard of the Innocents, I caused to be painted a Man all black, who looks directly on these Hieroglyphicks, who pronounces, *I see a Wonder at which I am much amazed:* Also three Plates of Iron and Copper, on the East, West, and South, of the aforementioned Arch where these Hieroglyphicks are, in the midst of the Church-yard, representing the holy Passion and Resurrection of the Son of God.

II. Whose Interpretation in a Theological sense is, that this Black Man pronounces it a wonder as well to see the admirable Works

of God, in the Transmutation of Metals, figured in those Hieroglyphicks, which he so attentively beholds, as to see the Resurrection of the Dead to the fearful and terrible Day of Judgment.

III. But the Earthen Vessel on the right hand of these Figures, within the which there is a Pen-case and Ink-horn (or rather a Vessel of Philosophy, if you take away the Strings, and joyn the Pen-case near to the Ink-horn and the other two like it, on the two sides of the Figures of *Peter* and *Paul*, in the one of which is put *N.* for *Nicholas*, and in the other *F.* for *Flammel*, have no Theological sense, but only that as they are 3. in number, so that I have done  
or



or performed the Magistery or Elixir three several times.

IV. So also these words *NICHOLAS FLAMMEL* and *PERRENELLE HIS WIFE*, signifie nothing more than that I and my Wife, have given that Arch.

V. As to the third, fourth, and fifth Figures, by the fides whereof is written, *How the Innocents were slain by the Commandment of Herod*, Their Theological sense is well enough known by the very words only themselves.

VI. The two Dragons depicted together, the one within the other, black and blue in colour, and a Sable Field, whereof the one has Gilded Wings, the other has none at all, signifie *Sin* which is tied to our nature; the one having its original Birth from the other: of these *Sins*, some may be chased away, for they fly, having Wings: The other which has no Wings, and

signifies the *Sin against the Holy Ghost*, can never be done away.

VII. The Gold on Wings, shews that the greatest of our Sins, arise from the Ungodly hunger for Gold, to wit, Covetousness. The black and blue colour shew forth the Wicked fires which ascend out of the bottomless and dark of Hell.

VIII. These two Dragons morally also represent The Legions of Evil Spirits which move always about us, and will accuse us before the Just Judge, at the dreadful Day of Judgment, whose business is to tempt and destroy us.

IX. The *Man* and *Woman* next them, of *Orange* colour, in a field of *Azure* and *blue*, shew that Mankind ought not to have their hope in this life: for the *Orange* colour, signifies *hopelessness* and *despair*: The *Azure* and *blue* on which they are depicted, monstrate *Heaven*,

Though

thoughts of Heavenly  
evenings.

X. And the Motto's coming from them, (*viz.* *Homo veniet ad Judicium*; *Man must come to the Judgment of God.* 2. *Verè dies terribilis erat*; *That will be terrible indeed*;) to put us in mind of those things, to the end, that keeping our selves from the Dragons, which are Sins, God may shew mercy unto

XI. Next after these things are depainted in a field Green, two Men and one Woman rising again, of which, one comes out of a Sepulchre, the other out of the Earth, all three of an exceeding white and pure colour, lifting up their hands and Eyes towards Heaven.

XII. Over the heads of these are two Angels sounding with Musical Instruments, as if they had called these Dead to the Day of Judgment. Over these two Angels is the Figure of Our

Lord Jesus Christ, holding the *World* in his hand, upon whose Head an Angel placeth a Crown, assisted by two other Angels, which say, *O pater Omnipotens: O Jesu bone.*

XIII. On the right side of this Figure is *Paul* the Apostle, cloathed with White and Yellow, with a Sword; at whose Feet is a Man kneeling, cloathed with a Gown of an Orange colour, with folds of black and white, which represents my self to the life, from which proceeds this Motto, *Dele mala quæ feci*; blot out the Evils which I have done.

XIV. On the other side, on the left hand is *Peter* the Apostle with his Key, clothed in Reddish Yellow, holding his hand upon a Woman kneeling, clothed in a Gown of Orange colour also, which represents *Perrenelle* to the life, from whom proceeds this Motto, *Christe precor esto pius*; *Christ I beseech thee be merciful.*

XV.



XV. Behind each of these there is an Angel kneeling, the one of which saying, *O Rex Sempiternus, O Eternal King*: The other saying, *Salve Domine Angelorum, Hail thou Lord of Angels*. These things represent to the Vulgar (who know nothing of our matter) the Resurrection, and future Judgment so clearly, that nothing more need be said about them.

XVI. Next after the three that are rising again, are two Angels more of an Orange colour, in a blue field saying, *Surgite mortui, Venite ad judicium Domini mei*; *Arise you Dead, and come to*

*the Judgment of Our* This is Theologically interpreted also of the Resurrection.

XVII. Then follow last Figures, a Man of Vermilion red in a Violet coloured Field, holding Foot of a Winged Lion a Vermillion red also, opening his Throat, as were to devour the Man thereby representing a Wicked Man, in a Lethargy Sin and Wickedness, dying without Repentance, who in that terrible day shall be delivered into the power of the Devil, signified by the Red roaring Lion, who will devour and swallow him up.

## CHAP. XXVIII.

*The Philosophical Interpretation, according to the Mind of Hermes.*

I. **I** Pray God with all my Heart, that he who purposes to search into these *Arcana* of the Philosophy

phers, having considered these *Idea's* in his mind) the Resurrection and life come, may first make his Advantage and Gain of them.

II. And then, having farther advice, that he search to the depth of my *Figures, Colours, and Motto's*, chiefly of the *Motto's*, cause as to the matter of that they speak not Vulgarly.

III. Then let him determine and why *Paul* the Apostle is on the right hand, where it is accustomed to Saint *Peter* the Apostle, and *Peter* on the other side in the place of *Paul*?

IV. Why the Figure of *Paul* is clothed in colours *White and Yellow*, and that of *Peter* in *Yellow and Red*? Why also the *Man and Woman* kneeling by their Feet, and praying to God as at the Day of Judgment are clothed in divers colours, and not naked or nothing but Bones, and why in this Day of Judgment this *Man*

and *Woman* are painted as at the Feet of the Saints, whereas their place ought rather to have been below on *Earth*, and not in *Heaven*?

V. Why also the two Angels in *Orange colour*, which say, *Surgite mortui, venite ad judicium Domini mei*, are clad in this colour, and out of their place, for that they ought to be on high in Heaven, with the other two playing on Instruments? And why they are painted in a Field *Violet and Blue*?

VI. But chiefly why their *Motto* which speaks to the Dead, ends in the open Throat of the *Red Winged or Flying Lyon*?

VII. After these Inquiries, and many others which may justly be made, you ought to open the Eyes of your Mind, and conclude, that these things are not thus done and ordered, without some just and true cause; and that under them, as under a Veil some great



great Secrets are hidden, which you ought to pray God to discover to you.

VIII. Then you ought farther to believe that these Figures and Explications, are not made for them who have never read the Books of the Philosophers, and who not knowing the Metallick Principles, or first matter of Metals, cannot be called Children of the Wise Men.

IX. And that if you think to understand perfectly these *Figures*, and yet shall be ignorant of the *Prima materia*, or *first Agents*, you will undoubtedly deceive your self, and never come to the knowledge of the thing.

X. Therefore blame me not, if you do not easily understand me; but rather blame your self, that you have not rather sought out the *first Agent*, which is the *Key* opening the Gate into *this Learning*; or initiated your self into the sacred and secret Interpretations of

the *Idea's* of the *Prima materia*.

XI. Without which is impossible to comprehend or understand, the *first* Conceptions of the obscure Philosophers, which have skreened from view, as within a Veil, and not written, but in Language for their own Principles to read.

XII. Which Principles and *first Agents* of the Matter, they have never plainly declared in any of their Books, but rather left to be revealed to them by God Almighty, who opens the Secret to whom he pleases, or else by the living Voice of some Adept or Master of this Science, who received it by Cabalistical Tradition, which thing not often falls out.

XIII. Now then, my Son (and let me so call thee, not only for that I am come in a very great Age, but also for that thou maist be a Child of this knowledge) hearken seriously to me, and

good attention to the  
of my Mouth, but  
ed not, if thou beest  
ant of the said *Prima*  
*ia* or *first Agents*; which  
y God to unfold unto  
for his own Honour  
Glory.

V. The Vessel of  
(represented in the  
Figure) is called by the  
sophers their Triple  
el; for which in it,  
is a Flore, and upon  
a Dish or Pan, (made  
on or Clay) full of luke-  
n Ashes, within the  
h is set the Philosophi-  
Egg, which is a Vial,  
aining the *Prima mate-*  
or *first Agents* of the  
e.

V. That is, the *Scum*  
e *Red Sea*, and the *Fat*  
e *Mercurial Wind*, which  
inted in the form of a  
ner and Inkhorn.

VI. Now this Vessel of  
h, [or rather Philoso-  
al Fornace] is open a-  
to put in the Dish or  
and the Philosophick  
or Vial; under which

by the open Gate, [or  
mouth of the Fornace] is  
put in the Philosophers Fire,  
so here you have the three-  
fold Vessel, which is three  
Vessels, viz. 1. The For-  
nace. 2. The Sand Vessel.  
3. The Philosophick Egg.

XVII. These the obscure  
Philosophers have called an  
*Atbanor*, a *Sieve*, *Horse-dung*,  
*Balneum Mariæ*, a *Fornace*,  
a *Spheare*, the *Green Lyon*, a  
*Prison*, a *Grave*, an *Urinal*,  
a *Phial* and a *Bolthead*.

XVIII. And I my self in  
*my Summary of Philosophy*,  
(which I wrote about four  
Years and two Months last  
past) called it the *House and*  
*Habitation of the Chicken*:  
and the Ashes, *Chaff*: But  
the Common Name is an  
*Oven* or *Fornace*, which I  
had never known if *A-*  
*BRAHAM* the *Jew* had  
not painted it, together  
with the fire proportiona-  
ble, wherein consists a great  
part of the Secret.

XIX. For it is as the  
Belly or Womb containing  
the true natural heat or fire,  
to



to animate or give life to our Chicken, or young King: if this fire be not made Fornace like (with *Calid ben Fazichus* the Persian) If it be kindled with a Sword, with *Pithagoras*; if you set on fire your Vessel, saith *Morien* whereby it feels the naked heat, the matter will fly, and the flowers be burnt, before they ascend out of the depth of the matter.

XX. And they will come out *Red*, rather than white, whereby your work will be spoiled: and yet on the contrary, if your fire be too little or small, you can never see the end, because of the *frigid nature* of the matter, whereby there will want motion sufficient to digest them together.

XXI. The heat then of your Fire in this Vessel must be (as *Hermes* and *Rosinus* say) like the heat of the Sun in Winter [but it is to be noted, that *Hermes* liv'd in *Agypt*, a hot Country, whose Winter, is as hot as our Summer in *England*.]

XXII. Or rather according to *Diomedes*, like the heat of a Hen, with which she hatches her Chickens: like the slow ascension of the Sun from the Sign of *Cancer*.

XXIII. For know the Infant in the beginning is repleat with cold Flavour and a white milky substance: and that too great a heat is an Enemy to cold and moisture of the *Embrion*: And that the Adversaries, viz. the Elements of heat and cold will never perfectly accord or embrace one another.

XXIV. But by little and little, having first long digested together in the midst of a temperate heat of the *Bath* (to wit a gentle one or sand heat) they are changed by long decoction and digestion into a combustible *Sulphur*.

XXV. Take care therefore, that with a just equal proportion of matter you manage these

haughty Natures, for  
that if you should fa-  
one more than ano-  
; they who naturally  
Enemies, shou'd grow  
ry with you through  
ousie, and by their hot  
dry choler despise your  
ver, and contemn you  
your no small disadvan-

XXVI. You must also  
to them in this temperate  
perpetually or conti-  
ly, to wit, night and  
until the time that  
ter, to wit, the time of  
moisture of the Matters,  
passed away: for they  
e their peace, and as  
ere, joyn hands in be-  
warmed and heated to-  
er; whereas should these  
ures find themselves but  
only half an hour with  
Fire, they would be-  
e irreconcilable for e-

XXVII. For this cause  
or reason it is said in the  
Book of the *Seventy Pre-  
cepts*: See that their heat or  
fire continue unweariedly and  
without ceasing, and that all  
their days may be numbred or  
accomplished.

XXVIII. And *Rhasis* saith,  
*The haste that brings with it  
too much Fire, is always pro-  
moted by the Devil and Er-  
rour.* And *Diomedes* saith,  
*When the Golden Bird shall  
come just to Cancer, and  
that from thence it shall move  
or fly towards Libra, then you  
may augment the Fire a little.*

XXIX. And when in like  
manner, the rare Bird shall  
move or fly from Libra to-  
wards Capricorn, which is  
the desired Autumn, then is  
the time of Harvest, wherein  
you shall reap, the ripe and  
most desireable fruits of your  
Labour.



## CHAP. XXIX.

*Of the two Dragons of a yellowish blue,  
black colour, like the Field.*

I. **V**iew well these Dragons, for they are the true Principles, or beginning of this, which the Philosophers and Wise men would never clearly explicate to their own Children.

II. That which is undermost without Wings is *fixed*, or the *Male*: That which is uppermost, and with Wings is the *Volatile* or *Female*, black, and obscure, which strives for the mastery and dominion for many Months.

III. The first is called *Sulphur*, or heat and dryness: the other, *Mercury*, *Argent Vive*, or cold and moisture: these are *Sol* and *Luna*, of a Mercurial source, a sulphurous original, which by a continual fire are adorned with Royal Habili-

ments; which being tated, and afterwards changed into a quintessence, overcome all Metallick dies; how hard and solid ever they be.

IV. These are the *gongs* and *Serpents* which the Ancient *Egyptians* depicted in a Circle, the devouring the Tail; thereby signifying, that they proceeded from one and same thing, and that alone was sufficient; and in its revolving and circulation, it made it self perfect.

V. These are the *gongs* which the ancient *Phoenicians* feigned, did watch (with sleeping) the Golden apples of the *Hesperidian* Gardens: These are they whom *Jason* in his adventure

for the Golden Fleece,  
or poured the liquor  
pared by the Inchantress  
sea.

I. Of the discourse of  
m, the Books of the  
sophers are so full, that  
any of them that ever  
e, but has declared  
thing concerning the  
even from the times  
e most faithful *Hermes*  
*Registus*, *Orpheus*, *Pytha-*  
*Artephius*, *Morienus*,  
others following them,  
to my self.

II. These are the *two*  
ts given and sent by  
(viz. the metallick na-  
which *Hercules* (viz.  
strong and wise man)  
strangle in his Cradle;  
it, overcome and kill  
e, and to make them  
ie, corrupt, and gene-  
at the beginning of his

III. These are the *two*  
is twined and twisted  
d about the *Caduceus*  
d of *Mercury*, by which  
ercises his great pow-  
nd transforms himself

into all shapes as he plea-  
ses.

IX. He, saith *Haly*, who  
shall kill the one, shall also  
kill the other, because the  
one cannot die without the  
other.

X. These two are those  
which *Avicen* calls the *Ar-*  
*menian Dog*, and the *Coras-*  
*sere Bitch*; which being put  
together into the Vessel of  
the Sepulchre, do cruelly  
bite one another, and by  
their furious rage, and migh-  
ty poison, never cease to  
contend, from the very  
moment that they seize  
on one another (if the cold  
hinder not) till both of them  
become all over bloody, in  
every part.

XI. And then killing  
one another, they be deco-  
cted and digested in their  
proper Venom or poison,  
which after their death,  
changes them into a living  
and permanent, or fixed  
water.

XII. Before which time,  
they by their Corruption



and putrefaction, lose their first natural forms, to assume afterwards another new one; better, more noble and excellent.

XIII. These are the two *Seeds Masculine and Feminine*, which generate (says *Rhasis*, *Avicen*, and *Abraham* the Jew) within the Bowels or Womb of the four Elements, and compleat all their Operations.

XIV. These are the Radical moisture of the Metals, to wit, *Sulphur* and *Mercury*, or *Argent Vive*; not the *Vulgar*, which are sold by Merchants and Druggists; but *Ours* which give us these two beautiful Bodies, we so much desire.

XV. These two *Seeds* (saith *Democritus*) are not found upon the pure and uncorrupted Earth: But as *Avicen* saith) they are gathered from the Dung, Ordure, and Putrefaction of *Sol* and *Luna*.

XVI. Happy are they who know how to gather

this fruit: for of it an *aidote* may be made, which has strength and power to conquer all Infirmities, Weaknesses, and Diseases, and even to contend with Death it self, lengthen Life (by the permission of God) even to the determined, or appointed time, and withal making him triumph over the poverty and wretchedness of Life, giving him an Infinite of Treasure and Riches.

XVII. These two Dragons, or Metallick Principles, will strive each to flame the other by its heat. Then if you be not careful, you will see a stinking poisonous Vapour or Fume to arise, exceeding infectious, the biting of the Venomous Serpent.

XVIII. The reason I depicted these two in the forms of *Dragons*, of those colours, is because of their virulent or poisonous smell; and the Vapour or Fumes rising up in a Glass or Philosophick being also of the same

ers with the Painted Ser-  
ts, viz. black, blue, and  
low.

XXIX. The power of  
ich, and of the Bodies  
olved, is so venomous,  
t truly in the whole  
orld, there is not a more  
lignant poyson; for it is  
e by its own strength and  
id odour, to mortifie or  
every thing living.

XX. The Artift is never  
sible of this ill smell, un-  
his Veffels break, but he  
ges when it begins to be,  
the sight, and changing  
colours, proceeding from  
putrefaction of the mat-  
in Digestion.

XXI. These colours, as  
ey signifie Corruption and  
utrefaction, so they also  
efage to us Generation, by  
e gnawing and dissolving  
the perfect Bodies; which  
dissolution proceeds from  
ternal heat, joyned with  
e watery fire, and the  
otil poyson of our *Mercury*,  
hich resolves into a meer  
oud, viz. into impalpable  
wder, whatever resists it.

XXII. Thus, the heat  
working upon and against  
the Radical, Metallick, Vi-  
scous, or Oleaginous Moi-  
sture of Metals, causes the  
subject matter to generate  
blackness.

XXIII. For at the same  
time the matter is dissolv-  
ed, it grows black, and ge-  
nerates: for all Corruption  
is Generation; therefore  
blackness is much to be de-  
sired.

XXIV. This is the black  
Sail with which *Thesus's*  
Ship, came back with tri-  
umph from *Crete*, which  
was the cause of his Fathers  
Death: And so must this  
Father also die, that from  
the Ashes of this *Phœnix*,  
another may spring or a-  
rise, which Son must be  
King.

XXV. This is certain,  
that if this blackness be not  
at the beginning of your o-  
peration, during the days of  
the Stone; let what other  
colour soever arise, you will  
wholly fail of the Magiste-



ry, nor from that *Chaos*, will you ever produce any thing.

XXVI. You cannot work well, unless you putrefie your Matter first, nor can you generate, unless you first meet with Corruption: and by consequence, without a fit Womb, warmth, heat, and nourishment, the Stone cannot take a Vegetative Life, so as to encrease and multiply.

XXVII. And truly I must tell you, that though you work upon the true matter; yet if at the begining, after you have put your *Confection, Prima materia,* or *first Agents*, into the Philosophers Egg; if, I say, sometime after the fire has stirred them up, you see not the *black head of the Crow*, this *black of the blackest black*, you must begin again, for your fault is irreparable and not to be amended.

XXVIII. But especially the Orange colour, or half red, is much to be feared: For if

at the beginning you see appearance within your Egg, without doubt you have burnt the Matter, so will lose the verdure and life of the Stone.

XXIX. The colour which you ought to have, must entirely be perfected in blackness (like to that of the Dragons) in the space of forty days.

XXX. If therefore you have not these essential marks, retire your self a good time from your work that you may rescue yourself from assured and certain loss.

XXXI. And note this also in particular, that it is even next to nothing to obtain this blackness; there is nothing more easie to come by: for from almost all things in the World, mixed with moisture, you may have a blackness by fire.

XXXII. But here you must have a blackness which comes from the perfect Metallick Bodies, and

a long space of time, can be destroyed in less the space of five mths, after which immediately follows the deswhiteness: if you have you have enough, but all.

XXIII. The blueish and owish colours, signifie solution and putrefaction not yet finished, and the colours of *Our Mer-* are not as yet well gled and rotten, or putted with the rest.

XXIV. This blackness, and these colours, only demonstrate, that matter or composition ns to rot or putrifie and lve into powder, finer smaller than the Atoms he Sun, the which is afterwards changed into a manent or fixed wa-

XXXV. This dissoluti- by the Ænigmatick Philosophers is called *Death*, *struction*, *Perdition*; because that the *Natures* change their form; and

from hence they raised so many Allegories of *Dead Men*, *Tombs*, *Sepulchres*, &c.

XXXVI. Others have called it, *Calcination*, *Denudation*, *Separation*, *Trituration*, and *Affation*; because the *Compositum* is changed and reduced, into most small Atoms and parts.

XXXVII. Others have called it *Reduction into the first matter*, *Mollification*, *Extraction*, *Commixtion*, *Liquefaction*, *Conversion of Elements*, *Subtillization*, *Division*, *Humation*, *Impastation*, and *Distillation*, because that the particulars of the *Compositum*, are melted, brought back into seed, softned, or meliorated, and Circulated within the Glass.

XXXVIII. Others have called it, *Ixir*, *Iris*, *Putrefaction*, *Corruption*, *Cymmerian darkness*, a *Gulf*, *Hell*, *Dragons*, *Generation*, *Ingression*, *Submersion*, *Complexion*, *Conjunction*, and *Impregnation*, because that the matter is black and waterish, that the *Natures* are perfectly



mixed, and now subsist one by another.

XXXIX. For when the heat of the *Sun* works upon him, they are converted, first into a Powder, or into a fat and glutinous Water, which feeling the heat flies on high to the top or head with the Vapour or Fume, with the Wind and Air.

XL. From thence this water (drawn out of the matter or *Compositum*) descendeth again, and in descending, reduces and resolves, (as much as may be) the rest of the *Compositum*, continually doing so, till the whole be like a black Broth, somewhat fat.

XLI. A while after, this water begins to coagulate or thicken somewhat more, growing very black like to Pitch: Lastly, comes the *Body* and *Earth*, which the Obscure Philosophers have called *Terra fetida*.

XLII. For then by reason of the perfect or complete putrefaction (which is as natural as any can be) this Earth stinks, and yet has a smell like to the Scents of Graves, filled with rot and putrified Carcases, yet perfectly consumed.

XLIII. This Earth is called by *Hermes*, *Terra liata*, but its true and proper Name is *Leton* or *Liton*, which must afterward be whitened.

XLIV. The Ancient Philosophers who were Critics have decyphred their *Metamorphoses* into the History of the Son of *Mars*, which devoted the Companions of *Orion*, who slew him by striking him with his Lance against a hollow Oak: where the Oak, you ought seriously to contemplate and consider.

## C H A P. XXX.

*the Man and Woman cloathed in an Orange coloured Gown, in a Field Azure and Blue, with their Motto's.*

**T**He *Man* depicted in that Figure exactly *embles my self*, even as *Woman* does lively represent *Perrenelle*: But the presentation to the life, is of no necessity as to *work*; to figure forth a *Male* and a *Female*, was all that our design required, which answers to our *Sub-mer* and *Mercury*.

II. It was the Painters pleasure to put our resemblance, upon those Figures, he did in those kneeling the feet of the Apostles *Paul* and *Peter*, according what we were in our youthful days.

III. These here then I made to be painted, one a *Male*, the other a *Female*, to teach thee, that in this

second Operation, thou hast truly, but not perfectly two natures, conjoynd and Married together the *Masculine* and the *Feminine*, or rather the 4 Elements.

IV. And that the four natural Enemies, the *hot* and *cold*, the *dry* and *moist*, begin to approach kindly one to another; and by means of the Mediators or Peace-makers, lay down by little and little the ancient Animosity or Enmity of the old *Chaos*.

V. Who these peace-makers are you must know: between the *hot* and the *cold* there is *moisture*, who is of the Kindred, and allied to them both; to the *hot* by its *heat*, and to the *cold* by its *moisture*.



VI. And to begin this Conciliation, you must (as in the precedent operation) first convert all the Bodies, or the whole *Compositum* into water, by Dissolution.

VII. And afterwards you must coagulate this water, which will be turned into black Earth, black even of the most black, whereby this Peace and Union will be wholly and most happily accomplished.

VIII. For the Earth which is cold and dry, finding it self akin, and allyed to the dry and moist which are Enemies, will wholly conciliate and unite them.

IX. Thus have you a perfect mixture of all the four Elements, having first turned them into Water, and afterwards into Earth: I will hereafter teach you other Conversions into *Air*, when it shall be made all *White*, and into *Fire*, when it shall be converted into a most perfect *Purple*.

X. Thus have you Natures Conjoynd or Married together, whereby one conceives by the other, and by this Conception *Female* is Converted into body of the *Male*; and *Male* into the body of *Female*.

XI. That is to say, they are made one only body which is the *Androgynæ*, *Hermaphrodite* of the Ancients, which they have called, *The Crow's Head*, *Nature Converted*.

XII. In this manner therefore I depict thee here, because you have the Natures reconciled, which (if they be order'd and managed wisely) will form an *Embrion* in the Womb of the Vessel, and afterwards bring forth a beautiful birth, which will prove, a most Powerful and Invincible King, incorruptible; and also be a most admirable quintessence.

XIII. Thus have you the principal, and most necessary Reason, or Cause

Representation. The Cause (which is also to be noted) from the Necessity of having *two bodies* for that in this Operation you must divide that which has been coagulated, give an after nourishment of Milk of Life to the Infant when it is born, which is endued (by the great God) with a Vegetable Soul.

IV. This is a rare and admirable secret, which for want of a right understanding has made Fools of all men as have erred in seeking after it; but has made a wise man, who has viewed this with the Eye of his understanding.

V. This Coagulated matter you must divide into two parts, the one of which shall serve for *Azoth*, which is to wash and cleanse the other, which is called *Mercury*, which must be whited.

VI. He which is washed is the Serpent *Python*, who takes his beginning, or

Original from the Corruption of the Earth, gathered together by the Waters of the Deluge, when the whole *Compositum* was water.

XVII. This Serpent must be slain or kill'd, and overcome by the Arrows of *Apollo*, by the yellow *Sol*, that is to say by our fire, which is equal to that of the *Sun*.

XVIII. He who washeth, or rather the Washings, which must be continued with the other half, are the Teeth of that Serpent, which the Wise *Thesens* will sow in the Earth, from whence shall spring up Armed Men; who in the end shall discomfit themselves, suffering themselves by opposition to resolve into the same nature of the Earth, and the Artist to obtain his deserved Conquests.

XIX. It is of this very thing that the Philosophers have so often written, and so often repeated: *It Dissolves it self, it Congeals it self, it makes it self Black, it makes it self White, it kills it self.*



*self, and makes it self alive again.*

XX. I caused their Field to be painted *Azure* and *Blue*, to shew that we do now but begin to get out from the most black darkness: For that the *Azure* and *Blue* is one of the first Colours, that the dark Woman lets us see; to wit, moisture giving place a little to heat and dryness.

XXI. The *Man* and *Woman* are almost all *Orange* coloured, to shew that *our Bodies* (or *our Body*, which the Philosophers here call *Rebis*) are not yet decocted enough; and that the moisture from whence the *black Blue*, and *Azure* comes, is but half vanquished by the dryness.

XXII. For when the dryness has got the Dominion, all will be white: and when it fights with, or is equal to the moisture, all will be in part according to these present colours.

XXIII. The Philosophers

have also called the *positum* in this Opera *Nummus, Ethelia, Boritis, Corsusle, Can Albar æris, Dueneck, derick, Kukul, Thabricis, mech, Ixir, &c.* which have commanded to white.

XXIV. The *Woman* Motto is as it were in a white Circle round about her dy, to shew that *Rebis* become white in that manner, beginning from the Extremities round about the white Circle.

XXV. In *Schola Philosophorum* it is said, That Sign of the first perfect whiteness is the manifestation of a little Circle of hair, which passing over the Head, will appear on the sides of the Vessel, round about the mouth in a kind of a Citrine or lowish Colour.

XXVI. The Motto belonging to the Male is, *non veniet ad judicium*. That belonging to the female is, *Verè illa dies tertialis erit.* These are not

es of Holy Scripture, only words which speak according to the Theological sense of the Judgment to e.

XXVII. I have put them e, not only for the Theological sense, concerning Resurrection, which y serve them which on- behold the outward Fi- es, but know nothing of Scientifick Myftery.

XXVIII. But also for m, who gathering toge- r the *Enigmas* and *Pa- les* of the Science, and wing them with *Lynceus's* es, are able to pierce in- the mysterious sense, ough the visible Ob- ts.

XXIX. Thus then, *Man* ll come to the *Judgment* of d; it signifies, that to ing the *Compositum* or latter to the colour of per- ction, it must be judged, at is, cleansed from all its

*blackness* and Filth, be spiri- tualized, and whitened.

XXX. Again, *Surely that day will be terrible*: Such indeed is the day of cleansing and purifying: Horreur holds *the body* in Prison for the space of fourscore days, in the darkness of the wa- ters, in the extream heat of the *Sun*, and in the Troubles of the Sea.

XXXI. All which things ought first to pass over, be- fore our King can become *white*, arising from *Death* to Life, to Conquer and over- come all his Enemies.

XXXII. To make you understand something bet- ter this *Albification* or *Whiten- ing*, which is harder and more difficult than all the rest, (for till that time you may err at every step, but afterwards you cannot, ex- cept you break your Vef- sels.) I give you the fol- lowing Explication.



## C H A P. XXXI.

*Of the Figure like Paul the Apostle, cloath  
with a White and Yellow Robe, borde  
with Gold, holding a naked Sword, w  
a Man kneeling by his Feet, clad in a R  
of Orange Colour, Black and White, w  
his Motto.*

I. **V**iew well this Man  
cloathed in a Robe,  
intirely of a Yellowish  
White, and see him as it  
were turning his Body, so,  
as if he would take the na-  
ked Sword, either to cut  
off the Head, or do some  
other thing to the Man  
kneeling by his feet, clo-  
thed in a Robe of Orange  
colour, White and Black,  
who crys out, *Dele mala quæ  
feci, Blot out all the evil  
which I have done.*

II. As if he should say,  
*Tolle nigredinem, Take away  
from me my blackness; which  
is a term of Art: For Evil*

signifies in the *Alleg*  
*Blackness*, as you may o  
read in *Turba Philosophorum*  
*Decoct it until it come*  
*Blackness, which will*  
*thought evil.*

III. But would you know  
what is meant by this Man  
taking the Sword into h  
hand? Truly it signifie  
that you must cut off th  
Head of the Crow, to w  
of the Man clothed in d  
vers Colours kneeling.

IV. I have taken th  
Portraicture and Figure o  
of *Hermes Trismegistus* h  
Book of the secret Art, wher

saith, *Take away the Head of the Crow*; all which signifies no more than these few words, *Whiter Black*.

. *Lambspring*, that Noble man, hath also used it in Commentary of his Hieroglyphicks, where he saith *his Wood there is a Beast* never covered with Black, *by one cut off his Head, he loose his blackness, and in a most white Colour*.

I. Will you understand, (th he) what that is? *blackness is called the Head of the Crow, the which taken away, at that instant comes the white colour*; which is as much as to say, when the Cloud appears more, this Body is said to be without an head. These his words.

II. In the same sense, Wise Men have also said in other places, *Take the Viper called Derexa, and cut off his Head, &c.* That is to say, *take away from him all his blackness*.

VIII. They have also used this *Periphrasis*: When they would express the multiplication of the stone, they have feigned the Serpent *Hydra*, for that it is fabled, that if one Head be cut off, there will spring up ten in the place thereof.

IX. For the stone multiplies or encreases it self, ten fold every time, that they cut off this *Head of the Crow*; that they make it black, and afterwards white; that is to say, that they dissolve it anew, and afterwards make it white again; viz. They dissolve it anew, and afterwards coagulate it again.

X. Observe also how the naked Sword is wreathed about with a black Girdle, yet that the ends thereof are naked and bare, and not wreathed at all.

XI. This naked shining Sword is the stone for the *White*, or the *White-stone*, so often by the Philosophers described under this Form.

XII.



XII. To come then to this perfect and sparkling whiteness, you must know what the wreath of this black Girdle signifies, and follow that which they teach you, which is the quantity of the Imbibitions.

XIII. The two ends which are not wreathed about at all, represent the beginning, and the ending; for the beginning it shews you, that you must Imbibe it at the first time gently and sparingly, giving it then a little Milk, as to a Child new born, to the intent that *Ixir* (as Authors speak) be not drowned.

XIV. The like must we do at the end, when we see that our *King* is full, and will have no more.

XV. The middle of these Operations is explicated by the fire, whose wreaths of the said black Girdle, at what time (because our *Salamander* lives of the fire, and in the midst of the fire,

and indeed is a fire, and *Argent-Vive*, or *Quick-silver* which runs in the midst of the fire fearing nothing, you must feed him abundantly, so as that the *Vine* *Milk* may encompass the matter round about.

XVI. The wreaths I painted black, because they signify the *Imbibitions*, and in consequence, the blacknesses: For the fire with moisture (as I have often said to you) causeth blackness.

XVII. And as these Leaves or Rounds, shew that you must do it five times wholly, so likewise they let you know, that you must do this in five whole Months; a Month to every *Imbibition*.

XVIII. And now you may see the reason why *Haly Abenragel* said, *The concoction of the Compositum Matter is done in three hundred and fifty days.*

XIX. It is true, that you count these little *Imbibitions* at the beginning

the end, there are seven; whereupon one of the most pure has said, *Our Head the Crow is Leprous, and that would cleanse it must dip it go down seven times in the River of Regeneration, of Jordan, as the Prophet commanded Leprous Naaman, Syrian.*

X. Hereby comprehending, the beginning, which consists but of few; the middle, and the end, which is also very short: And therefore by Hieroglyphick, I tell you that you must whiten your body, which by kneeling begs that thing at your hands.

XI. For nature always tends to perfection, and this may be accomplished by the use of the Virgins Milk, the decoction and digestion of the *Compositum*, which you shall make with Milk; which being dryed upon your body, will turn it into the same white colour, or yellowish White, which he who takes the medicine is clothed withall; in which Colour you

must make your Consume to come.

XXII. The Vestments of the Figure of *Paul* the Apostle are bordred largely with a Golden and red Citrine colour.

XXIII. Give praise now, my Son, if thou ever seest this; for then by the good Hand of Heaven, thou hast obtained a Treasure; which you must then imbibe, and tinge it by decoction and digestion, so long, till the little Infant becomes hardy and strong to encounter against both the water and the fire.

XXIV. In accomplishing of this, you must do that which *Demagoras, Senior*, and *Haly* have called, *the putting of the Mother into the Infants Belly, which Infant the Mother had lately brought forth.*

XXV. Now they call the *Mother*, the *Mercury* of the Philosophers, wherewith they make their *Imbibitions* and *Fermentations*; And the



*Infant* they call the *Body*, the which the said *Mercury* is gone forth to tinge or colour.

XXVI. I have therefore given you these two *Hieroglyphicks* to signify the *Albification*; for now it is that you have need of great help, and here it is, that all the *World* is deceived.

XXVII. This Operation is indeed a *Laborinth*; for here is presented a thousand ways at the same *Instant*, besides that which you ought to go, and pursue, to the end of the *Work*, which is directly contrary to the beginning; to wit, in *coagulating* what before you *dissolved*; and in making that *Earth*, which before was *Water*.

XXVIII. When you have made it *White*, then you have overcome the *Enchanted Bulls*, which cast *Fire* and *Smoak* out of their *Nostrils*.

XXIX. *Hercules* now has cleansed the *Stable* full of

*Ordure*, rottenness blackness: *Jason* has put the digested *Broth* or *quor* upon the *Dragon Colchos*: and you have in your power the *Horn of Amalthea*, which, tho' it is white, may replenish through the whole course of *Life* with *Riches*, *Honour* and *Glory*.

XXX. But to obtain what you must bestir your self and pursue the *Work of Hercules*, with invincible resolution: for this *Acheron*, this moist *River*, is endowed with a most mighty force and often transfigures it from one shape to another and now, in a manner, you have done all, for that which remains, is performed without any difficulty.

XXXI. These transformations, transfigurations, changes, are particularly described in the *Book of Seven Egyptian Seals*; where (as also by other Authors) it is said, *That the Stone, before it will wholly forsake its blackness, and become white to the appearance of the*

ng or polished Marble and  
naked flaming Sword, will  
on all the colours that thou  
possibly imagine.

XXXII. And that it will  
melt it self, and as often  
mulate it self again; and in  
midst of those divers and  
rary Operations (which it  
forms by virtue of the Vege-  
e Soul which is within it.  
ne and the same time it will  
Citrine, Green, Red (but  
of the true Red) and be-  
e Yellow, Blue, and O-  
ge colour; even till, that  
g wholly overcome by dri-  
all these various colours  
Vanish, and end in this ad-  
e Citrine whiteness.

XXXIII. Which last co-  
r is that of Paul's Gar-  
nt, and will in a short  
e become like the colour  
the naked Sword: after-  
rds by means of a more  
ong and long digestion,  
wards the end of the

work, it will be changed  
into a Red Citrine colour,  
and at last, into the perfect  
Red of the Vermilion,  
where it will repose or fix  
it self for ever.

XXXIV. Of this also be  
advised, that the Milk of  
Luna is not like the Virgin  
Milk of Sol: and that the  
Imbibitions of Whiteness re-  
quire a more White Milk,  
than those of the Golden  
Redness.

XXXV. In this very mat-  
ter I was in danger of mis-  
sing my way, and so I had  
done indeed, had it not  
been for the Book of  
A B R A H A M the Jew:  
And therefore for this rea-  
son, I have made to be de-  
picted for you, the Figure  
which takes hold of the na-  
ked Sword, in the proper  
and right colour, for it is  
the Emblem of that which  
whitens.



## CHAP. XXXII.

*Of the Green Field with the three Resu-  
tants, two Men and one Woman, alto-  
ther in White : Two Angels beneath, and  
over the Angels the Figure of our Lord  
and Saviour, coming to Judge the World  
cloathed with a Robe, perfectly Citrine  
White.*

I. **I** Have depicted the  
Field Green, because  
that in this decoction the  
*Compositum* becomes Green,  
and keeps this colour longer  
than any other after the  
Black.

II. This Greenness demon-  
strates particularly, that our  
Stone has a Vegetable Soul;  
and that by the help of art,  
it is made to grow into a  
true and pure Tree, to  
spring up, and bud forth  
abundantly; and afterwards  
to send forth infinite little  
Sprigs and Branches.

III. O Noble and Bl-  
Green, (saith the Rose)  
*which produces all things,  
without whom nothing can  
crease, Vegetate, nor Mu-  
ply.*

IV. The three Perf-  
rising again, cloathed  
Sparkling White, represent  
the *Body, Soul, and Spirit*  
our white stone.

V. The Philosophers  
commonly use these ten-  
of Art to hide the Secret  
from Unworthy Men.

I. They call the *Body* *black Earth*, which is pure and dark, and which makè white.

II. They call the *Soul*, other half divided from body; which by the bose of God, and work Nature, gives to the body its Imbibitions and mentations a *Vegetable*; viz. a Power and tue, to bud, or spring, ease, multiply, and be- ne *White*, like a naked ing Sword.

III. They call the *Spi-* the Tincture and dry- ; which as a Spirit, has ver to pierce all things.

X. It would be too te- us to tell you, how great son the Philosophers , to say always, and in places, *Our Stone bath* verable to human kind, a y, a *Soul*, and a *Spirit*.

X. I will only inculcate you, that as a Man endu- with *Body*, *Soul*, and *Spi-* is notwithstanding but

one Man, or substance: So likewise in this your white *Compositum*, you have but one only substance, yet containing a *Body*, *Soul*, and *Spirit*, which are inseparably united.

XI. I could very easily give you most clear Comparisons and Expositions of this *Body*, *Soul*, and *Spirit*, not fit to be divulged: but should I explicate them, I must of necessity declare things which God reserves to himself, to reveal to a select choice, of such as fear and love him, and therefore ought not to be written.

XII. I have then caused to be depicted here, three persons all in white, as if they were rising again, thereby typifying forth this *Body*, *Soul*, and *Spirit*, to shew you that *Sol*, *Luna*, and *Mercury* are raised again in this Operation, viz. That they are made Elements, or Inhabitants of the *Air*, and Whitened.



XIII. For we have before, called the *blackness*, *Death*: and so continuing the Metaphor, we may call *Whiteness Life*: which comes not, but with, and by a Resurrection.

XIV. *The Body*. To explicate this more plainly, I have made to be painted, *The Body*, lifting up the Stone of its Tomb, wherein it was inclosed.

XV. *The Soul*. This because it cannot be put into the Earth, it comes not out of a Tomb, and therefore I only depicted or placed it among the Tombs seeking its Body; It is in the form of a Woman, having her Hair dishevelled, or hanging about her Ears.

XVI. *The Spirit*. This neither can be put into a Grave; and therefore I depicted it, like a Man coming out of the Earth, but not from a Tomb.

XVII. These are depicted all in *White*, thereby

signifying, that the *black* which is *Death*, is conquered or vanquished and overcome; and being *white* they are brought into a new of Life, and made thereof incorruptible.

XVIII. Behold, and lift up your Eyes on high, see the King Ascend who being raised again the power of Life, Crowned with the glorious Tincture, has overcome Death, the Darkness and Moisture.

XIX. And as our Lord and Saviour shall eternally unite unto him all pure clean Souls, and separate from him all such as are pure, unclean, and wicked as being unworthy to be united to his Divine Nature:

XX. So also, our *White Elixir* will from henceforth inseparably unite unto itself every pure Metallick Nature into its own fine, pure and fixed Silvery Nature but reject all that is heterogeneous, or strange and impure.

XXI. Thanks be given to  
 who thus bountifully  
 bestowed his Goodness  
 us, and has given us  
 fit to consider the  
 philosophical Mystery of  
 most pure and sparkling  
 , more shining, and  
 et than any compoun-  
 matter :

XXII. And more Noble  
 t after the Immortal  
 of Man) than any sub-  
 ce, whether having life,  
 ot having life : For it  
 Quintessence ; most  
 Silver, having passed  
 Coupel, yea all assays :  
 in the words of *David*  
 Royal Prophet, *It is*  
*Silver, seven times refi-*

XXIII. What the 2 Angels  
 playing on Instruments o-  
 ver the heads of them which  
 are raised, signifie, is need-  
 less here to be declared :  
 They are Divine Spirits,  
 singing the Wonders of  
 God in this Miraculous  
 and Admirable Opera-  
 tion.

XXIV. The like may be  
 said of the three Angels  
 over the head of the Pi-  
 cture , representing our  
 Lord and Saviour Jesus  
 Christ ; the one of which  
 Crowns him, and the other  
 two assisting, say, *O Pater*  
*Omnipotens : O Jesu bone :*  
 Rendring unto him Immor-  
 tal Praise, with Eternal  
 Thanksgiving.

### C H A P. XXXIII.

*the Field Violet and Blue, with the two An-  
 els of an Orange Colour, and their Motto's.*

**T**He Violet and Blue that being to pass, or to be  
 Field shews forth, changed from the *White*  
 O o 4 Stone,



*Stone*, to the *Red*, you must imbibe it with a little Virgins Milk of *Sol*, that these Colours may come forth from the Mercurial Moisture, which you have dryed upon the Stone.

II. In this Work of Rubifying, although you do imbibe, you shall not have much black, but Violet, Blue, and the Colours of the Peacock's Tail.

III. For this our Stone, is so absolute and triumphant in *dryness*, that as soon as your *Mercury* touches it, (the nature thereof rejoicing in its like nature) it is joyned unto it, and drinks or swallows it up greedily.

IV. And therefore the black that comes of Moisture can shew it self but a little, and that under the Colours of *Violet* and *Blue*, because that *Dryness* (as is said) does in a very short time govern absolutely.

V. I also caused to be depicted two Angels with Wings, to point out to you,

the two Substances of Matter, or Composite *viz.* The *Mercurial* and *phurors* substance; and fixed as well as the *Vola* which being perfectly tied together, do also together within the self.

VI. For in this Operation on the fixed Body will gently ascend up to Heaven being wholly spiritual, from thence, it will descend unto the Earth, even whether soever you please, following the Spirit where, which is always moved by the fire.

VII. Whereby at length they are made one the self same nature; *Compositum*, or Body, being made wholly spiritual; the spiritual wholly *Compositum* real; so much has it been ground, or subtilized upon our Marble (*i. e.* decocted in our Fire) by the precedent Operations.

VIII. The Natures that are here transmuted into Angels, *viz.* they are made

nd spiritual; and so are  
ome the true Tinctures.

X. Now you must re-  
mber to begin the Ru-  
ing, by the apposition  
the *Citrine Red Mercury*;  
you must not pour on  
ch, only once or twice,  
ording as you shall see  
asion.

X. For this Operation  
ght to be done by a *dry*  
and by a dry *Sublima-*  
and *Calcination*.

XI. And now I have told  
u a Secret, which you  
all scarcely find, or fel-  
m see written, so far am  
om hiding what is neces-  
y from you: and I would  
God, that every Man  
ew how to make Gold to  
s own satisfaction, that  
might live a life of In-  
ocency, and lead forth his  
ocks to their Pastures,  
ithout Usurers, or going  
Law, in imitation of the  
oly Patriarchs of old.

XII. Using only as our  
st Fathers did, to ex-  
ange one thing for ano-

ther: And yet then, to  
have that, you must labour,  
and take pains, full as much  
as you do now.

XIII. Therefore for fear  
of offending God, I must  
beware how I become the  
Instrument of such a  
Change; and lest it should  
prove of evil consequence,  
I must take heed how and  
what I write; only repre-  
senting to you, where it is  
that we hide the *Keys*,  
which can open all the  
Doors, leading into these  
Secrets of Nature.

XIV. Or only to open,  
or cast up the Earth in that  
place; contenting my self,  
to demonstrate those things  
which will teach every one,  
to whom it shall please God  
to reveal this Mystery.

XV. As to know and  
understand what Influence  
the Sign *Libra* has, when it  
is enlightened by *Sol* and  
*Mercury* in the Month of  
*October*.

XVI. These Angels are  
painted of an *Orange Colour*,  
to



to signifie to you, that your white *Compositum*, or stone, must be a little more decocted and digested, that the Black of the Violet and Blue must be chased away by the fire.

XVII. For this *Orange Colour* is compounded of the beautiful *Golden Citrine Red*, (which you have so long waited for) and of the remainders of this *Violet* and *Blue*, which you have already in part made to vanish and flie away.

XVIII. This *Orange colour* also shews, that the *Natures* are decocted and

digested, and (through assistance of God) by little and little perfected:

XIX. As for the *Mo* *Surgite mortui, venite ad iudicium domini mei*, I place it there chiefly for the Theological sense, rather than for any thing else.

XX. It ends in the *Throne* of a *Lyon* all over shewing thereby, that the Operation must not be continued, until you see the *true Red Purple*, wholly the deep colour of the *Poppy*, and the *Vermilion* of the painted *Lyon*, reserved for *Multiplication*.

## CHAP. XXXIV.

Of the Figure representing the Apostle Peter Cloathed in a Robe of Citrine Red, holding a Key in his Right Hand, and laying his Left upon a Woman kneeling by his Feet, in an Orange Coloured Robe, with her Motto.

I. **T**He Woman kneeling, cloathed in an Orange coloured Garment represents *Perrenelle*, as

in her Youth : She is depicted in this manner of applicant at the Feet of a Man with a Key in his right Hand, stretching out her Left Hand upon her.

I. Would you know the interpretation ? This is the one, which in this Operation requesteth two things, the *Mercury of Sol*, which the Philosophers Mercury shadowed out under the form of a Man.)

II. Which two things, Multiplication, and Production : Which at this time needful for her to obtain, and therefore the Man so placing his hand upon her, signifies, the granting of her petition.

IV. But why should I use a Woman to be painted ? I could as well have used a *Man* as a *Woman*, rather an *Angel* to be depicted ; for that the whole figures are now Spiritual and Corporal, Masculine and Feminine.

V. But I rather chose to

depict a *Woman*, for that she requests rather this than any other thing, as being the natural and proper desires of a *Woman*.

VI. And also to shew you, that she requests *Multiplication*, I caused the *Man* to whom she seems to address her self, to be painted, representing *Peter* with his *Keys*, having power to open and shut, and to bind and loose.

VII. For that the obscure Philosophers have never spoken of *Multiplication*, but under these common terms of Art, *Aperi, Claude, Solve, Liga*, viz. *Open, shut, bind, loose*.

VIII. By opening and loosening, they mean, the making of the body (which is hard and fixt) soft and fluid, and to run like water : And by shutting and binding, afterwards by a more strong decoction and digestion, to coagulate it, and to bring it back again into the form of a Body.



IX. It was requisite therefore to represent in this place, a *Man* with a *Key*; to shew you that you must now *open* and *shut*, (that is to say) the budding, or spring and encreasing *Natures*.

X. For observe, so often as you shall dissolve and fix, so often will these *Natures* multiply, in Quantity, Quality, and Quickness or Virtue; which encrease is according to the proportion of one to ten.

XI. So that if the first augmentation be from 1 to 10, the second multiplication is from 10 to 100 (which is still but decuple) the third from 100 to 1000, the fourth from 1000 to 10000, the fifth from 10000 to 100000, the sixth from 100000 to 1000000, or a Million, thus continually increasing by a decuple proportion *ad infinitum*: The which augmentation I performed three times, thanks be to God.

XII. When your *Elixir* thus brought unto a kind of Infinity; one grain thereof falling upon a vast quantity of melted Metal, will turn it, and convert it into most perfect Metal, to wit into most fine Silver or Gold, according as it shall have been imbibed and fermented, expelling, driving forth, and purging out, the impure, and Heterogeneous matter which was joyned with it, in its former Generation.

XIII. For this reason therefore, I caused a *Key* to be depicted in the hand of a *Man*, to signify that the stone desires to be opened and shut for Multiplication, and also to shew, you what *Mercury* you ought to do this, and when, or at what time, I caused the *Man's Garment* to be made of *Citrine Red*, and the *Woman's* of an *Orange Colour*.

XIV. I must speak no more of this matter, lest I transgress the Sacred Silence of Philosophical: Only know

the *Woman*, who is  
Stone, requesteth to have  
Accoutrements, like  
of the *Man's* with the  
which she expresth  
er Motto, *Christe, Precor*  
*Pius*;

V. As if she should say,  
ord my God, be good and  
ous unto me, and suffer  
ot to be spoiled and undone,  
not him who is come thus  
spoil all with his too great  
or fire: And though it is  
that from henceforth, I  
no more fear my Enemies,  
pass the most vehement fire,  
as through most pleasant  
ick Breeze.

VI. Yet the Vessel which  
ains me, is always brittle  
easie to be broken, and is  
nually subject to many  
len, unlookt for, and un-  
oy accidents; for the fire  
g made too great, may  
k it in pieces, whereby, as  
imely fruit, I may fall, and

be for ever lost among the ashes  
of the Dead.

XVII. Take heed there-  
fore to this your fire in this  
place, and manage it with  
much gentleness and pati-  
ence, attend in hope upon  
this most admirable quintes-  
sence: And though the fire  
ought to be something aug-  
mented, yet it must not be  
too much.

XVIII. And beseech the  
Sovereign Goodness, to  
prevent the Evil Spirits  
which haunt the Mines and  
Treasures of the Earth,  
that they destroy not thy  
Work, or cast a Mist before  
thine Eyes; nor stupifie thy  
mind, when thou shouldest  
view, consider, and perfect  
the Incomprehensible Mo-  
tions of this *Arcanum*, or  
*Quintessence*, yet comprehen-  
ded and shut up within this  
Vessel.



## C H A P. XXXV.

*Of the dark Violet Field, in which is a Man of a Red Purple Colour, holding the Hand of a Lyon, red as Vermillion, having Wings, and as it seems, would Ravish and carry away the Man.*

I. **T**His Field of a Violet, and dark Colour, demonstrates that the Stone has obtained by a full and perfect Digestion, the perfectly beautiful Garment, which is wholly *Citrine and Red*, formerly demanded of the *Man*, with the *Key in his Hand*, who was clothed therewith.

II. And that the complete and perfect Digestion (signified by the entire *Citrinity*) has made her cast off her old Robe or Garment of *Orange Colour*.

III. The Vermillion Red Colour, of this flying Lyon, like the most pure and beau-

tiful Scarlet Colour in *Grain*, which is the true native *nabar Red*, explicates the full Accomplishment of the Work, according to the act and rigorous Laws of Nature and Art.

IV. And that she (with the Stone, Elixir, Tincture) appears now as a ravenous Lyon, devouring and swallowing up every pure metallick Nature Body, and changing it to its own true Substance into true and most pure Gold, exceeding in fineness the Gold of *Ophir*, or of the best and richest Mines.

And she now removes Man out of this Vale Miseries, here below, ( as it were ) a Sea of Sorrow, out of the discommodities and Unhappineffes of his Life, into an immense Ocean of Ease and Content; out of Poverty, Shame and Contempt, into a Kingdom, as it were, of Riches, Honour and Power.

I. And lastly, she removes far from him Infirmities, Diseases, and Death, strengthening his Bones with Marrow, and his Soul with Gladness, giving him Strength, Health, and a very long Life.

II. And with her Wings she gloriously lifts him up, above the dead, and standeth in the Waters of *Egypt* (which are the vulgar thoughts of Mortal Men ) into a Paradise of Delights and Pleasures; making him despise his former Life, with all the Riches, Glories and Magnificence thereof.

VIII. And causing him Night and Day to Meditate upon God and his Goodness; to aspire after the Heavenly Enjoyments; and to drink of the Delicious Springs from the Fountains of Everlasting Life, where Rivers of living Waters flow, making glad the City of Our God.

IX. Praises be given to God Eternally, even immortal Praises, who has been gracious to us, to give us to see this perfectly Beautiful Purple; this Papaveran Red, this Tyrian Glory, this sparkling and flaming Colour, incapable of Change or Alteration for ever, this so Desirable a Treasure.

X. A Glory, a Treasure, a Colour, a Tincture, over which the Zodiacal Constellations, nor the Heaven itself can have no more Dominion or Power.

XI. Whose Glorious and Bright Shining Rays, not only seem to dazle the Eyes but



but even to communicate to Man a Heavenly Portion, making him ( when he sees and knows it ) to be astonisht, and to tremble, amazing him with the stupendious thoughts thereof.

XII. O Lord God Almighty, give us, we pray thee, thy Grace, that we

may dread and love great and holy Name, by it he taught to use so vast a Treasure well the encrease of our Faith, the profit of our Souls, benefit of our Fellow Creatures, and to thy Glory Honour, now and for ever Amen.

## CHAP. XXXVI.

### Flammel's *Summary of Philosophy.*

I. **I**F you would know how Metals are transmuted, you must understand from what matter they are generated, and how they are formed in the Mines; and that you may not err, you must see and observe, how those Transmutations are performed in the Bowels or Veins of the Earth.

II. Minerals taken out of the Earth, may be changed, if before-hand they be Spi-

ritualized, and reduced to their *Sulphurous*, & *Argentive* nature, which are two Sperms, composed the Elements, the one *Male*, the other *Feminine*.

III. The Male *Sulphur*, nothing but Fire and Air, and the true Sulphur is Air and Fire, but not the Vulgar, which contains no metallic Substance.

IV. The Feminine *Sperm* is *Argentive*, which is

g but Earth and Water ;  
e two Sperms the anci-  
Sages called two Dra-  
s or Serpents, of which,  
one is winged, the other

. *Sulphur* not flying the  
, is without Wings ; the  
ged Serpent is *Argent*  
, born up by the Wind,  
efore in her certain  
, she flies from the  
, not having fixity  
ugh to endure it.

VI. Now if these two  
rmes, separated from  
mselves, be united again,  
powerful Nature, in the  
entiality of *Mercury*,  
ch is the Metaline Fire :  
g thus united, it is called  
the Philosophers the *fly-*  
*Dragon* ; because the *Dra-*  
kindled by its Fire, while  
flies by little and little,  
the Air with his Fire,  
poysonous Vapours.

VII. The same thing doth  
rcury ; for being placed  
on an exteriour Fire, and  
its place in a Vessel ; it  
on fire its inside, which  
idden in its profundity ;

by which may be seen, how  
the External Fire does burn  
and inflame the natural  
*Mercury*.

VIII. And then you may  
see how the poysonous Va-  
pour breaks out into the Air,  
with a most stinking and  
pernitious poyson ; which is  
nothing else but the head of  
the *Dragon*, which hastily  
goes out of *Babylon*.

IX. But other Philoso-  
phers have compared this  
*Mercury*, with a *Flying Lion*,  
because a *Lion* is a devourer  
of other Creatures, and de-  
lights himself in his vora-  
city of every thing, except  
that which is able to resist  
his Violence and Fury.

X. So also does *Mercury* ;  
which has in its self such a  
Power, Force, and Opera-  
tion, to spoil and devastate  
a Metal of its Form, and  
to devour it. *Mercury* be-  
ing too much influenced,  
devours and hides Metals  
in its Belly ; but which of  
them so ever it be, it is cer-  
tain, that it consumes it not,  
for in their Nature, they



are perfect, and much more indurate.

XI. But *Mercury* has in it self a Substance of perfecting *Sol* and *Luna*: and all the imperfect Bodies or Metals, proceed from *Argent Vive*; therefore, the Ancients called it the *Mother of Metals*; whence it follows, that in its own Principle and Center, being formed, it has a double Metallick Substance.

XII. And first, the Substance of the Interior; then the Substance of *Sol*, which is not like the other Metals; of these two Substances, *Argent Vive* is formed, which in its Body is spiritually nourished.

XIII. As soon then as Nature has formed *Argent Vive*, of the two after-named Spirits, then it endeavours to make them Perfect and Corporeal; but when the Spirits are of Strength, and the two Sperms awakened out of their Central Principle, then they desire to assume their own Bodies.

XIV. Which being *Argent Vive* the Mother die, and being thus naturally mortified, cannot dead things cannot) qu en it self as before.

XV. But there are proud Philosophers, in obscure words affirm that we ought to transform both perfect and imperfect bodies into running *Argent Vive*; this is the Serpent's subtilty, and you may be in danger of being bit by it.

XVI. It is true, that *Argent Vive*, may transform an imperfect Body, as Lead or Tin; and may with much labour, multiply Quantity; but thereby diminishes or loses its perfection, and may more for this reason be called *Argent Vive*.

XVII. But if by *Argent Vive* may be mortified, then it can no more Vivifie it; then it will be changed into another thing, as in *Calculation*, or *Sublimate* is done. For when it is by the

ulated, whether sooner  
ter, yet then its two  
es assume not a fixed  
, nor can they con-  
it, as we may see in  
owels of the Earth.

VIII. Left any one  
fore should err, there  
n the Veins of Lead  
fixed Grains or Parti-  
of fine *Sol* and *Luna*  
d in its substance or  
shment.

X. The first coagula-  
of *Argent Vive* is the  
of *Saturn*; and most  
d proper it is to bring  
unto perfection and  
on; for the Mine of  
is not without fixed  
cles of Gold, which  
cles were imparted to  
Nature: So in its self  
y be multiplied, and  
ght to perfection, and  
power or strength, as  
e tryed and therefore  
n it.

X. So long as it is not  
ated from its Mine,  
ts *Argent Vive*, but well  
(for every Metal  
h is in its Mine, the

same is an *Argent Vive*) then  
may it multiply it self, for  
that it has substance from  
its *Mercury*, or *Argent Vive*,  
but it will be like some  
Green Immature Fruit on a  
Tree, which the Blossom  
being past, becomes an un-  
ripe Fruit, and then a lar-  
ger Apple.

XXI. Now if any one  
plucksthis unripe Fruit from  
the Tree, then its first form-  
ing would be frustrate, nor  
would it grow larger nor  
ripe; for Man knows not  
how to give Substance,  
Nourishment, or Maturity,  
so well as Internal Nature,  
while the Fruit yet hangs  
on the Tree, which feeds  
it with Substance and Nou-  
rishment, till the determi-  
ned Maturity is accompli-  
shed.

XXII. And so long also  
doesthe Fruit draw Sap or  
Moisture for its augmenta-  
tion and nourishment, till  
it comes to its perfect ma-  
turity.

XXIII. So is it with *Sol*;  
for it by Nature, a Grain,



or Grains are made, and it is reduced to its *Argent Vive*, then also by the same it is daily (without ceasing) sustained and supplied, and reduced into its place, viz. *Argent Vive*, as he is in himself; and then must you wait till he shall obtain some substance from his *Mercury* as it happens in the Fruits of Trees.

XXIV. For as the *Argent Vive*, both of perfect and imperfect Bodies is a Tree, so they can have no more nourishment, otherwise than from their own Mercury.

XXV. If therefore, you would gather Fruit from *Argent Vive*, viz. pure *Sol* and *Luna*, if they be disjoyned from their *Mercury*; think not that you, (like as Nature did in the begining) may again conjoyn and multiply, and without change, augment them.

XXVI. For if Metals be separated from their Mine, then they (like the Fruit of Trees too soon gathered) never come to their perfe-

ction, as Nature and Experience makes it appear if an Apple or Pear be plucked off from the Tree it would then be a Vanity to attempt to put it to the Tree again, expecting it to encrease and grow ripe: and experience testifies, that the more handled, the more thereth.

XXVII. And so it is with Metals: For if you should take the *Vulgar* and *Luna*, endeavour to reduce them into *Argent Vive*, you would play the Fool, for there is no Artifice yet found, whereby it can be performed. Though you should use many Waters, and Centrifugals, or other things infinite of that kind, yet would you continually err, and would befall you, as would him that should gather unripe Fruit to their

XXVIII. Yet some Philosophers have said That if *Sol* and *Luna*, be rightly conjoyned, with right *Mercury*, or *Argent Vive*

make all imperfect me-  
perfect: But in this  
most Men have erred,  
having these three,  
etables, Animals, and  
erals, which in one  
are conjoynd; for  
they considered not,  
the Philosophers speak  
of *Vulgar Sol*, *Luna*,  
*Mercury*, which are all  
, and receive no more  
tance or increase from  
ure, but remain the  
e in their own Essence,  
hout the possibility of  
ging others to perfe-  
n.

XXIX. They are Fruits  
cked off from their Trees  
ore their time, and are  
efore of no value or esti-  
tion: Therefore seek  
Fruit in the Tree, that  
as them streight to it,  
ose Fruit is daily made  
ater with increase, so  
g as the Tree bears it:  
is Work is seen with joy  
satisfaction; and by  
means one may trans-  
nt the Tree without ga-  
ring the Fruit, fixing it  
o a moister, better, and  
more fruitful place, which

in one day will give more  
nourishment to the Fruit,  
than it received otherwise  
in an Hundred Years.

XXX. In this therefore  
it is understood, that *Mer-  
cury*, the much commended  
Tree must be taken, which  
has in its power indissolva-  
bly *Sol* and *Luna*; and then  
transplanted into another  
Soil nearer the Sun, that  
thence it may gain its pro-  
fitable increase, for which  
thing, *Dew* does abundant-  
ly suffice: For where it was  
placed before, it was so  
weakened by Cold and  
Wind, that little Fruit could  
be expected from it, and  
where it long stood and  
brought forth no Fruit at  
all.

XXXI. And indeed the  
Philosophers have a Gar-  
den, where the Sun as well  
Morning as Evening re-  
mains with a most sweet  
Dew, without ceasing,  
with which it is sprinkled  
and moistened; whole  
Earth brings forth Trees and  
Fruits, which are transplan-  
ted thither, which also re-



ceive descent and nourishment from the pleasant Meadows.

XXXII. And this is done daily, and there they are both corroborated and quickened, without ever fading ; and this more in one Year, than in a thousand, where the cold affects them:

XXXIII. Take them therefore, and Night and Day cherish them in a Distillatory Fire ; but not with a Fire of Wood or Coals, but in a clear transparent Fire, not unlike the Sun, which is never hotter than is requisite, but is always alike : For a Vapour is the Dew, and Seed of Metals, which ought not to be altered.

XXXIV. Fruits, if they be too hot, and without Dew or moisture, they abide on the Boughs, but without coming to perfection, only withering or dwindling away : But if they be fed with heat and due moisture on their Trees,

then they prove Ele and fruitful : For heat and moisture are the Elements of all Earthly things, Animal, Vegetable, and Mineral.

XXXV. Therefore Fire of Wood and Coal produce or help not Metals ; they are violent Fires, which cherish not as the heat of the Sun does, that conserves Corporeal things ; for it is natural which they follow.

XXXVI. But a Philosopher acts not what Nature does : For Nature which she rules, forms all Vegetables, Animals, and Minerals, in their own degree : Men, do not after the same sort, by their Arts make natural things : When Nature has finished her work about them ; then by Art they are made more perfect.

XXXVII. In this manner the ancient Sages and Philosophers, for our information, wrought on Lead and Mercury her true

of which they made *Mercury of the Philo-*  
*sophers*, which in its Opera-  
 is much stronger than  
*Natural Mercury*: For  
 is serviceable only to  
 simple, perfect, imper-  
 t, hot and cold Metals:  
 our *Mercury*, the Philo-  
 her's-Stone, is useful to  
 more than perfect, im-  
 perfect Bodies, or Metals.

XXXVIII. Also that the  
 may perfect and nou-  
 them without diminu-  
 n, addition, or immuta-  
 n, as they were created  
 formed by Nature, and  
 leaves them, not negle-  
 ng any thing.

XXXIX. I will not now  
 y, that the Philosophers  
 enjoin the Tree, for the  
 tter perfecting their Mer-  
 ry, as some unskilful in  
 e nature of things, and  
 learned Chymists affirm,  
 otake common Sol, Lu-  
 , and Mercury, and so  
 unnaturally handle them,  
 l they evanish in smoak:  
 hese Men endeavour to  
 make the Philosophers Mer-  
 ry, but they never attain-

ed it, which is the first mat-  
 ter of the Stone, and the  
 first *Minera* thereof.

XL. If you would come  
 hither and find good, and  
 to the Mountain of the sea-  
 ven; where there is no  
 plain, you would betake  
 your self; from the highest,  
 you must look downward to  
 the sixth, which you will  
 see afar off.

XLI. In the height of  
 this Mountain, you will  
 find a Royal Herb trium-  
 phing, which some have  
 called Mineral, some Vege-  
 table, some Saturnine: But  
 let its Bones or Ribs be left,  
 and let a pure clean Broth  
 be taken from it; so will  
 the better part of your work  
 be done.

XLII. This is the right  
 and subtil Mercury of the  
 Philosophers, which you are  
 to take, which will make  
 first the white work, and  
 then the red: If you have  
 well understood me, both  
 of them are nothing else, as  
 they term them, but the  
 practick, which is so easie



and so simple, that a Woman sitting by her Distaff may perfect it.

XLIII. As if in Winter she would put her Eggs under a Hen, and not wash them (because Eggs are put under a Hen without washing them) and no more labour is required about them, than that they should be every day turned, that the Chickens may be the better and sooner hatched, concerning the which enough is said.

XLIV. But that I may follow the Example, first, wash not the Mercury, but take it, and (with its like, which is fire) place it in the Ashes, which is Straw, and in one Glass which is the Nest, without any other

thing in a convenient Alembick, which is the Horn from whence will come forth a Chicken, which with its Blood will free it from all Diseases, and with its Flesh will nourish the child, and with its Feathers will cloath thee, and keep thee warm from the Injuries of the cold and ambient Air.

XLV. For this cause I have written this preface Treatise, that you may search with the greater fire, and walk in the right way: And I have written this small Book, this Summary, that you might the better comprehend the Sayings and Writings of the Philosophers, which I believe will much better understand for time to come.

*The End of Flammel's Book.*

ROGER

---

ROGERII BACHONIS  
**RADIX MUNDI,**

Translated out of *Latin* into *English*, and Claused,

by **WILLIAM SALMON.**

---

C H A P. XXXVII.

*of the Original of Metals, and Principles of  
the Mineral Work.*

**T**HE Bodies of all Natural Things being as well perfect as imperfect from the Original of time, and compounded of a quaternity of Elements or Natures, *viz.* Fire, Air, Earth, Water, are conjoyned by God Almighty in a perfect Unity.

II. In these four Elements hid the Secret of Philosophers : The Earth and Water give Corporeity and Visibility : The Fire and Air, the Spirit and Invisible Power, which cannot be seen or touched but in the other two.

III. When these four Elements are conjoyned, and made to exist in one, they become another thing ; whence it is evident, that all things in nature are composed of the said Elements



ments, being altered and changed.

IV. So saith *Rhasis*, *Simple Generation, and Natural Transformation is the Operation of the Elements.*

V. But it is necessary, that the Elements be of one kind, and not divers, to wit, Simple: For otherwise neither Action nor Passion could happen between them: So saith *Aristotle*, *There is no true Generation, but of things agreeing in Nature.* So that things be not made but according to their Natures.

VI. The Eldar or Oak Trees will not bring forth Pears; nor can you gather Grapes of Thorns, or Figs of Thistles, things bring not forth, but only their like, or what agrees with them in Nature, each Tree its own Fruit.

VII. Our Secret therefore is to be drawn only out of those things in which it is. You cannot extract it out of Stones or Salt, or

other Heterogene Bodies. Neither Salt nor Alum enters into our mystery: as *Theophrastus* saith, *Philosophers disguise Salts and Alums, the Principles of the Elements.*

VIII. If you prudently desire to make our Elixir you must extract it from Mineral Root: For as *Geoplicus* saith, *You must obtain perfection of the Matter from the Seeds thereof.*

IX. Sulphur and Mercury are the Mineral Roots, and Natural Principles, upon which Nature herself acts and works in the Mines and Caverns of the Earth, which are Viscous Water, and Subtil Spirit running through the Pores, Veins, and Bowels of the Mountains.

X. Of them is produced a Vapour or Cloud, which is the substance and body of Metals united, ascending and reverberating upon their own proper Earth, (as *Geoplicus* sheweth) even till by temperate digestion through the space of a Thousand Years

ars, the matter is fixed,  
converted into a Mine-  
Stone, of which metals  
made.

XI. In the same manner  
Sol which is our Sulphur,  
ing reduced into Mercu-  
by Mercury, which is  
Viscous Water made  
ck, and mixt with its  
opper Earth, by a tempe-  
e decoction and digesti-  
arise the Vapour or  
oud, agreeing in nature  
d substance with that in  
e Bowels of the Earth.

XII. This afterwards is  
rned into most subtil wa-  
t, which is called the  
ul, Spirit, and Tincture,  
we shall hereafter shew.

XIII. When this Water  
returned into the Earth,  
out of which it was drawn)  
nd every way spreads  
rough or is mixed with it,  
its proper Womb, it be-  
mes fixed. Thus the Wise  
an does that by Art in a  
ort time, which Nature  
annot perform in less than  
e Revolution of a Thou-  
nd Years.

XIV. Yet notwithstanding,  
it is not We that make  
the metal, but Nature her  
self that does it: Nor do or  
can we change one thing  
into another; but it is Na-  
ture that changes them:  
We are no more than meer  
Servants in the work.

XV. Therefore *Medus* in  
*Turba Philosophorum*, saith,  
*Our Stone naturally contains*  
*in it the whole Tincture.* It  
is perfectly made in the  
Mountains and Body of the  
Earth; yet of it self (with-  
out art) it has no life or  
power whereby to move  
the Elements.

XVI. Chuse then the na-  
tural Minerals, to which,  
by the advice of *Aristotle*,  
add Art: For Nature gene-  
rates Metaline Bodies of the  
Vapours, Clouds, or Fumes  
of Sulphur and Mercury, to  
which all the Philosophers  
agree. Know therefore the  
Principles upon which Art  
works, to wit, the Princi-  
ples or beginnings of Me-  
tals: For he that knows not  
these things shall never at-  
tain



tain to the perfection of the Work.

XVII. Geber saith, He who has not in himself the knowledge, of the Natural Principles, is far from attaining the perfection of the Art: being Ignorant of the Mineral Root upon which he should work.

XVIII. Geber also farther saith, That our Art is only to be understood and Learned through the true wisdom

and knowledge of Natural things: that is, with a wisdom searching into Roots and Natural principles of the matter.

XIX. Yet saith he, Son, I shew thee a Secret though thou knowest Principles, yet therein thou canst not follow Nature in all things. Herein thou have erred, in Effaying to follow Nature in all her properties and differences.

## C H A P. XXXVIII.

### Of Mercury, the Second Principle of the Work.

I. **T**He second Principle of our Stone is called Mercury, which some Philosophers call (as it is simple of it self) a Stone. One of them said, *This is a Stone, and no Stone, and that without which Nature never performs any thing; which enters into, or is swal-*

*lowed up of other Bodies, and also swallows them up.*

II. This is simply *Argentum Vive*, which contains the Essential Power, which Explicates the Tincture of our Elixir or Philosophers Stone.

III. Therefore saith Rhabdus, *Such a thing may be made of which exceedeth the highest perfection of Nature.* For it is the Root of Metals, Harmonises with them, and is the Medium that explicates and conjoyns the tinctures.

IV. For it swallows up that which is of its own nature and production; but rejects what is Foreign and heterogene: being of an Uniform substance in all its parts.

V. Wherefore our Stone is called Natural, or Mineral, Vegetable, and Animal, for it is Generated in the Mines, and is the Mother or Womb of all Metals, and by projection converts into Metals: it Springs or Grows like a Vegetable: and abounds with Life like an Animal, by peircing with its Tincture, like Spirit and Life, every where, and through all particles.

VI. Morien saith, *This*

*Stone is no Stone that can Generate a living Creature. Another saith, It is cast out upon the Dunghil as a vile thing, and is hidden from the Eyes or understandings of Ignorant Men.*

VII. Also in *Libro Speculi Alchymiae*, it is said, Our Stone is a thing rejected, but found in Dunghils (*i. e.* in putrefaction, or the Matter being putrefied) containing in it self the four Elements, over which it Triumphs, and is certainly to be perfected by humane industry.

VIII. Some make Mercury of Lead, Thus: *Rx Lead, melt it six or Seven times, and quench it in Salt Armoniac dissolved, of which take lb iij: Sal Vitrioli, lb j. Borax lb ss: mix, and Digest Forty days in Igne Philosophorum: So have you Mercury, not at all differing from the Natural.* But that is not fit for our work, as the Mineral is. If you have any understanding, this Caution may sufficiently instruct you.



## CHAP. XXXIX.

*Of the Purification of the Metals and Mercury for our Work.*

I. **T**His is a great and certain truth, that the Clean ought to be separated from the Unclean, for nothing can give that which it has not: For the pure substance is of one simple Essence, void of all Heterogeneity: But that which is impure and unclean, consists of Heterogene parts, is not simple, but compounded (to wit of pure and impure) and apt to putrifie and corrupt.

II. Therefore let nothing enter into your Composition, which is Alien or Foreign to the matter, (as all Impurity is;) for nothing goes to the Composition of our Stone, that proceedeth not from it, neither in part nor in whole.

III. If any strange or fo-

reign thing be mixed with it, it is immediately corrupted, and by that Corruption your Work becomes frustrate.

IV. The Citrine Body (as Sol, &c.) you must purge by Calcination or Cementation; and it is then purged or purified if it be fine and florid.

V. The metal being well cleansed, beat it into thin Plates or Leaves (as is Lead, Gold,) and reserve them for use.

VI. The White Liquor (as Mercury) contains two Superfluities, which must necessarily be removed from it, viz. Its foetid Earthiness, which hinders its Fusion: and its Humidity, which causes its flying.

VII.

III. The Earthiness is removed. Put it into Marble or Wooden mortar, to its equal weight of pure and dry Salt, and a little Sugar. Grind all with the Mallet, till nothing of the matter appears, but the whole Salt comes very black. Wash this whole matter with pure Water till the Salt is dissolved; the filthy water decant, and add to the Mercury again as much more Salt and Vinegar, adding it as before, and washing it with fair water, which work so often repeat, till the water comes clear from it, and that the Mercury remains pure bright and clear in a Venice Looking Glass, and of a Cælestial Colour. Then strain it through a Linen cloth three or four times doubled, two or three times (into a clean Glass Vessel) till it be clear.

VIII. The proportion of the parts is as 24 to 1. There are 24 Hours in a Natural day, to which add one, and it is 25. [to wit, the rising of the Sun.] To understand this, is Wisdom, as

Geber saith. Indebavour through the whole Work, to over-power the Mercury in Commixtion.

IX. Rhasis saith, Those Bodies come nearest to perfection, which contain most Argent Vive: He farther saith, That the Philosophers hid nothing but Weight and Measure, to wit, the Proportions of the Ingredients, which is clear, for that none of them all agree one with another therein: which causeth great error.

X. Though the matters be well prepared and well mixed, without the Proportions or Quantities of the things be just, and according to the reason of the Work, you will miss of the truth, or the end, and lose all your Labour; you will not indeed bring any thing to perfection.

XI. And this is evident in the Examination: When there is a Transmutation of the Body, or that the Body is changed, then let it be put into the Cineritium or Test,



Test, and then it will be consumed, or otherwise remain ; according as the proportions are more or less than just ; or just as they ought to be.

XII. If they be right and just, according to the Reason of that, your Body will

be incorruptible and remain firm, without any loss through all Effays and Trials: you can do nothing this work without the knowledge of this thing whose Foundation is Natural matter, purity of substance, and right Reason or proportion.

## C H A P. XL.

### *Of the Conjunction of the Principles, order to this great Work.*

I. **E**Uclid the Philosopher, and a man of great understanding, advises to work in nothing but in *Sol* and *Mercury*; which joyned together make the wonderful and admirable Philosophers Stone, as *Rhasis* saith: White and Red, both proceed from one Root; no other Bodies coming between them.

II. But yet the Gold, wanting *Mercury*, is hindred from working according to

his power. Therefore know that no Stone, nor Pearl, nor other Forreign thing, but this our Stone, belongs to this work.

III. You must therefore Labour about the Dissolution of the Citrine Body, reduce it into its first matter for as *Rhasis* saith, *We dissolve Gold, that it may be reduced into its first Nature matter that is into Mercury*

7. For being broken made One, they have themselves the whole Nature both of the *Agent Patient*. Wherefore *Rhasis*, make a Marriage (that is a Conjunction) between the RED Man, his WHITE Wife, you shall have the whole Secret.

8. The same saith *Mercurius*. If you Marry the White Man to the Red Man, they shall be Conjoyned and Embrace one another, and become immortal. By themselves they are Dissolved, and by themselves they bring forth what they have conceived, wherefore the two are made but one.

9. And truly our Dissolution, is only the reducing the hard Body into a fluid form, and into the Nature of *Argent Vive*, that the Saltiness of the Sulphur may be diminished.

10. Without our Brass may be Broken, Ground, Gently and Prudently

managed, till it will be reduced from its hard and Dense Body, into a thin and subtil Spirit, you labour in Vain.

VIII. And therefore in the *Speculum Alchymiae* it is said, *The first work is the reducing the Body into Water, that is, into Mercury*. And this the Philosophers called *Dissolution*, which is the Foundation of the whole Art.

IX. This Dissolution makes the Body of an Evident Liquidity, and absolute Subtily: and this is done by a gentle Grinding, and a soft and continued Assation or Digestion:

X. Wherefore saith *Rhasis*, the work of making our Stone is, that the matter be put into its proper Vessel, and continually Decocted and Digested, until such time as it wholly Ascends, or Sublimes to the top thereof.

XI. This is declared in *Speculum Philosophorum*. The  
Q 1 Philoso-



*Philosophers Stone is converted from a vile thing, into a precious Substance: for the Semen Solare, is cast into the Matrix of Mercury, by Copulation or Conjunction, whereby in process of time they be made one.*

XII. Also, that when it is Compounded with the like, and Mercurized, then it shall be the Springing Bud. For the *Soul*, the *Spirit* and the *Tincture* may then be drawn out of them by the help of a gentle Fire.

XIII. Therefore saith *Aristotle*, the true matters or principles are not possible to be transformed or changed (by the most Learned in Alchymie) except they be reduced into their first matter.

XIV. And *Geber* saith, all ought to be made of Mercury only: for when *Sol* is reduced to its first Original or Matter, by Mercury, then Nature embraceth Nature.

XV. And then it will be easie to draw out the *S* and *Spiritual Subst* thereof: of which *Alk* saith, take the things from their Mines, and Extract and Subtilize them, and reduce them to their Roots, or matter, which is *L* *Luminum*.

XVI. And therefore, except you cast out the *nefs* with the *Whiteness*, will never come to the altered glory of the *Red*. For *Rhasis* saith, He knows how to convert *Luna*, knows how to convert *Luna* into *Sol*.

XVII. Therefore *Pandophilus in Turba Philosophorum*, he that prudently draws the *Virtue* or *Power* from *Sol*, and his Shadow shall obtain a great Secret.

XVIII. Again it is said without *Sol*, and his Shadow, no Tinging *Virtue* or *Power* is generated.

XIX. And whosoever is that shall endeavour

ke a Tinging or Colour-  
Tincture, without these  
ings, and by any other  
eans, he Errs, and goes

astray from Truth, to his  
own hurt, loss and detri-  
ment.

## CHAP. XLI.

*of the Vessel, Lute, Closing, and Times of  
the Philosophick Work.*

**T**He Vessel for our  
Stone is but one, in  
which the whole Magistery  
Elixir is performed and  
perfected; this is a Cucur-  
bit, whose Bottom is round  
like an Egg, or an Urinal,  
smooth within, that it may  
ascend and Descend the  
more easily, covered with a  
Limbeck round and smooth  
every where, and not very  
thick, and whose Bottom is  
round also like an Egg.

II. Its largeness ought to  
be such, that the Me-  
tallicine or matter may not  
fill above a fourth part of it,  
made of strong double Glasse,  
clear and transparent, that  
you may see through it, all

the Colours appertaining  
to, and appearing in the  
work; in which the Spirit  
moving continually, cannot  
pass or flee away.

III. Let it also be so clo-  
sed, that as nothing can go  
out of it, so nothing can  
enter into it; as Lucas saith,  
*Lute the Vessel strongly with  
Lutum Sapientiae, that no-  
thing may get in or go out of  
it.*

IV. For if the Flowers,  
or matter subliming, should  
breath out, or any strange  
Air or matter enter in, your  
work will be spoiled and  
lost.



V. And though the Philosophers oftentimes say, that the matter is to be put into the Vessel, and closed up fast, yet it is sufficient for the Operator, once to put the said matter in, once to close it up, and so to keep it even to the very perfection and finishing of the work. If these things be often repeated, the work will be spoiled.

VI. Therefore saith *Rhasis*, keep your Vessel continually close, encompassed with Dew, [which demonstrates what kind of Heat you are to use,] and so well Luted that none of the Flowers, or that which sublimes, may get out, or vanish in Vapor or Fume.

VII. And in *Speculum Alchymiae* it is said, Let the Philosophers Stone remain shut within the Vessel strongly, until such time, that it has drank up the Humidity; and let it be nourished with a continual Heat till it becomes White.

VIII. Also another Phi-

losopher in his *Breve* saith, as there are three things in a natural Egg, viz. Shell, the White, and Yolk, so likewise there are three things corresponding to the Philosophers Stone, Glass Vessel, the White Liqueur, and the Citrine Body.

IX. And as of the Yellow and White, with a little Heat, a Bird is made, the Shell being whole, until coming forth or Hatching the Chicken :) so is it the work of the Philosophers Stone. Of the Citrine Body, and White Liqueur with a temperate or gentle Heat is made the Hermetic, or Philosophers Bird.

X. The Vessel being well and perfectly closed, never so much as opened till the perfect end of the work: that you see the Vessel to be kept close, that the Spirit may not get out or vanish.

XI. Therefore saith *Rhasis*, Keep thy Vessel and its Joints close and firm, for

*ervation of the Spirit.* [ which is the Spirit ] gets another faith, close thy Vessel well, and as you are to cease from the work, let it cool, ] so neither you to make too much of it, [ neither by too great heat, nor too soon opening of it. ]

[ which is the Spirit ] gets not out of the Vessel; for then you will have nothing but a Dead Body remaining, and the work will come to nothing.

XIII. *Socrates saith, Grind it with most sharp Vinegar, till it grows thick, and be careful that the Vinegar be not turned into fume, and perish.*

II. You must take special care that the Humidity

## CHAP. XLII.

*the Philosophers Fire, the kinds and Government thereof.*

THE Philosophers have described in their Books a two fold Fire, moist and a dry.

five or six days: but it may be Conserved and renewed, by casting upon it many times Urine mixt with Salt.

I. *The moist Fire* they call the warm *Horse Belly*; the which, so long as the Humidity remains, the Heat is retained; but the Humidity being Consumed, the Heat vanishes and ceases, which Heat being all, seldom lasts above

III. Of this Fire speaks *Philares the Philosopher*: *The property of the fire of the Horse Belly, is, not to destroy with its dryness the Oyl, but augments it with its humidity; whereas other fire would be apt to consume it.*



IV. *Senior* the Philosopher saith, *Dig a Sepulchre and bury the WOMAN with her MAN, or Husband in Horse-dung [or Balneo of the same heat] until such time as they be intimately conjoyred or united.*

V. *Altidenus* the Philosopher saith likewise, *you must bide your Medicine in Horse-dung, which is the fire of the Philosophers, for this Dung is hot, moist, and dark, having a humidity in it self, and an excellent light, [or Whiteness.*

VI. There is no other fire comparable to it in the World, excepting only the natural heat of a Man, or Womans Body.]

VII. This is a Secret. The Vapour of the Sea not burned, the Blood of Man, and the Blood of the Grape is our Red Fire.

VIII. *The Dry Fire*, is the Fire of the Bodies themselves; and the Inflammability of every thing able to

be burned: Now the government of these Fires thus:

IX. The Medicine of White ought to be put in the moist fire, until the Complement of the Whiteness shall appear in the Vessel. For a gentle fire is the conservation of the Humidity.

X. Therefore saith *Paracelsus*, You are to understand that the Body is to be dissolved with the Spirit; with which they are mixed by an easie gentle decoction, so that the Body may be spiritualized it.

XI. *Ascanius* also saith A gentle fire gives health but too much or great a heat will not conserve or unite the Elements, but on the contrary divide them, waste the humidity, and destroy the work.

XII. Therefore saith *Raspis*, Be very diligent and careful in the sublimation and coagulation of the matter, that you increase not your fire

ne ch, whereby the water may  
Fire end to the highest part of the  
Tel : For then wanting a  
ce of Refrigeration, it  
e of all stick fast there, where-  
ut in the Sulphur of the Ele-  
il ents will not be perfect.  
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XIII. For indeed in this  
ork, it is necessary that  
ey be many times eleva-  
d, or sublimed, and de-  
ressed again.

XIV. And the gentle or  
temperate Fire is that only  
which compleats the mix-  
ure, makes thick, and per-  
fects the work.

XV. Therefore saith  
otulphus, That gentle fire,  
which is the White fire of the  
Philosophers, is the greatest  
and most principal matter of  
the Operation of the Ele-  
ments.

XVI. Rhafis also saith,  
Burn our Brass with a Gentle  
Fire, such as is that of a Hen  
for the hatching of Eggs, until  
the Body be broken, and the  
Tincture extracted.

XVII. For with an easie  
decoction, the water is con-  
gealed, and the humidity  
which corrupteth, drawn  
out ; and in drying, the  
burning is avoided.

XVIII. The happy pro-  
secution of the whole  
work, consists in the exact  
temperament of the fire :  
Therefore beware of too  
much heat, lest you come  
to *solution* before the time,  
[viz. before the matter is  
ripe:] For that will bring  
you to despair of attaining  
the end of your hopes.

XIX. Wherefore saith he,  
*Beware of too much fire, for  
if it be kindled before the  
time, the matter will be Red,  
before it comes to ripeness and  
perfection, [whereby it be-  
comes like an Abort, or the  
unripe Fruit of the Womb ;  
whereas it ought to be first  
White, then Red, like as  
the Fruits of a Tree, a  
Cherry is first White, then  
Red, when it comes to its  
perfection.]*



XX. And that he might indigitate a certain time, (as it were) of Decoction, he saith, *That the dissolution of the Body, and Coagulation or Congelation of the Spirit, ought to be done, by an easie decoction in a gentle fire, and a moist Putrefaction, for the space of one hundred and forty Days.*

XXI. To which Orsolen assents saying, *In the begin-*

*ning of the mixture, you ought to mix the Elements (be sincere and made pure, clear and rectified with a gentle fire) by a slow and natural digestion, and to beware too much fire, till you know they are conjoyned.*

XXII. Bonellus also saith *That by a Temperate and Gentle heat continued, you may make the pure and perfect Body.*

## CHAP. XLIII.

*Of the Ænigma's of Philosophers, their Deceptions, and Precautions concerning the same.*

I. **Y**OU ought to put on Courage, Resolution and Constancy, in attempting this great work, lest you Err, and be deceived, sometimes following or doing one thing, and then another.

II. For the knowledge of

this Art consisteth not in the multiplicity, or great number of things, but in Unity; Our Stone is but One, the matter is One and the Vessel is One. The Government is One and the disposition is One. The whole Art and Work thereof is One, and begins in

One manner, and in One manner it is finished.

III. Notwithstanding the philosophers have subtilly delivered themselves, and clouded their instructions with Æigmatical and Tyical Phrases and Words, the end that their Art might not only be hidden and so continued, but also had in the greater Veneration.

IV. Thus they advise to Decoct, to Commix, and to Conjoyn; to Sublime, to Bake, to Grind, and to Congeal; to make Equal, to Putrefie, to make White, and to make Red; of all which things, the order, management and way of working is all one, which is only to Decoct.

V. And therefore to Grind is to Decoct, of which you are not to be weary, saith *Rhasis*: Digest continually, but not in haste that is, not with too great a Fire;] cease not, or make no intermission in your work, follow not the Arti-

fice of Sophisters, but pursue your Operation, to the Complement and perfection thereof.

VI. Also in the *Rosary* it is advised, to be cautious and watchful, lest your work prove dead or imperfect, and to continue it with a long Decoction. Close up well thy Vessel, and pursue to the end.

VII. For there is no Generation of things, but by Putrefaction, by keeping out the Air, and a continual internal motion, with an equal and gentle Heat.

VIII. Remember when you are in your work, all the Signs and Appearances which arise in every Decoction, for they are necessary to be known and understood in order to the perfecting the matter.

IX. You must be sure to be incessant and continual in your Operation, with a gentle Fire, to the appearing of the perfect Whiteness, which cannot be if

you



you open the Vessel, and let out the Spirit.

X. From whence it is Evident, that if you manage your matter ill, or your Fire be too great, it ought to be extinguished: Therefore saith *Rhasis*, *pursue your business incessantly, beware of instability of mind, and too great expectations, by a too hasty and precipitate pursuit, lest you lose your End.*

XI. But as another Philosopher saith, *Digest, Digest again, and be not weary*: The most exquisite and industrious Artist, can never attain to perfection too much haste, but only by a long and continued Decoction and Digestion (for so Nature works, and Art must in some measure imitate Nature.)

## C H A P. XLIV.

### *Of the Various Signs Appearing in every Operation.*

I. **T**His then is the thing, that the Vessel with the Medicine be put into a moist Fire; to wit, that the middle or one half of the Vessel be in a moist Fire (or Balneo, of equal Heat with Horse-Dung,) and the other half out of the Fire, that you may daily look into it.

II. And in about the space of Forty Days. the superficies or upper part of the Medicine will appear black as melted Pitch: and this is the Sign, that the Citrine Body is truly converted into Mercury.

III. Therefore saith *Bellus*, when you see the black

of the Water to appear, be  
 red that the ( Citrine )  
 is made Liquid : The  
 thing saith Rhasis; the  
 position or Operation of our  
 is One, which is, that it  
 out into its Vessel and care-  
 ly Decocted and Digested,  
 such time as the whole  
 dy be Dissolved and As-  
 ended.

IV. And in another place  
 saith, continue it upon a  
 moderate or gentle *Balneo*,  
 long till it be perfectly  
 dissolved into Water, and  
 made impalpable, and that  
 the whole Tincture be ex-  
 tracted into the blackness,  
 which is the Sign of its dis-  
 solution.

V. *Lucas* also assureth us,  
 that when we see the black-  
 ness of the water in all  
 things to appear, that then  
 the Body is dissolved, or  
 made Liquid.

VI. This blackness the  
 Philosophers called the first  
 Conjunction; for then the  
 Male and Female are joyn-  
 ed together; and it is the  
 Sign of perfect mixtion.

VII. Yet notwithstanding,  
 the whole Tincture is  
 not drawn out together;  
 but it goes out every day,  
 by little and little, until  
 by a great length of time,  
 it is perfectly extracted,  
 and made compleat.

VIII. And that part of  
 the Body which is dissolv-  
 ed, ever Ascends or Rises  
 to the Top, above all the  
 other undissolved Matter  
 which remains yet at Bot-  
 tom.

IX. Therefore saith *A-  
 vicen*, That which is spiritual  
 in the Vessel Ascends up to the  
 Top of the Matter, and that  
 which is yet gross and thick,  
 remains in the Bottom of the  
 Vessel.

X. This blackness is cal-  
 led among the Philosophers  
 by many Names, to wit,  
*The Fires, the Soul, a Cloud,*  
*the Ravens-Head, a Coal, Our*  
*Oyl, Aqua vitæ, the Tincture*  
*of Redness, the shadow of the*  
*Sun, Black Brass, Water of*  
*Sulphur*; and by many o-  
 ther Names.

XI.



XI. And this Blackness is that which conjoyneth the Body with the Spirit. is continued ) so it groweth white.

XII. Then saith *Rhasis*, The Government of the Fire being observed for the space of Forty Days, both (to wit the White Liquor, and the Citrine Body) are made a Permanent or fixt Water, covered over with blackness; which blackness (if rightly ordered) cometh to its perfection in Forty Days space.

XIII. Of which another Philosopher saith; so long as the obscure blackness appeareth the *WOMAN* hath the Dominion: and this is the first Conception or strength of our Stone: For if it be not first *Black*, it shall never be either *White* or *Red*.

XIV. *Avicen* saith, That Heat causeth blackness first, in a moist Body; then the humidity being consumed, it putteth off or loseth its blackness; and as the Heat encreaseth (or

XV. Lastly, by a more inward Heat, it is Calcined into Ashes, as the Philosophers teach.

XVI. In the first Decoction (which is called Putrefaction) Our Stone made all Black, to wit, Black Earth, by the drawing out of its Humidity; and in that Blackness, the Whiteness is hidden.

XVII. And when the Humidity is reverted upon the Blackness again, and by a continued soft and gentle Digestion is made fixed with its Earth, then it becomes *White*.

XVIII. In this Whiteness the Redness is hidden; and when it is Decocted and Digested by augmentation (and continuance) of the Fire, that Earth is changed into Redness, as we shall hereafter teach.

## C H A P. XLV.

of the *Eduction* of the *Whiteness* out of the *Blackness* or *Black Matter*.

**N**OW let us revolve to the Black matter its Vessel, [not so much once opened, but] continually closed: Let this vessel I say, stand continually in the moist fire, till such time as the White Colour appears, like to a white moist Salt.

II. The Colour is called by the Philosophers *Arsenick*, and *Sal Armonick*; and some others call it, *The thing without which no profit is to be had in the Work*.

III. But inward whiteness appearing in the Work, then is there a perfect Conjunction, and Copulation, of the Bodies in this Stone, which is indissoluble: And then is fulfilled that saying

of *Hermes*, *The thing which is above, is as that which is beneath; and that which is beneath, is as that which is above, to perform the Mystery of this matter*.

IV. *Phares* saith, *Seeing the Whiteness appearing above in the Vessel, you may be certain, that in that Whiteness, the Redness lies hid; but before it becomes White, you will find many Colours to appear*.

V. Therefore saith *Dionides*, *Decoct the Male and the [Female or] Vapour together, until such time as they shall become one dry Body; for except they be dry, the divers or various Colours will not appear*.

VI. For it will ever be black, whilst that humidity  
or



or moisture has the dominion; but if that be once wasted, then it emits divers Colours, after many and several ways.

VII. And many times it shall be changed from Colour to Colour, till such time as it comes to the fixed Whiteness.

VIII. *Synon saith, All the Colours of the World will appear in it when the Black humidity is dried up.*

IX. But value none of these Colours, for they be not the true Tincture: yea many times it becomes Citrine and Redish; and many times it is dried, and becomes liquid again, before the Whiteness will appear.

X. Now all this while the Spirit is not perfectly joyned with the Body, nor will it be joyned or fixed but in the White Colour: *Astanius saith, Between the White and the Red appear all Colours, even to the utmost imagination.*

XI. For the varieties which the Philosophers have given various Names and almost innumerable some for obscuring it, and some for envy sake.

XII. The cause of the appearance of such variety of Colours in the Operation of your Medicine, is from the extention of the blackness; for as much as Blackness and Whiteness be the extreame Colours, all the other Colours are but mean between them.

XIII. Therefore as often as any degree or portion of Blackness descends, often another and another Colour appears, until it comes to Whiteness.

XIV. Now concerning the Ascending and Descending of the Medicine, *Hermes saith, It ascends from the Earth into Heaven, and again descends from Heaven to the Earth, whereby it may rectify both the superiour strength and the inferiour.*

XV. Moreover this you are to observe, that if between the Blackness and the Whiteness, there should appear the Red or Citrine Colour, you are not to look upon it or esteem it, for it is not fixt but will vanish away.

XVI. There cannot indeed be any perfect and Black next *Redness*, without it be the first *White*: Wherefore saith the *Rhasis*, no Man can come from the first to the third, but by the second.

XVII. From whence it is evident, that Whiteness must always be first lookt for, [after the Blackness, and before the Redness,] for as much as it is the Complement of the whole Work.

XVIII. Then after this Whiteness appears, it shall not be changed into any true or stable Colour, but into the Red: Thus have we taught you to make the White; it remains now that we elucidate the Red.

## C H A P. XLVI.

*Of the Way and Manner how to educe the Red Tincture out of the White.*

I. **T**He matters then of the Operation, than the the White and Red, among themselves, differ not in respect to their Essence: But the Red Elixir needs more subtilization, and longer digestion, and a hotter fire in the course of the Operation, than the White, because the end of the White work, is the beginning of the Red work; and that which is compleat in the one, is to be begun in the other.



II. Therefore without you make the White Elixir first, make the matter become first White, you can never come to the Red Elixir, that which is indeed the true Red: Which how it is to be performed we shall briefly shew.

III. The Medicine for the Red ought to be put into our moist fire, until the White Colour aforesaid appear, afterwards take out the Vessel from the fire, and put it into another pot with sifted Ashes made moist with water, to about half full, in which let it stand up to the middle thereof, making under the Earthen pot a temperate dry fire, and that continually.

IV. But the heat of this dry fire ought to be double at the least, to what it was before, or than the heat of the moist fire, by the help of this heat, the white Medicine receiveth the admirable Tincture of the Redness.

V. You cannot err if you continue the dry fire. Therefore *Rhasis* saith, *With a dry fire, and a dry Calcination decoct the dry matter, such time as it becomes in Colour, like to Vermilion or Cinabar.*

VI. To the which you shall not afterwards put (to compleat it) either Water or Oyl, or Vinegar, or any other thing.

VII. Decoct the Red Matter, or Medicine; the more red it is, the more worth it is; and the more decocted it is, the more red it is: Therefore that which is more decocted, is the more pretious and valuable.

VIII. Therefore you must burn it without fear in a dry fire, until such time as it is clothed with a most Glorious Red, or a pure Vermilion Colour.

IX. For which cause *Epistus* the Philosopher saith, *Decoct the White in a Red* but

pace, until such time it be  
bed with a purple Glory.  
not cease, though the  
lness be somewhat long,  
ore it appears.

X. For as I have said,  
fire being augmented,  
first Colour of White-  
s, will change into Red:  
owhen the Citrine shall  
t appear, among those  
lours, yet that Colour is  
fiat.

XI. But not long after it,  
e Red Colour shall begin  
appear, which ascending

to the height, your Work  
will indeed be compleat.

XII. As *Hermes* saith in  
*Turba*, Between the Whiteness  
and the Redness, one Colour  
only appears, to wit, Citrine,  
but it changes from the less to  
the more.

XIII. *Maria* also saith,  
*When you have the true White,*  
*then follows the false and Ci-*  
*trine Colour; and at last*  
*the Perfect Redness it self.*  
This is the Glory and the  
beauty of the whole World.

## CHAP. XLVII.

*of the Multiplication, or Augmentation of our  
Medicine, by Dissolution.*

OUR Medicine, or  
Elixir, is multiplied  
in a two-fold manner,  
z. I. By Dissolution.  
By Fermentation.

II. By Dissolution, it is  
augmented two manner of

ways, First, by a greater  
or more intense heat: Se-  
condly, by Dew, or the  
heat of a *Balneum Roris*.

III. The Dissolution of  
heat is; that you take the  
Medicine put into a glazen  
R r Vessel;



Vessel, or boil or decoct it in our moist fire for seven days or more, until the Medicine be dissolved into Water, which will be without much Trouble.

IV. The dissolution by Dew, or *Balneum Roris*, is, that you take the Glass Vessel with the Medicine in it, and hang it in a Brazen or Coper Pot, with a narrow Mouth, in which there must be water boyling, the Mouth of the Vessel being in the mean Season shut, that the Ascending Vapours of the boyling water may, dissolve the Medicine.

V. But Note, that the boyling water ought not to touch the Glass Vessel, which contains the Medicine, by three or four Inches, and this Dissolution possibly may be done in two or three days.

VI. After the Medicine is dissolved, take it from the Fire, and let it cool, to be fixed, to be congealed, and to be made hard or dryed; and so let it be dissolved

many times; for so much the oftner it is dissolved, so much the more strong, and the more perfect it shall be:

VII. Therefore Bonellus saith, *When the As, Brass or Laten is burned, and the burning many times reiteated it is made better than it was* and this Solution is the Subtilization of the Medicine and the Sublimation of the Virtues thereof.

VIII. So that the oftner it is sublimed and made subtil, so much the more Virtue it shall receive; and the more penetrative shall the Tincture be made, and more plentiful in quantity and the more perfect it is the more it shall transmute.

IX. In the Fourth Distillation then, it shall receive such a Virtue and Tincture that one part shall be able to transmute a thousand parts of the cleansed Metal into fine Gold or Silver, better than that which is Generated in the Mines.

X. Therefore saith *Rhasis*, the goodness or excellency of the Multiplication hereof depends only on the Reiteration of the dissolution and fixation of the perfect Medicine.

XI. For so much the oftner the work is Reiterated, so much the more fruitful it will be, and so much the more augmented.

XII. So much the oftner you sublime it, so much the more you increase it: for every time it is augmented in Virtue, and Power, and Tincture, one more to be cast upon a thousand; at a second time upon ten thou-

sand; at the third time upon one hundred thousand; at the fourth time upon a Million: And thus you may increase its Power by the number of the Reiterations, till it is almost infinite.

XIII. Therefore saith *Meredes* the Philosopher, know for certain, that the oftner the Matter or Stone is dissolved and congealed, the more absolutely and perfectly, the Spirit and Soul are conjoyned and retained.

XIV. And for this cause, every time the Tincture is Multiplied, after a most admirable and unconceivable manner.

## CHAP. XLVIII.

Of the Augmentation or Multiplication of Our Medicine by Fermentation.

Our Medicine is Multiplied by Fermentation; and the Ferment for the White is pure Luna,

the Ferment for the Red, is pure, fine Sol.

II. Now cast one part of  
R r 2 the



the Medicine upon twenty parts of the Ferment, and all shall become Medicine, Elixir, or Tincture: Put it on the Fire in a Glass Vessel, and seal it so that no Air go in or out, dissolve and subtilize it, as oft as you please, even as you did for making of the first Medicine.

III. And one part of this second Medicine, shall have as much Virtue and Power, as Ten parts of the former.

IV. Therefore saith *Rhasis*, *Now have we accomplished our Work by that which is hot and moist, and it is become equally temperate: and whatsoever is added or put to it, shall become of the same temperament and Vertue with it.*

V. You must then Conjoyn it, that it may Generate its like; yet you must not joyn it with any other that it might convert it to the same, but only with that very same kind, of whose substance it was in the beginning.

VI. For in *Speculo Terræ Spiritualis*, it is written, *that the Elixir is figured in the Body, from whence it was taken in the beginning, when it was to be dissolved.*

VII. That is to say, to dispose, Marry or Conjoyne that Earth revived, and its Soul purified by commixtion of its first Body from whence it took beginning.

VIII. Also in *Libro Generationis Salutaris*, it is said, *that the White work needs White Ferment; which when it is made White, is White Ferment also: and when it is made Red, is the Ferment of Redness.*

IX. And so the White Earth is Ferment of Ferment: for when it is Conjoyned with *Luna*; or shall be made a Medicine, it is to cast upon Mercury, and every imperfect Metallic Body, to be converted into *Luna*.

X. And to the Red, ought

ol to be joyned; and it will become a Medicine or Tincture, to project upon Mercury, or upon Luna.

XI. Rhafis also faith, You must now mix it with Argent Vive, White and Red, after their kind; and be so chained that it flies not away.

XII. Wherefore we command Argent Vive to be mixed with Argent Vive, until one clear water be made of two Argent Vive's Compounded together.

XIII. But you must not make the mixture of them, till each of them apart or separately be dissolved into water: and in the Conjunction of them, put a little of the matter upon much of the Body, viz. First upon four; and it shall become in a short time a fine Pouder, whose Tincture shall be White or Red.

XIV: This Pouder is the true and perfect Elixir or Tincture, and the Elixir or Tincture, is truly a simple Pouder.

XV. Egidius also faith, to Solution put Solution, and in dissolution put desiccation, viz. make it dry, putting all together to the fire.

XVI. Keep entire the fume or vapour, and take heed that nothing thereof flie out from it: Tarry by the Vessel and behold the wonders, how it changes from Colour to Colour, in less space than an hours time, till such time as it comes to the Signs of Whiteness or Redness.

XVII. For it melts quickly in the Fire, and congeals in the Air. When the fume or vapor feels the force of the fire, the fire will penetrate into the Body, and the Spirit will become fixed, and the matter made dry, becoming a Body fixt and clear or pure, and either White or Red.

XVIII. This Pouder is the compleat and perfect Elixir or Tincture; now you may separate or take, if from the fire, and let it cool. R r 3 XIX.



XIX. And first, part of it projected upon 1000. parts of any Metalline Body, transmutes it into fine Gold or Silver, according as your Elixir or Tincture is for the Red or the White.

XX. From what has been said, it is manifest and Evident, that if you do not congeal Argent Vive, making it to bear or endure the fire, and then conjoyning it with pure Silver, you shall never attain to the Whiteness.

XXI. And if you make not Argent Vive Red, and so as it may endure the greatest fire, and then conjoyn it with pure fine Gold, you shall never attain to the Redness.

XXII. And by dissolution, viz. by Fermentation, your Medicine, Elixir, or Tincture, may be multiplied infinitely.

XXIII. Now you must understand that the lixiv or Tincture, gives fusion like Wax: for which cause saith Rhasis, Our Medicine ought of necessity to be a subtle substance, and pure, cleaving to Mercury, its Nature, and of most ease and thin liquifaction, fusion or melting, after the manner of water.

XXIV. Also in the Book called *Omne datum Optimum* it is said, when the Elixir well prepared, it ought to be made liquid, that it may be as Wax upon a Plate Fire-Hot, or upon Coals.

XXV. Now observe what you do in the White the same you must do in the Red, for the work is all one. The same Operation that is in the one, is in the other as well in multiplication as projection.

## CHAP. XLIX.

*Of the Differences of the Medicine and Proportions used in Projection.*

**G**EBER, *the Arabian Prince, Alchymist, and Philosopher, in lib. 5. Chap. 21. saith, That there is three orders of Medicines.* The First Order, is of such Medicines, which being cast upon imperfect Bodies, takes not away their Corruption or Imperfection, but only give Tincture, which in Examination, flies away and vanishes.

II. The Second Order, is of such Medicines, which being cast upon Imperfect Bodies, tinge them (in examination) with a true Tincture, but take not away wholly their Corruption.

III. The Third Order, is of such Medicines, which being cast upon Imperfect

Bodies, not only perfectly tinge them, but also take away all their Corruption and Impurities, making them incorrupt and perfect: Of the first two kinds, or Orders of Medicines, we have nothing to say here; we now come to speak of the third.

IV. Let therefore this your perfect Medicine, or Elixir, be cast upon a thousand or more parts, according to the number of times it has been dissolved, sublimed, and made subtil: If you put on too little, you must mend it by adding more; otherwise the Virtue thereof will accomplish a perfect Transmutation.



V. The Philosophers therefore made three Proportions, divers manner of ways, but the best proportion is this: Let one part be cast upon an hundred parts of *Mercury*, cleansed from all its Impurities; and it will all become Medicine, or Elixir; and this is the second Medicine: which projected upon a thousand parts, converts it all into good *Sol*, or *Luna*.

VI. Cast one part of this second Medicine upon an hundred of *Mercury* prepared, and it will all become Medicine, and this is the Third Medicine, or Elixir of the third degree, which will project upon ten thousand parts of another Body, and transmute it wholly into fine *Sol* or *Luna*.

VII. Again, every part of this Third Medicine being cast upon an hundred parts of prepared *Mercury*, it will all become Medicine of the fourth degree, and it will transmute ten hundred Thousand times its own quantity of another Metal

into fine *Sol* or *Luna*, according as your fermentation was made.

VIII. Now these second, third, and fourth Medicine may be so often dissolved, sublimed, and subtilized till they receive far greater virtues and powers, and may after the same manner be multiplied infinitely.

IX. According to *Rhapha* the proportion is thus to be computed. First, multiply Ten by Ten, and its product is an Hundred: gain 100 by 10, and the product is 1000; and again by 10, and the product will be 10000.

X. And this 10000 being multiplied by 10, produces an 100000; and thus by consequence you may augment it, till it comes to a number almost infinite.

XI. That is to say, put upon 10, and that 10 upon an 100, and that 100 upon a 1000, and it shall multiply to, or produce an 100000 and so forward, in the same proportion.

CHA

## CHAP. L.

*of Projection, and how it is to be performed upon the Metals.*

**N**OW the projection is after this manner to be done: Put the Body, or Metal upon the fire in a Crucible, and cast thereon the Elixir as afore-said, moving, or stirring it well; and when it is melted, become liquid, and mixed with the Body, or with the Spirit, remove it from the fire, and you shall have fine Gold or Silver, according to what your Elixir was prepared from.

II. But here is to be noted, That by how much the more the Metaline Body is the easier to be melted, by so much the more shall the Medicine have power to enter into, and transmute it.

III. Therefore by so much as Mercury is more liquid than any other Body, by so much the more, the Medicine has power in being cast upon it, to wit, Mercury, to transmute it into fine Sol or Luna.

IV. And a greater quantity of it shall your Medicine transmute, give tincture to, and make perfect, than of any other Mineral Body.

V. The like is to be understood, to be performed in the same manner upon other Mineral Bodies, according as they are easie or hard to be fused or melted.

CHAP.



## CHAP. LI.

*Of the Compleatment, or Perfection of  
whole Work.*

I. **A**ND because prolixity is not pleasant, but induceth error, and clouds the understanding, we shall now use much brevity, and shew the Complement of the whole work, the premises being well-conceived.

II. It appears, that our Work is hidden in the Body of the Magnesia's, that is, in the Body of Sulphur; which is Sulphur of Sulphur; and in the Body of Mercury, which is Mercury of Mercury.

III. Therefore our Stone is from one thing only, as is aforesaid, and it is performed by one Act or Work, with decoction: and by one Disposition, or Operation, which is the

changing of it first to Black, then to White, thirdly, Red: and by one Projection, by which the whole Act and Work is finished.

IV. From henceforth, all Pseudo-Chymists, and their Followers, cease from their vain Distillations, Sublimations, Conjunctions, Calcinations, Dissolutions, Contritions, and such other like Vanities.

V. Let them cease from their deceiving, prating, and pretending to any other Gold, than our Gold; any other Sulphur than our Sulphur, or any other Argent Vive than ours; or any other Ablution or washing than what we have taught.

VI. Which washing is made by means of the black colour, and is the cause of the White, and not a washing made with hands.

VII. Let them not say, that there is any other Dissolution than ours, or other Congelation than that which is performed with an easie fire: or any other Egg than that which we have spoken of by similitude, and so called an Egg.

VIII. Or that there is any production of the Philosophick matter from Vegetables, or from Mankind, or from Brute Beasts, or Hares' Blood, and such like, which may serve to this Work, lest thereby you be deceived, and err, and fall short of the end.

IX. But hear now what Rhasis saith, *Look not upon the multitude, or diversity of Names, which are dark and obscure, they are chiefly given to the diversity of Colours appearing in the Work.*

X. Therefore whatever the Names be, and how many soever, yet conceive the matter or thing to be but one, and the work to be but one only.

XI. *Lucas saith, Consider not the multitude of the Simples composing it, which the Philosophers have dictated, for the verity is but one only, in the which is the Spirit and Life sought after.*

XII. And with this it is that we tinge and colour every Body, bringing them from their beginnings and smallness, to their compleat growth, and full perfection.

XIII. *Permenides the Philosopher saith, It is a Stone, and yet no Stone; it is Sulphur, and no Sulphur, It is Gold, and yet no Gold: It is also a Hen's Egg, a Toad, Man's Blood, Man's Hair, &c. by which Names it is called only to hide the Mystery.*

XIV. Then he adds, *O thou most happy, let not these words,*



*words, nor other the like trouble thee, for by them understand our Sulphur and our Mercury.*

XV. If you that are searchers into this Science, understand these words and things which we have written, you are happy, yea, thrice happy: If you understood not what we have said, God himself has hidden the thing from you.

XVI. Therefore blame not the Philosophers but your selves; for if a just and faithful mind possessed your souls, God would doubtless reveal the verity to you.

XVII. And know, it is impossible for you to attain

to this knowledge, unless you become sanctified mind, and purified in so as to be united to God and to become one Spirit with him.

XVIII. When you appear thus before the Lord, he shall open to you the Gates of his Treasure, like of which is not to be found in all the Earth.

XIX. Behold, I shew unto you the fear of the Lord, and the love of him with unfeigned obedience. Nothing shall be wanting to them that fear God, who are clothed with the excellency of his Holiness, whom be rendred all Praises, Honour, and Glory to the Ages of Ages, *Amen.*

The Second Book of

ROGER BACHON

Called,

PECULUM ALCHIMIÆ.

CHAP. LII.

*The Preface or Enterance into this Work,  
and the Definition of the Art.*

**A**FTER many ways and thereof, and that not without cause.  
in divers manners, out cause.  
The Ancient Philosophers  
have through all their writings delivered themselves;  
and in Ænigmaes or Riddles, they have wholly Clouded  
and left shadowed to us, the most Noble Science, and as  
it were under a Veil of De-  
ception, have wholly de-  
nyed Us the knowledge

II. For which Reason  
sake, I here signifie ( that  
you may the more firmly  
Establish your mind ) I have  
in the following Chapters  
declared ( more plainly  
than is taught in any other  
writings ) the whole Art of  
the Transformation of Me-  
tals.

III.



III. And if you often revolve these instructions in your minds, you will obtain the knowledge of the beginning, the middle, and the end of the Work; and you shall see such a subtilty of Wisdom, and such a purity of matter, which shall amply repleat your Soul, and fill you with Satisfaction.

IV. Now in the ancient Codes, many definitions of this Art are to be found, the meaning of which it behoves us to consider, *Hermes* saith concerning this Art, *it is the Science of compounded Bodies, joyning together, (through the knowledge of the matter and its effects or Operations) the more pretious*

*things one to another, and a Natural Commixion, to convert or transmute the same to a better kind.*

V. Another Defines thus, *Alchymie is a Science teaching how to transmute kinds of Metals, one into another, and this by a proper Medicine, as appears in many Books of the Philosophers*

VI. Wherefore, *Alchymie is the Art or Science, teaching how to make or generate certain kind of Medicine, which is called the Elixir, and which being projected upon Metals or imperfect Bodies, thoroughly Tinging and fixing them, perfects them in the highest degree, even in the very moment of Projection.*

## C H A P. LIII.

### *Of the Natural Principles and Generation of Metals and Minerals.*

I. **T**HE Natural Principles, and first Generation of Metals and Minerals, I shall completely declare

are: where is first to  
Noted, that the Mine-  
beginnings, or Princi-  
in Minerals are Argent  
e, and Sulphur: From  
e all Metals, are produ-  
, and all Minerals, how  
nifold soever, their di-  
sities or kinds may be.

II. But I say, that Na-  
e always proposes, and  
tends, to bring them to  
e perfection of Gold;  
t by several Supervenient  
cidents, the said Metals  
e transformed or embased,  
you may plainly see in  
e Books of the Philoso-  
ers.

III. For according to the  
urity or Impurity of the  
id two, to wit, of *Argent*  
*Vive*, and Sulphur, pure and  
mpure Metals are genera-  
ed, to wit, Gold, Silver,  
in, Lead, Copper, Iron.  
concerning the Natures of  
hich, viz. of their puri-  
es and impurities, or Su-  
perfluous corruption and  
fects, we have a few true  
hings to say.

IV. Of Gold. It is indeed

a Body perfect, made of  
pure Silver, fixed, clean,  
Red; and of a clean Sul-  
phur, fixed, Red, not burn-  
ing, and free from defects.

V. Of Silver: It is a Bo-  
dy, clean, pure, and al-  
most reaching to perfection;  
generated of *Argent Vive*,  
pure, clear, white, and al-  
most fixed; and of a Sul-  
phur, like it in all respects;  
wanting only a little infixa-  
tion, Colour and Weight.

VI. Of Tin. It is a clean Body  
but imperfect, generated of  
*Argent Vive*, fixed, and not  
fixed, clear, white in out-  
ward appearance, but red  
in its occult or inward parts;  
and of a little pure, fixed,  
and not fixed Sulphur: and  
is only wanting in a suffici-  
ent decoction or digestion.

VII. Of Lead. It is im-  
pure and imperfect, gene-  
rated of *Argent Vive*, im-  
pure, not fixed, terrene,  
fæculent, a little White out-  
wardly, but Red inwardly,  
and of such a like Sulphur,  
adustible in some parts:  
it is deficient in purity, fix-  
ation,



ation, Colour, and Ignition.

**VIII. Of Copper.** It is a Body impure and imperfect, generated from an *Argent Vive*, impure, not fixed, Earthy, Burning, Red, not clear, and from such a like Sulphur: but is wanting in fixation, purity and weight; having also too much impure Colour, and terrestreities not burning.

**IX. Of Iron.** It is a Body impure and imperfect, generated from impure *Quick Silver*, too much fixed, Earthy, burning White and Red, not clear, and of like Sulphur: it is wanting in fusion, purity and weight and has too much of an impure fixed Sulphur, with burning terrestreity. All which things you are diligently to Note.

## CHAP. LIV.

*Of the nearest Matter, out of which the Elixir is drawn or made.*

**I.** IN what we have already declared, we have spoken sufficiently of the generation of Metals; now we apply our selves to the choice and perfecting of those which are imperfect.

**II.** Out of what has been said, it appears, that from *Argent Vive*, and Sulphur, all the Metals are generated;

and how with their impurities and uncleanness they are corrupted: And therefore whatsoever matter does adhere to any Metal, which is not of its *Prima Materia* or does not belong to its composition, it is to be rejected and cast away.

**III.** For that no Foreign matter, which is not composed

posed of the aforefaid two principles, viz. *Argent Vive* and *Sulphur*, can either perfect a Metal, or make any new transmutation thereof.

IV. This is also to be wondered at, that even some wise prudent Persons; should lay the Foundation for whole matter of the Elixir, in the Animal or Vegetable Kingdoms, which are so infinitely remote from the thing, whilst they may find Mineral much nearer akin to the Work and Design.

V. It is not indeed to be at all believed, that any of the Philosophers, should place the Art, or Secret in such remote things, where there is not the least congruity or similitude of Nature.

VI. But out off the two aforefaid things, (viz. *Argent Vive*, and *Sulphur*.) all Metals are made: and nothing does adhere to them, nor is conjoynd with them, nor can transmute them,

except that which arise<sup>s</sup> from the same Root of Principles.

VII. And therefore we say, that it behoves you indeed and in truth, to take *Argent Vive*, and *Sulphur*, for the matter of our Stone, not *Argent Vive*, by it self alone, nor *Sulphur* by it self alone; for neither of them alone can generate Metals: but from a commixtion of both, divers Metals are variously generated, as also many Minerals.

VIII. Therefore from a commixtion of them both, our matter of the Stone remains to be chosen, which is most excellent and deeply hidden: from which Mineral matter, that which is yet nearer and more akin thereto is to be made. And this very thing it self, we attain to the knowledge of, by a diligent and accurate search and enquiry.

IX. Take then this our Matter, chosen as you may think out of Vegetables, and from thence, first make

St

*Argent*



*Argent Vive* and *Sulphur*, by a long decoction: But since Nature has given us *Argent Vive* and *Sulphur*, we are excused from those things, and their too tedious Operation: nor yet out of them could you produce the said *Prima Materia*.

X. And if you should seek for it in Animals, as in humane Blood, Hair, Urine, Dung, Hens Eggs, or any other things proceeding from Animals; from these you should also make *Argent Vive* and *Sulphur*, by such a like long decoction; but in all these things, you would miss of the *Prima Materia*, as you did before in Vegetables.

XI. If also you should make choice of the middle Minerals, such as are all the kinds of *Magnesia's*, *Marchasites*, *Tutias*, *Vitriols*, *Alums*, *Borax*, *Salt*, and many others of like Rank, you must from these make *Argent Vive* and *Sulphur* by long Boiling, without which, you would proceed in Vain; yet in Ope-

rating upon these things also, you would Err.

XII. If also you should make choice of some of the seven Spirits by self, as alone of *Argent Vive* or of *Sulphur* alone, or *Argent Vive* and one of the two *Sulphurs*, or of *Sulphur Vive*, or *Auripigment*, or *Arsenicum Citrinum*, or the Red alone, or its companion, you would yet do nothing.

XIII. Because Nature does nothing, except there be a just or proportionable mixtion of the two principles; nor can we (for the same Reason) from the foresaid *Argent Vive* and *Sulphur*, as they are in their own Nature, doe any thing.

XIV. Lastly, if we should chuse even the things themselves, be they what they will, we ought to mix them according to the just & true proportion, which humane ingeny is ignorant of, & therefore to decoct or boyl them together, till they are coagulated into a solid mass.

XV. And therefore we forbid the taking of those two, viz. *Argent Vive*, and *Sulphur*, as they are, or lie by their own proper Natures, and being also ignorant of the just proportion of the Parts for the mixtion.

XVI. So that we must find out those Bodies in which we may find the aforesaid things or principles justly proportionated, coagulated, and joyned together in one, as their Natures require : which Secret is very warily to be kept.

## CHAP. LV.

*Of the nearest Matter of Our Stone, yet more plainly.*

I. **G**old is a Body perfect, and Masculine, without any superfluity or diminution, and if the imperfect Bodies commixed with it by a sole Liquefaction, be perfected by it, it is in Order for the Elixir for the Red.

it shall make them nearly perfect, it is in Order for the Elixir for the White, which yet it is not, nor can be, because the Elixirs only are perfect.

III. Because if that perfection was perfectly commiscible with imperfect Bodies, yet would not the imperfect Body be compleated with the perfect Bodies, but rather their perfection would be diminished and



destroyed by means of the said Imperfect Bodies.

IV. But if those which shall be more than perfect, in a Double, Quadruple, Centuple, or larger proportion of perfection, be mixed with the imperfect Bodies, they will indeed perfect them.

V. And because Nature always Operates after a simple manner, the perfection in these things is simple, and inseparable, and incommiscible; nor by this Art, are the imperfect things themselves (for the shortening the work) to be joyned with the Stone for the Ferment, nor may they then be reduced into their pristine State, when their exceeding Volatility exceeds the highest fixity.

VI. And because Gold is a body perfect, made of *Argent Vive*, Red, and clear, and of such a like *Sulphur*, we do not therefore chose it, for the near matter of the Stone for the Red Elixir; for that by

reason it is simply so perfect, without any artificial purification, and so strongly Digested, and Decocted by a Natural Heat, we cannot so easily Operate upon it (nor upon Silver) with our Artificial Fire.

VII. And altho Nature may do something in Order to perfection, yet it does not know how thoroughly to cleanse, and is ignorant how to Purifie and perfect, because it works after a simple manner upon what it hath.

VIII. Wherefore, if we chuse Gold or Silver for the matter of our Stone, we shall scarcely, or with difficulty find out a Fire which will work upon them.

IX. And though we know the Fire, yet we may not be able to attain to the intimate and inward opening of their bodies, because of their firm compactedness, or density of body and Natural composition: therefore we refuse to take the first

perfect for the Red, or the  
sufficient matter for the White.

X. When we shall find  
some thing or body ex-  
tracted from a pure matter,  
with a more pure *Sulphur* and  
*Argent Vive*, above that  
which Nature has a little  
or in some small Measure  
Or wrought or brought forth;  
then possibly, by the help  
of our Fire, and manifold  
experiences in this our Art,  
which an Ingenious and  
continued Operation upon  
the matter, through a con-  
gruous Decoction, Purifica-  
tion, Coloration, & Fixation,  
we may attain and perfect  
the thing sought after.

XI. Therefore that mat-  
ter is to be chosen, in which  
is a pure *Argent Vive*, clear,  
White, and also Red, not  
yet brought to its compleat-  
ment or perfection, but  
commixed equally and pro-  
portionally as it requires,  
with such a like pure,  
clean, White and Red *Sul-  
phur*.

XII. Which Matter is to  
be Coagulated into a so-  
lid Mass; and with Ingenui-  
ty and Prudence, by the  
help of our Artificial Fire,  
we may be able to accom-  
plish, its intimate and per-  
fect mundification, and at-  
tain the Purity of things,  
and to perform such a  
work or make such a body,  
as shall (after the compleat-  
ment of the Operation) be  
a Million of times stronger,  
and more pure and perfect  
than the simple bodies  
themselves, Decocted and  
made by a Natural heat.

XIII. Be therefore wise :  
for in this my subtle Dis-  
course I have demonstrated  
plainly the matter of our  
Stone sought after, by ma-  
nifest probation, to the true-  
ly Ingenious. Here you  
may taste of that which is  
most delectable, above all  
whatsoever the Philoso-  
phers have told you.



## C H A P. LVI.

*Of the manner of Working, and of the moderating, and continuing of the Fire.*

I. **N**OW it is possible, that you may find out this Mystery (if you will bend your self to study and labour) and wholly casting off your Folly and Ignorance, become wise through the words which I speak; to the attainment of that true matter of the Philosophers, the Blessed Stone of the Wise, upon which the Operations of Alchymia are exercised; by which we endeavour to perfect the imperfect *Bodies*, and thereby to make them better than the perfect.

II. And forasmuch as Nature has handed down to us Imperfect Bodies only with the perfect, it is our business to take the known matter, which we have declared in these Chapters)

and by much Pains and Industry, through the help of our art, to make it even more than perfect.

III. If you be ignorant of the manner of doing of working, What is the Cause? Truly because that you see not after what manner Nature (which sometimes perfects the Metals frequently, or commonly operates.

IV. See you not, that in the Mines, by the continual heat which is in those Mineral Mountains, the gross waters, are decocted, and so much inspissated, as thereby (through length of time) to be made *Argent Vive*?

V. And from the fat of the Earth, by the same decoction

coction and heat, is generated Sulphur: and that by the same heat preserved and continued upon the same, from the aforesaid things, viz. *Argent Vive, and Sulphur*] according to their Purities and Impurities, all the Metals are generated?

VI. And that Nature, by sole or only decoction, does make or bring to perfection the perfect Bodies, as well as all the Imperfect Bodies or Metals?

VII. O great madness! These things which I thus quary about, would you bring to pass and perfect, by fantastick, strange, and imperfect methods?

VIII. Now a certain Wise man saith: *You must necessarily err, who endeavour to out-do Nature; and to perfect the Metals, yea, more than perfect them, by new and foreign methods of Operation, invented in your dull and insensible Noddles.*

IX. And that God has bestowed upon Nature a right

*method, a direct way, which is by a continual decoction, which the Insipid and Fools, through their ignorance, despise, and scorn to imitate.*

X. Also, *Fire and Azoth are sufficient for thee. Again, Heat perfects all things, or all the Metals. Moreover, decoct, decoct, decoct, and be not weary. Make your fire gentle and soft, which may always burn and endure for many days with a constant equal heat; but let it not go out or decay, for then you will suffer the loss of all.*

XI. In another place; *continue thy work with patience. And again, Beat, or grind the matter seven times. Then again, You must know, that with one matter, to wit, the Stone; by one way, to wit, by decocting; and in one Vessel the whole Magistery is performed and perfected.*

XII. And in another place, *The matter is ground, with fire. Also, This work is much like, or may be compared to the Creation of Mankind.*

Sf4

XIII.



XIII. For, like as an Infant at first is nourished with food easily digested, or Milk: But for the strengthening of the Bones with stronger Food, or Meat: So also this Magistery. At first you must feed it with a gentle Fire, by the force of which Decoction, whatsoever you desire is to be done.

XIV. And although we always speak of a gentle fire; yet notwithstanding you are always to understand it in this sense, that according to the Regulation, or method of the operation, it is by degrees, by little and little to be augmented and increased, even to the highest degree.

## CHAP. LVII.

### *Of the Quality of the Vessels and Furnaces.*

I. **T**HE limits, method, way and manner of working, we have even now determined; it follows, that we treat next of the Vessel and Furnace; after what manner, and with what matter, it ought to be made.

II. When Nature, with a natural heat in the metallick Mines does decoct; it is true, it performs this decoction without any Vessel:

Now though we propound to follow Nature in decocting; yet we cannot do it without a fit Vessel for that purpose.

III. Therefore let us see first, what kind of place that is, where Metals are generated. It is evidently manifest, that they are produced in Mineral places, and that the generating heat is in the bottoms of the Mountains, where

is perdurable, and always  
 equal, and whose nature is  
 ways to ascend; which  
 ascending continually de-  
 ccates every where where  
 passes, and coagulates the  
 missed or gross water hid-  
 en in the Bowels or Veins  
 of the Earth or Mountains,  
 into *Argent Vive*.

IV. And if a mineral fat  
 in the same place, from such  
 like Earth, shall be warm-  
 ed, and gathered together  
 in the Veins of the Earth,  
 and it run through the  
 Mountains, it becomes Sul-  
 phur.

V. And as you may see  
 in the said veins of the said  
 place, that Sulphur genera-  
 ted (as is said) of the fat of  
 the Earth, doth meet also  
 with the *Argent Vive* (as a-  
 foresaid) in the said veins of  
 the Earth, so also it produ-  
 ces a thickning, or inspissa-  
 ting of that Mineral Wa-  
 ter.

VI. Also, there, by the  
 said heat in the bottoms, or  
 bowels of the Mountains,  
 equal, and perdurable,

through a very long space  
 of time, there is generated  
 divers and several Metals,  
 according to the nature, or  
 diversity of the place.

VII. This also you must  
 know, that in the places  
 where Minerals are found,  
 there is always found a du-  
 rable heat.

VIII. From these things,  
 then, we ought always to  
 note, that a Mineral Moun-  
 tain is every where close to  
 its self, externally; and al-  
 so stoney: because if the  
 heat should possibly get out,  
 no Metals would be gene-  
 rated.

IX. So also, if we intend  
 to imitate Nature, we must  
 necessarily have such a For-  
 nace, as may have some  
 likeness or resemblance of a  
 Mountain, not as to its  
 magnitude, but as to its  
 continued heat; so that the  
 imposed fire, when it as-  
 cends, may not find a way  
 forth; but that the heat  
 may reverberate back upon  
 the vessel, containing in it  
 self



self (firmly closed up) the matter of the Stone.

X. Which vessel ought to be round, with a little neck, made of Glass, or some certain Earth, like in nature or closeness of body to Glass: Whose Mouth ought to be so stopped or closed up with Bitumen, or other like Emplastick substance, or otherwise Hermetically sealed up, so as the least Vapour may not come forth.

XI. And like as in the Mines, the heat does not immediately touch the matter of the Sulphur and *Argent Vive*, because the Earth of the Mountain is every where between :

XII. So in like manner, the fire ought not immedi-

ately to touch the Vessel containing in it self, the matters aforesaid of our Stone: But in another closed Vessel in like manner *that* is to be put; that so the temperate heat may better and more conveniently touch both above and below, and every where, the matter of our Stone.

XIII. Upon which account *Aristotle* saith, *That Mercury, in the Light of Lights is to be decocted in a threefold Vessel: and that the Vessel be made of the most firm and pure Glass, or, which is better, of Earth, having in it self the nature of Glass. [Of which kind is our late China and Porcelaine Ware, brought to us out of Persia, China, and other places of the East-Indies.]*

## CHAP. LVIII.

Of the Colours, Accidental and Essential,  
appearing in the Work.

I. **W**E have now taught you what the exquisite matter of the Stone is, and also the true manner of working; by what method, and with what order the decoction of the Stone is to be performed, whence oftentimes arises divers and various colours in the Philosophick matter.

II. Concerning which Colours, a certain Wise Man saith: *Quot colores, tot nomina; so many Colours as it has, so many Names*: According to the diversity of Colours appearing in the operation, the Philosophers have given it several Names.

III. For which Reason, in the first operation of this our Stone, it is called *Putrefaction*; and our Stone is

made black: For which reason saith a Philosopher, *When thou findest that black; know that in that blackness, whiteness is hidden*; and now it behoves us to extract that whiteness from its most subtil blackness.

IV. Now after the Putrefaction [*or blackness*] it grows red, but not with the true redness: of which one of the Philosophers saith, *It often grows red, and it often grows Citrine or Yellow; and it oftentimes melts, or grows liquid, and it is oftentimes coagulated, before the true whiteness appears to perfection.*

V. Also it dissolves its self, coagulates it self, putrefies its self, tinges or colours its self,



self, mortifies it self, vivifies its self, denigrates, or blackens it self, dealbates or whitens it self, and adorns it self in the red with the white.

VI. It is also made green : for which reason another saith : *Decoët it till you see the birth of the Greenness, or till the greenness is brought forth, which is the Soul thereof.* And another : *Know that the Soul doth rule in the Greenness.*

VII. Also, the colour of the Peacock appears before the *Whiteness* ; for which cause, saith one : *Know that all the Colours which are in the World, or are possible to be thought of, appear before the Whiteness ; and then the true Whiteness follows.*

VIII. Of which, a certain Philosopher saith : *But when the pure Stone is decoët, so long till the Eye of the Fish (as it were) grows very bright ; a profit, or good may be expected from it ; and then our*

*Stone will be congealed into roundness.*

IX. Another also saith *When you shall find the Whiteness, supereminent in the Vessel ; be certain, that in the Whiteness the Redness is hidden ; and then it behoves thee to extract it.*

X. Notwithstanding, decoët till the whole Redness be brought forth and perfected.

XI. For it is between the true Whiteness and the true Redness, that a certain *Ash-colour* appears, of which we have spoken : after the *Whiteness* appears you cannot err, for by augmenting the fire you come to the *Ash-colour*.

XII. Of which another saith : *Slight or undervalue not the Ashes ; for God will return them to thee liquid : and then at last the King shall be crowned with his red Diadem.* *Natu Dei, by the good pleasure of God.*

## CHAP. LIX.

*of the manner of projection upon any of the  
Imperfect Metals.*

**I** Have perfectly compleated the end of the promised Work, viz. of our great Magistery, for the making the most excellent Elixir, as well Red as White: It now remains, that we shew the method, or way of Projection, which is the compleatment of the work, the long expected, and much desired cause of rejoicing.

**II.** Now the true Red Elixir, tinges a pure and deep Citrine or Yellow, to infinity of parts, and it transmutes all Metals into most fine Gold.

**III.** The true White Elixir also, whitens to Infinity likewise; and it makes, or tinges every Metal into a perfect Whiteness: But

you must know, that one kind of Metal is much more remote, or far distant from perfection than some others are; and that some are much nearer to the said perfection than others.

**IV.** And although every Metal may be brought to perfection by the Elixir; yet those which are nearer to perfection, are easier, sooner, and better reduced to that perfection, or transmuted into perfect Bodies, than those that are more remote.

**V.** And when we have found a Metal, which is as it were, a kin, or nearer to perfection, we are excused in some measure, from making use of, or projecting upon those Metals which  
are



are more remote therefrom.

VI. Now what Metals are remote from, and near to perfection, and what are yet more near, and as it were a kin to the perfect Bodies, we have taught in these Chapters; in which, if you be indeed wise you may plainly see, and truly determine which they be.

VII. And without doubt, he who is lawfully initiated into the Mysteries of this our Art; may be able through his own Ingenuity and Industry by studying in this my *Speculum Alchymiae*, to find out and know the true matter of our Stone: And he will know and understand well upon what Body, the Medicine or Magistery ought to be projected for perfection.

VIII. For the Masters of this Art, who have invented or found out the *Prima Materia*, and the whole Mystery they have, I say, plainly demonstrated, and, as it were, indigited the

direct way of working, and made all things naked and plain to us, when they say,

IX. *Nature contains Nature: Nature exceeds Nature and Nature overcoming Nature does rejoyce, and is transmuted or changed into another Nature. And in another place, every like doth rejoyce in its like; for that the likeness between things is said to be the cause of Sympathy or Friendship: of which many Philosophers have written notable things.*

X. *Know then that the Stone doth soon enter into its own Body; but with a Forreign Strange Body, it can never joyned or United. In another place: If you shall endeavour to joyn it with Forreign or Heterogene Bodies you shall wholly Labour Vain. Also: The nearest way to the Body to perfection make a Transmutation the most Glorious.*

XI. For the Corporeal by the Power of the Operation of Nature, is made

corporeal ; and contrari-  
ed the Incorporeal is made  
corporeal ; and in the com-  
eatment , the spiritual  
ody is made wholly fix-

XII. And because it is  
vidently manifest that the  
lixir is Spiritual, and so  
ery much exalted beyond  
s own Nature, as well for  
e *White*, as for the *Red* :  
it is no wonder, that it is  
ot to be mixed with  
odies.

XIII. The Method, or  
way of Projection then is,  
that the Body of the Metal  
to be transmuted, beliquifi-  
ed or melted; and then that  
the Medicine or Elixir, be  
projected or cast upon the  
melted Metal.

XIV. Moreover you must  
Note, that this our Elixir,  
is of a mighty strong Pow-  
er, and of great Force, for  
one part being projected  
upon a Million, or Ten  
Hundred Thousand parts,  
and more , of the prepa-  
red Body , it does inconti-  
nently penetrate it, trans-

fuse it self through the  
whole, and transmute it.

XV. Wherefore I deliver  
to you a great and hidden  
Secret. Mix one part of  
this our Elixir , with a  
Thousand parts of a body  
near to perfection; put all  
into a proper Vessel, inclo-  
sing it firmly; and then put it  
into a Furnace of Fixation,  
first with a very gentle fire,  
and then always augment-  
ing the fire gradually for  
three days; so will they  
be inseparably conjoyned.  
This is a work of three  
days.

XVI. Then again , and  
lastly, take one part of this  
mixture, and project it up-  
on a Thousand parts of  
another Body or Metal ,  
(the nearer to perfection  
the better,) so the whole  
will be a most fine and per-  
fect Body, according to the  
kind , and according to  
your intended work, whe-  
ther for the *White* or for  
the *Red*.

XVII. And all this is but  
the work of one day ; or  
rather,



rather, but of an hour, or of a moment: for which wonderful work, Praises be perpetually rendred the Lord our God, for Ever and Ever.

## CHAP. LX.

### *A Short Recapitulation of the whole Work.*

I. **O**UR Tincture then, is only generated out of the Mercury of the wise, which is called the *Prima Materia, Aqua permanens, Acetum Pilosophorum, Lac Virginis, Mercurius Corporalis*, with which nothing extraneous, Alien or Forreign is commixed, such as are Salts, Alums and Vitricks.

II. Because from this Mercury alone, the Virtue and Power of this our Magistry is generated: and it so resolves every (Metalline) Body, that it may be augmented or multiplied.

III. This our aforesaid Mercury is both the Root and the Tree, from whence many and almost Infinite Branches Spring and increase.

IV. The first work for the making of this Elixir is sublimation, which is nothing else, but the subtilization of the matter of our Stone, by which it is cleansed from all its superfluities.

V. The fixed and Volatile parts are not separated one from another, but they remain United, and are fixed together, till they both may have an easie fusion together, in the fire.

VI. Take therefore our aforesaid Mercury, which, in a Sealed Glasse, put into its hot bed, for one whole Philosophick month, which is 40 days, till it begins in its own body to putrifie and

be Coagulated, and all its Humidity be Consumed in its self, and also converted into a black Earth.

VII. In this Sublimation is compleated the true separation of the four Elements.

VIII. Because the cold and watery Elements is changed into a hot and dry Earth, which is the head of the Crow, the Mother of the remaining Elements.

IX. Thus our work is nothing else but a transmutation of Nature, and a Conversion of the Elements.

X. The Spiritual is made Corporal, the Liquid is made thick, and the water is made Fire.

XI. Moreover the black Earth is imbibed with its own water, and dried so long till it is sufficiently cleansed and brought on to Whiteness.

XII. Which then is called the White Earth foliated,

*Sulphur* of Nitre, *Sulphur* of Magnesia: and then there is a new Conjunction of *Sol* and *Luna*, and a Resurrection of the Dead Body.

XIII. When our Earth bearing Fruit is moistned with its own proper water, it drinks it up in that its thirst with much greediness, till it generates or is made pregnant, and then brings forth Fruit an Hundred Fold.

XIV. Now proceed farther with the White Earth, augmenting or increating the Fire to it, till by the motion of the Continual Heat, it is digested and brought into the highest and most pure Red.

XV. And now it is called our Red Coral, Red Sulphur, Blood, our Purple Gold, our burnt *Crocus*.

XVI. This very Work repeat three or four times with new Materials, and you shall have the most perfect Red Stone, of the

T t                      Phi-



Philosophers, Red as Blood  
it self, with which you  
may tinge *Mercury*, and all  
other imperfect Metals.

XVII. But it behoves you  
to take of our aforelaid *Sul-  
phur* three parts, adding  
one part of fine Gold, re-

duced into a subtle Cal  
and of the water there  
two parts; these three m  
subtilly, till they becom  
one Inseparable Matter  
these then digest in a pro  
per Fornace, till they be  
come a Red Stone.

*Operis Rogerij Bachonis Alchymici*

*F I N I S.*

---

*G E O R*

Georgij Riplei

*MEDULLA ALCHEMYMIÆ.*

The Marrow of *Alchymie*, Written in *Latin* by George Ripley, Cannon of *Bridlington*, which he sent out of *Italy*, Anno 1476. To the Arch-Bishop of *YORK*: Translated into *English*, and now Revised, and Claused,

By *WILLIAM SALMON*,

Professor of Physick.

C H A P. LXI.

*The Preface to the Arch-Bishop of York.*

I. I Shall endeavour Sir, I have attained to, by my  
to explicate, open, Travels through *Italy*, and  
and make plain to you, the other Countries and King-  
Secrets of *Alchymie*, which doms for the space of Nine  
T t 2 Years,



Years, drawing Forth, and Selecting the true Root, and Marrow of Nature ( by a series of Experiences) from its most inward Recesses, and secret Habitations.

II. The which I am moved and compelled to from the singular Good-will, entire Affections, and Sincere Love, which as well as in times past, I now at present bear unto you : And therefore shall faithfully ( tho' briefly ) declare the Secrets of this Art to you ; plainly and openly , not Darkly and Ænigmatically, as if it was done under a Shadow or Vail.

III. Such indeed is your Life ( your Works witnessing the same ) that you are as a healing Balm, a Refuge of Defence, and Shelter to the Church of God, a Pillar of his Holy Temple, for which Reasons, I am obliged to reveal these hidden Mysteries, and make known to you the abscondite Paths of Nature, not to rejoyce your outward Man only, by adding Health and long

Life, heaping up Treasure and external Honours and Applause in the World , but to excite in you the highest Devotion to God Almighty that you might become good to all Men, profitable to the Church, a Father to the Fatherless, and a Sanctuary to the Needy and Distressed.

IV. And in these things I am confident of you, in whom is found such a Portion and Treasure of Vertue, Prudence, Piety, and true Wisdom, but most chiefly for that I know you to be such a one, who has God always before your Eyes.

V. And therefore I speak truly and fervently, and will declare the Truth to you , with all faithfulness according to the reality of my Soul ; I shall Elucidate the undoubted Verity, and declare such things, as with much Labour , Care , and Diligence I have sought out, and obtained the knowledge of ; which I have seen with my Eyes , and have handled with my Hands and

p. III  
sure and which my own self has  
s and me: And in this matter I  
l, but all neither be tedious nor  
higher secure, lest that love which  
mighty profess to you, should  
ecomem to be deficient or im-  
fitable perfect.

VI. Whatever I write, I  
all open the same briefly  
and plainly, beseeching God,  
that the matter whereof I  
shall entreat, may become  
profitable unto you; and  
that if you shall please to  
put the same into practice,  
you may find the faithful  
experience thereof, and not  
be deceived, or spend your  
time in vain: For we know  
certainly, that of all transi-  
tory things, Time is truly  
the most pretious.

VII. Wherefore I write  
unto you (honourable and  
dearly beloved Friend) such  
things only as may be pro-  
fitable; making this humble  
suit unto your Excellency,  
that the Revealed Secrets  
and Experiments which I  
send you in this little Book,  
may not be prostituted, or  
bestowed upon unworthy  
Men, who are naughty, or

swoln up with Pride, or  
whose Souls are bound up  
in their Covetousness.

VIII. I require not of  
you for this Secret, a great  
Summ of Gold or Silver;  
nor do I put this Secret in  
writing, for you to bestow  
much Cost and Expences  
upon it; nor do I for my  
self desire any reward; these  
things agree not with the  
Philosophick Verity, which  
professes, that its Works are  
not chargeable and Expen-  
sive. *Morienus* saith, beware  
*that you spend nothing in this  
Magistry of Gold.* And  
*Dastine*, saith with the Value of  
one Noble is the whole Magi-  
stery performed.

IX. Since then it is  
so, in what thing is our  
Gold to be found? Is it not  
in Mercury, which is called  
Quick or living Gold? *Ray-  
mandus* saith, *He that will  
reduce Quick-Gold into thin  
water, must make it, doe it,  
and Work it by its contrary.*  
For saith he, *Quick or living  
Gold, has in its self, four Na-  
tures, and four humours or  
Elements.* And therefore  
saith



saith he, if you putrefie its Cold with its Hot, and its Dry with its Moist, you shall not only have the Humidity of all Bodies, but you shall have a Menstruum, which will dissolve Argent Vive for ever. For the least part of Mercury being once dissolved, the dissolved Mercury will always dissolve Mercury ad Infinitum.

X. [Mercury may as well be called Quick-Gold, as Quick-Silver, for it contains them both. If Air will make this separation, we must put thereto divers contrary things, as Roger Bacon saith in Speculo. But this putrefaction cannot be done, till it is dissolved in Water white as Milk, putrefie that Milk 15 days in B. M. then separate its Element, and cleanse its Earth, and after that joyn it again in equal weight, then is the Elixir made compleate for Saturn and Jupiter. Quick Gold is Crude, Imperfect, and unfixed in every degree, and yet it is accounted a Body, altho' there be no fixation in it, and therefore it may be much sooner brought to its first matter, than

any other of the Bodies, that have any part of fixation in them, for they must have much Labour and long time to separate them, and bring them back into their first matter.]

XI. For saith Lully, The Elements of Mercury may be dissolved, and being dissolved, they may be separated. There be some that think our Resoluble Seed, or dissolved Menstruum, is the water of Argent Vive, made only by itself, because it does dissolve both Metals, and pretious Stones which we call Pearls; and so it is. Now how this dissolving Menstruum is made, not only Raymond seems to shew, but Roger Bacon in like manner in his Speculum Alchymiae, where he saith, put the Body which is most weighty, into a Distillatory, and draw forth thereof, its Sweet Ros, or Dew, with a little Wind, or Breath: [for betwixt every drop of Water, comes forth a Breath, as it were of a Man, which is the substance of Argent Vive, and which the Philosophers call our Mercury: which

it be well putrefied before  
and, will then yield the more,  
and Issue out forcibly, as if it  
were Wild-Fire out of a Trunk,  
especially when the Red Fume  
comes. ] Thus have you  
one of our *Argent Vives*.

XII. To the same thing  
*Raymundus* assents, where  
he saith, then have you  
that *Argent Vive*, which is  
called Ours; and so it is  
indeed one of Our *Argent*  
*Vive*; altho' the intent of  
the same Philosopher in  
*Libro Animæ Artis Transmu-*  
*tatorie*, Cap. 2. wastouch-  
ing another more noble and  
more excellent Water [sup-  
posed by some, to be Our  
Burning-Water, drawn out  
of the Gum of Vitriol, ]  
by the Virtue of which  
most Noble and Excellent,  
attractive Water, he did  
not only often dissolve the  
Body of Sol [not as he doth  
it with the aforesaid *Argent*  
*Vive* commonly dissolved ]  
but also the same solar Bo-  
dy, by force of that attra-  
ctive Virtue, is disposed  
in a more noble manner;  
as I my self have seen done,  
not only in the Metalline

Elixir, but also in the Elixir  
of Life, as hereafter shall  
be declared, Chap. 71, 72-  
Sect.

XIII. It is fancies by an  
Experienced Philosopher,  
that Mercury did speak,  
and said, I am the Father  
of Enchantments, Brother  
to the Sun, and Sister to  
the Moon, I am the Water  
of Life drawn out of Wine,  
[ i. e. out of the Wine of  
*Mercury* ] I kill that which  
was alive, and make alive  
that which was dead; I  
make Black, and I make  
White, and I carry in my  
Belly the Sol of Philoso-  
phers; and therefore he  
that can joyn me after that  
I am dissolved, and made  
the pure clear and Silver  
like Water, called *Lac Vir-*  
*ginis*, with my Brother the  
Sun, he shall tinge him with  
my Soul, not only much  
more than he was before  
by an hundred fold, but  
also if he be joyned with  
my Sister *Luna*, he shall  
make all things fair and  
bright. [ this *Lac Virginis*  
is a Silver-like Water some-  
what thick. ]



## C H A P. LXII.

*A farther Discourse of the Philosophers Mercury.*

I. **O**F this Mercury, speaks another Philosopher thus, when its Elements are separated, and again joyned and mixed together by equal weight, then is it made a compleat Elixir upon Saturn and Jupiter; but its Elements cannot be separated, until such time as it is dissolved: and of this Metalline Water, ought the Artist to draw the Tincture.

II. [*The Elements of Mercury being separated, and again commixed by equal weight or proportion, make the Elixir compleat, with often dissolving and congealing of the Spirit, which must be done upon a Marble Stone, weighing the Body, and then taking its weight of the Secret Salt, grinding them together*

*very subtil, then putting them into Balneo, that they may be dissolved; which done, take it out, and make your congelation in a dry Fire, do so oftentimes, and then, &c.*]

III. And therefore to confirm this, Raymundus saith, O my Son, Our Tincture is drawn out of one Vile thing, and is decked, finished, and ended with another thing which is more Noble; for we do Ferment it with Vulgar Gold: He calls it Vile, because he saith it is sometimes found in Vile places, as in Old draughts: also it is Vile, because (as Raymundus saith) it is found not only in a filthy form, and ugly shape, but because it is in every thing, of the which (saith Albertus) is made a Permanent or fixt Water.

IV. [*Here is to be Noted ,*  
*that Raymundus commands*  
*this Tincture to be drawn out*  
*of the Body of Venus which*  
*Tincture he does Ferment with*  
*the prepared Calx of common*  
*or Vulgar Gold.*]

V. And therefore saith  
*Avicen*, it behoves you to  
have a great quantity of  
our Gold, and of our Silver,  
to the end, that thereby  
the humours may be drawn  
forth; viz. to have at the  
least sixty pounds weight,  
which will be a sufficient  
quantity for your whole  
life. He also saith, the best  
*Mercury* is brought in skins,  
from *Mount Passulane*. Of  
this *Mercury*, *Geber* saith,  
you must labour in all your  
work to separate *Mercury*,  
or as others read it, to con-  
vince or over-come *Mercury*,  
in commixing and conjoyn-  
ing; for he that cannot de-  
stroy *Mercury*, or undoe it  
in its compofure, cannot re-  
pair or restore it: nor may  
you work with it as *Ray-*  
*mund* saith, till it is dis-  
solved.

VI. And therefore it is  
said, joyn not that which is  
Crude, with that which is  
Decocted; for of that only  
with the Ferment, is made  
the Elixir, which does con-  
geal all manner of *Argent*  
*Vive*. Wherefore as *Ray-*  
*mund* saith, it is never con-  
gealed without a congealing  
*Sulphur*; and being congeal-  
ed, you have a great secret:  
for in the dissolved, Decoct-  
ed *Mercury*, is a great and  
hidden Myftery.

VII. Another Philoso-  
pher also saith, that there is  
a certain subtil Fume, which  
does spring forth from its  
proper Veins, dispersing  
and spreading its self a-  
broad, the which thin Fume  
if it be wisely gathered to-  
gether again, and sprinkled  
upon its proper Veins or  
Matrix, it will make not  
only a certain fixation (of  
which thin Fume, in short  
space is made the true Elixir)  
but also cleanses the Im-  
pure Metals or *Alchymick*  
Body.

VIII. [*As to the Tincture*  
*mentioned*



mentioned at Sect. 4. above, it rather seems by other words of the said Raymundus, that he drew it out of Quick-Silver, and no other vile thing, of which Mercury is made. What is meant at Sect. 6. by not joyning the Crude with the Decocted, is to be understood of not joyning Crude Mercury to the Decocted Bodies or Metals, but to put to them Decocted, i. e. dissolved Mercury. And herein is hidden a great secret, for Mercury being dissolved, is an hot and moist Sperm; but Crude, it is cold and dry Saturn. So that if you putrifie its hot and moist Sperm with its cold and dry Earth, you will have Quick-Silver dissolved, which is not Crude, but Decocted Mercury. So that in Crude Mercury dissolved is hidden a great Mystery. And however it is dissolved by a Fire not natural or against Nature, yet it must be mixed, conjoynd, fixed. ]

IX. This Alchymick Body is called *Leprous Gold*, wherein Gold and Silver,

are in Effence and Power, but not in sight or appearance; in its Profundity or Depth, it is Airous or Spiritual Gold, which none can obtain, unless the same Body be first made clean and pure. The which impure Body after mundification, is a thousand times better than are the Bodies of common Sol and Luna, Decocted by natural heat.

X. [This Leprous Gold the Philosophers call, *Adrop*, or *Adrup*, which Gold is the Philosophers Lead. This Alchymick Body (in his Concord) he calls *Venus* in the lesser Work, both for Gold and Silver, because it is a Neutral Body, and very easie to be changed to either: and by this the sense of Sect. 4. and 8. foregoing may be more easily understood. The Earth, the uncleaned Body, is to be purified with its own Water, and afterwards nourished with its Mothers Milk, which is called the Sulphur of Nature.]

XI. The first Matter of this unclean Alchymical Body,

Body is a *Viscous Water*, which is thickened in the Bowels of the Earth. And therefore of this Impure Body (as *Vincent* saith) is made the great Elixir of the Red and White, whose Name is *Adrop*, or *Adrup*, viz. the Philosophers *Lead*. From the which *Raymundus* commands an Oyl to be drawn: from the *Lead* of the Philosophers (saith he) let there be an Oyl drawn of a Golden Colour; if you can separate this Oyl [*wherein is Our second Tincture and Fire of Nature*] from its Flegm, which is it watrishness, and wisely search out the Secret thereof, you may in the space of thirty days perform the Work of the Philosophers Stone.

XII. This Oyl does not only make the Medicine penetrable, being amicable and conjoynable to all Bodies or Corporeal things, but it is also the hidden or Secret fire of Nature; which does so augment the Excellencies of those Bodies to whom it is so joyned,

that it makes them to exceed in infinite proportions of goodness and purity. So much as does appertain to the Work of *Alchymia*, which is only for the Elixir of Metals, is now sufficiently opened, which if you rightly understand, you will find that no great cost is required to the performance of this Philosophick Operation.

XIII. [*The Innatural Fire is Our Aqua Fœtens, or Sea-Water, sharp, peircing, and burning all Bodies more fiercely than Elemental Fire, making of the Body of Sol, a meer Spirit, which common Elemental Fire has not power to do.*]

XIV. But this Elixir of Metals is not all that I intend to shew you; the Elixir of Life is that which I chiefly designed, infinitely exceeding all the Riches of this World, and to which the most excellent of all the Earthly things cannot be compared. And therefore, I shall. I. Shew in the Mineral



neral Kingdom, the Elixir of Metals, and that after divers manners. 2. In the Vegetable Kingdom, the Elixir both of Metals, and of Life. 3. In the Animal Kingdom, the Elixir of Life only; albeit the same Elixir of Life is most excellent for the transmutation of Metals.

XV. There are three things necessary to this Art,

of which you ought not to ignorant, viz. 1. The Fire wherewith: [*The fire of Nature, Innatural, Elemental, and which is against Nature, destroying the special form of all that is dissolved therein.*] 2. The Water whereby: [*as in the Compound Water.*] 3. And the thing whereof: [*is made the congealed Earth, as White as Snow.*] Of all which in their proper order.

## C H A P. LXIII.

### *Of the Mineral Stone, and Philosophick Fires.*

I. **O**N a time as I have learned, there was an Assembly of Philosophers, where the Matter of the Secret Stone, and the Manner of working it, was propounded. Several spoke their Opinions, but at length, one younger in Years, and (as was thought) Inferiour in Learning, declared his thoughts and

knowledge concerning that Secret. I know saith he, the Regiments of the Fires. When they had heard what he could say, they all as amazed held their peace for a while.

II. At length, one of the Company made answer; If this be true which thou hast said, thou art Master of

of us all, and thereupon with one consent, they gave him the Right Hand of Fellowship. Whereupon they gathered, that the Secret of this wonderful Tincture lay chiefly in the Fire.

III. But the Fire differs after several manners; one Natural, another innatural or preternatural, another Elemental, another against Nature. The Natural Fire does come from the Influence of *Sol*, and *Luna*, and the Asterisks, or the *Sun*, *Moon* and *Stars*, of the which are Ingendred, not only the burning Waters, and potential Vapours of Minerals, but also the Natural Virtues of living things.

IV. The Innatural or Preternatural Fire, is a thing accidental, as Heat in an Ague, being made Artificially, and called by the Philosophers a moist Fire, Our generating Water, the fire of the first Degree; and for the temperature of its Heat is called a Bath,

a Stew, a Dunghil, in which Dunghil is made the putrefaction of our Stone. See Sect. 13. of the former Chapter, where it is more amply defined.

V. The Elemental fire, is that which does Fix, Calcine and Burn, and is nourished by Combustible things.

VI. The fire against Nature [*which is a violent, strong, Corrosive, destroying the special form of that which is dissolved therein,*] is that which in Power Dissolves, Frets, Infects, and destroys the generative Power of the form of the Stone: it does Dissolve the Stone into Water of the Cloud, with the loss of its Natural, Attractive, and special Form, and is called *Fire against Nature*, (as *Raymundus* saith) from its Operation: for that which Nature does make, this fire against Nature destroys and brings to Corruption, unless there be fire of Nature put to it.

VII.



VII. Here as *Raymundus* saith, lies contrary Operations, [*as in the Compounded Water :*] for as *the fire against Nature*, does Dissolve the Spirit of the fixed Body; the Volatile Spirit is thereby constrained to retire into a fixed Earth, [*a Congealed Earth as White as Snow.*]

VIII. For the fire of Nature does Congeal the Dissolved Spirit of the fixed Body into a glorious Earth: and the Body of the Volatile being fixed, by the same *fire against Nature*, is here again by *the fire of Nature* resolved into the Water of Philosophers, but not into the Water of the Cloud: and so by this means the fixed is returned back again into its wonted Nature of Flying, and the moist is made dry, and the ponde-rous is made light.

IX. But yet he saith, *this fire which is against Nature* is not the Work of Our Magistery, but it is *the fire which is purely Natural*. This he saith, because he would

shew us thereby the difference between the Mineral Elixir, and the Vegetable and the Animal. For that these three several Elixirs are made of three several Waters, *viz.* Mineral, Vegetable, and Animal, which serve for the Work diverse ways.

X. And First we will Treat of the Mineral Elixir, then of the other in order. The Fire against Nature is a Mineral Water, [*viz. the Humour or Tincture drawn out of Body of Venus Dissolved in its Mineral Spirit*] very strong and Mortal, serving only to the Mineral Elixir.

XI. This Mineral Water, or Fire against Nature, is drawn with fire Elemental, from a certain stinking *Menstruum*, as *Raymundus* saith, and is made of four things. It is the strongest Water in the World, whose only Spirit, (saith he) does wonderfully increase and multiply the Tincture of the Ferment: for here *Sol* or *Gold* is Tin-

Tinged with the Mineral Spirit, the which Mineral Spirit is the strength of the most simple Sulphur without much Earthiness.

*is had the strength of Sulphur, both White and Red ; Our two Sulphurs of Nature are the Gold and Silver of the Philosophers, and their hidden Treasure. ]*

XII. [*Thin Mineral Water is the dropping of Adrop or Adrup, Venus, which is the noble Tincture called the natural Roman Vitriol, and which for the abundance of its noble Tincture, is called Roman Gold. ]*

XV. Of this Child of the *Green Lyon* of the Philosophers is drawn the strength of Sulphur White and Red, but not Burning as *Avicen* saith, which are the two best things the *Alchymist* can take to make his Gold and Silver of : and this is sufficient to be said, for the attaining the knowledge of the *Green Lyon* : which is so called, because, that when he is dissolved, he is streight ways adorned with a green Vesture. [*i. e. When our Sulphur of Nature is dissolved in its own Menstruum, which is the Virgins Milk, it is clothed with this greenness, and therefore called the Green Lyon. ]*

XIII. This some do call the Spirit of the *Green Lyon*, others the blood of the *Green Lyon* : wherein almost all Err, and are deceived : for the *Green Lyon* of the Philosophers, is that *Lyon*, by whose Virtue attractive, all things are lifted up from the Bowels of the Earth, and the Winter-like Caverns, making them to Wax green and flourish : whose Child (for all the Elixirs are to be had from it) is to us most acceptable and sufficient.

XVI. But of the *Green Lyon* of Fools, this we say, that from it with a strong, fire is drawn *Aquafortis*, in the which, the aforesaid Philosophers *Lyon* of the Mineral

XIV. [*The Child of Philosophers is generated of their Green Lyon, of which Child*



**Mineral Stone**, ought to be Elixirated, and assumes its Name. *Raymundus* saith, it were better, or safer, to eat the Eyes of a *Basalisk*, than that Gold, which is made with the Fire against Nature.

XVII. And I say also, that the things from whence the same *Aqua fortis* is drawn is green Vitriol and *Azoth*: i. e. Vitriol Natural, not Artificial, viz. the droppings of Copper, called also *Roman Vitriol*, *Roman Gold*, by many of the Philosophers, from the abundance of its noble Tincture, the which Tincture must be Fermented with *Common Gold*.

XVIII. How great and Secret a Virtue, then, and of what strength, the Fire against Nature is, evidently appears in the construction of the Body of the Volatile Spirit, being by it vul-

garly sublimed in the form of Snowy Whiteness. *Raymundus* in the end of the Epistle of his Abridgement saith, feed *Argent Vive* with this Oyl, viz. with the Oyl wherewith the Spirit of the Quintessence is thickened, &c.

XIX. For want of such Natural Vitriol, the true and natural Principle, not Artificial, (as *Vincens* saith) made of Salts, Sulphurs, and Alums, which cut and gnaw Metals, is to be chosen, lest in the end of your work you fail of your desire. [The Philosophers will you to Calcine Sol with Mercury Crude, till it be brought into a Calx Red as Blood: Here comes in the work of Sol and Mercury together, brought into a dry Red Powder and fixed, but whether it is to be done with Mercury or Sulphur, the Water of him, is doubtful.]

## CHAP. LXIV.

*The manner of Elixiration with the Fire against Nature.*

I. **T**Ake the first Sol, Cal-  
cined with the first  
Water, viz. the Mercurial  
Spirit, very clean, and  
brought into the Color  
of Blood, in the space of  
20 days, (in lesser time it is  
not to be done.) This Cal-  
cination cannot be so profi-  
table, as it would be, unless  
Sol be first Mercurializ'd  
into such a thinness, as it  
may cleave together to  
that to which it must be  
joyned in a 24 fold propor-  
tion, (viz. as 1. to 24.) strain-  
ed through a clean Linnen  
Cloth, without any remain-  
ing substance of the Gold.

II. I my self have seen it  
so ordered and done; and  
then it may certainly, in a  
strong Bolt-Head, well Luted  
on every side, except on  
the Top, boyling in a

strong Fire for the space  
of 20 days, be precipita-  
ted into a Red Pouder, like  
*Cinnaber*, (all which I have  
seen performed.) Every  
particle of this Pouder you  
shall so fix, as that if it be  
put upon a Red-Hot Iron  
Plate, its Spirit shall not  
fume or fly away.

III. This Pouder Dissolve  
with, or in our *Fire against  
Nature*; being Dissolved,  
abstract the Water of the  
Fire against Nature from it,  
so long till the substance of  
the Pouder so Dissolved,  
do remain in the Vessel, as  
thick as an Oyl; which  
Oyl, first, with a soft fire,  
and after with a stronger,  
fix into dry Pouder.

IV. [*This Work is not to  
be done all at once, but by  
little*]



*little and little at a time, till it goes through with it in the Color of Blood; then will it precipitate into a Red Powder, called by the Philosophers Sericon: Dissolve it with as much of Our Vegetable Sal Anatron, the space of an hour, then set it in Balneo, in a long Receptory, till it be clearly dissolved, and becomes as it were a fine Wine, which with the very softest heat, make it to Evaporate, and Congeal, so will you have a pure Stone, and of subtil parts.*

*V. Also if you dissolve this same Red Powder of Mercury in Water or Spirit of Common Salt, prepared as Bachon and Albertus have taught, you shall have an Oyl or Salt of Gold, which no Fire can destroy, which will melt and tinge with a solar Color upon a Plate of Venus. This Treasure carry always with you, wheresoever you go: Who knows not the Secret of this prepared Salt in Our lesser Works, knows little of the hidden things of Alchymie.]*

*VI. Try this fixt Powder ( at Sect. 3. above ) for the*

*fixation, reiterate still the Work with the same Fire against Nature upon the same Powder Ten times, and it will be dried up no more into Powder, but remain in a thick Oyl, the which will turn Argent Vive, and all Bodies into pure Alchymick Gold, sufficiently good for all works of the Goldsmith, but not for Medicine for Man's Body.*

*VII. A Second way, Gold is much more wonderfully Elixirated by the said Fire against Nature, compounded with the Fire Natural, after this manner. Let Vitriol of the Fire of Nature, made of the most sharp Humidity, or moisture of Grapes, and Sericon, joyned together in a Mass, with the Natural Mineral Vitriol ( called the Gum of Adrop, or Vitriol Azoth, ) made somewhat dry, and with Sal Nitre, be dissolved.*

*VIII. First Ascends a Fair, Weak, Flegmatick Water, which cast away: Then a White Fume, making the Vessel appear White*

White like Milk, which Fume must be gathered into the receiver, so long till it ceases, and the Vessel becomes clear, of its own Color. This water of the White Fume is the stinking *Menstruum*, which is called Our Dragon against Nature. This *Menstruum*, if the said Dragon against Nature was absent, would be our Fire Natural, of which we shall hereafter speak in its proper place.

IX. [Raymundus saith, *this Water is made of four things*: 1. *The Composition of Sal Amarum.* 2. *Menstruum Foetens.* 3. *Argent Vive, which is a common substance in every Corruptible Body.* 4. *Mineral Vitriol.*

X. This compounded Water Mineral, and Water Vegetable, being mixed together, and made one Water as aforesaid, doth work contrary Operation, which is wonderful, it Dissolves and Congeals, it makes moist and dry, it putrifies and purifies; it divides asunder and joyns together; it de-

stroyes and restores; it kills and makes alive; it wounds and heals again; it makes soft and hardens; it makes thin and thick; it resolves Compounds, and Compounds again: It begins the Work and makes an end of the same.

XI. These two Mineral Waters Compounded together in one, are the two Dragons Fighting and striving to gather one against the other in the Flood of *Satalia*: viz. the White Fume and the Red; and one of them shall devour the other. And here the Solutory Vessels ought to be Luted but gently, or closed with Linnen Cloth, or with Mastick, or common Wax, or Cerecloth.

XII. These two Dragons are Fire and Water, within the Vessel and not without; and therefore if they feel any exterior Fire, they will rise up to the top of the Vessel, and if they be yet forced by the violence or strength of the Fire, they will break the Vessel, and



so you will lose all your Work.

XIII. This Compound-  
ed Water aforesaid, does  
Congeal as much as it does  
Dissolve, and lifts it up into  
a glorious Crystalline Earth.  
This is our Secret dissoluti-  
on of the Stone, which is  
always done with the Con-  
gelation of its Water. The  
Fire of Nature is here put

to the Fire against Nature;  
therefore as much as the  
Stone has lost of its form by  
the power and strength of  
the *Water*, or *Fire against*  
*Nature*; so much has it got-  
ten and recovered again of  
its form, by the Virtue of  
the *Water*, or *Fire of Nature*.  
But the Fire against Nature,  
by the means of the Fire  
of Nature, cannot be de-  
stroyed.

## CHAP. LXV.

*The Practice with the said Compound-  
ed Water, upon the Calx of the Body Dissolved.*

I. **T**HE Practice with  
the said Compound-  
ed Water, upon the *Calx* of  
the Body duly dissolved and  
prepared: *Take the prepared*  
*Body* (made with a thick  
Oyl,) put to it so much of the  
Compound-*ed Water* as may  
cover the same *Calx* (i.e. Our  
prepared *Calx with Our Vege-*  
*table Menstruum*) by the  
depth of half an Inch. The  
Water will presently boil

over the *Calx* without ex-  
ternal dissolving the Stone,  
and lifting it up into the  
form of *Ice*, with the dry-  
ing up also of the said  
Water.

II. The said *Calx* being  
so dissolved and sublimed  
into the form of *Ice*, you  
must take away; after this  
is done, the residue of the  
*Calx* remaining in the Vessel

undissolved, shall again be well dried by the Fire, upon which put so much of the said Compounded Water as you did before, dissolving, subliming and drying, till the *Calx* is wholly dissolved.

III. The substance thus dissolved, subtilly separated and brought into a Pouder, must be put (as hereafter shall be shewed) into a good quantity of the *Fire of Nature* (which is a *Quintessence*) the same being first well rectified, and the Vessel well stopp'd, to the end, that the means of the heat outwardly administered unto it, procuring the inward heat to work, it may be dissolved into an Oyl; the which will soon be done, by reason of the simplicity of the Water, or simple *Fire of Nature*.

IV. And therefore when you have brought the said Pouder so dissolved, sublimed, and prepared with the said Compounded Water into an Oyl (then is our *Menstruum* Visible unto

sight) by putting thereto a good quantity of the afore-said rectified simple *Fire of Nature*, as before declared; then abstract or draw away the said Water again from the same Oyl, by Distilling the same in a moist Temperate heat, so long till there remains in the bottom of the Glass a thin Oyl.

V. This Oyl, the oftner it is dissolved with the said simple rectified *Fire of Nature*, and the said Water Abstracted or Distilled by a Temperate heat, so much the more will the said Oyl be made subtil and thin.

VI. With the said Oyl (provided the *Calx* be the *Calx* of *Sol* or *Luna*) you may incere the substances or Calces of other Bodies, the said Bodies being first dissolved, exalted, sublimed, and prepared with the said Compounded Water, in manner and form of Ice afore-said, till that by the *Inceration* of the said subtil and thin Oyl of *Sol* and *Luna*, the said substances of



other Bodies be made fixed, and to flow like Wax.

VII. With which flowing substance, you shall not only congeal *Argent Vive* into perfect *Sol* and *Luna*, according as you have prepared your Medicine, but you shall also with the same fluxible and flowing substance, transmute and change all such other imperfect Bodies, (as they were, whose Calces were so sublimed, and from whom, at their first subliming or lifting up, they took their beginning) into *Sol* and *Luna* aforesaid.

VIII. And this thin and subtil Oyl, being put into *Kermia* its proper Vessel, first sealed up, to putrifie in the Fire of the first degree, being moist: it becomes as black as liquid Pitch. The fire may then have its Action in the Body, to corrupt it, (the same Body as before so opened.)

IX. Therefore it grows first black, like melted Pitch, because the heat working in

this moist Body, does first beget a blackness, which blackness is the first sign of Corruption: and since the Corruption of one thing is the generation of another; therefore of the Body corrupted, is generated a Body Neutral, which is certainly apt, declinable, and applicable unto every *Ferment* whatsoever you please to apply it to.

X. But the *Ferment* must be altered together with the *Alchymick* Body; and the whole substance of our Stone or Elixir must partake of the Nature of the Quintessence, otherwise it will be of no effect.

XI. And between the said sign of blackness and perfect whiteness, which will follow the said blackness, there will appear a green Color, and as many variable Colors afterwards as the mind of Man is able to conceive.

XII. When the present White Color shall begin to appear like the Eyes of Fishes,

Fishes, then may you know that Summer is near at hand, after which *Autumn* or *Harvest* will happily follow with ripe fruit, which in the long looked for Redness: This is after the Pale, Ashy, and *Citrine* Color.

XIII. First the *Sun* does perfectly Descend by its due Course, from its Meridional height and Glory, through its gross and natural solution into an imperfect Pale, and Ashy Color, shining in the Occidental parts of the West, which is somewhat of a yellowish or Brick dust Color: from thence it goes to the Septentrional parts of the Earth, being of a Variable watrish blackness, of a dark, cloudy, alterable, putrefactive watrishness.

XIV. Then it Ascends up to the Oriental parts, shining with a more perfect Crystalline, Summer-like, and Paradisical White: Lastly, he Ascends his *Fiery Chariot*, directing his Course up again to his Meridional

Life, Perfection and Glory, there to Rule and Shine, in fire, brightness, splendor, and the highest perfection, even in the highest, most pure, and Imperial Redness.

XV. When this afore said simple Oyl of the altered Body, being in its Vessel duly sealed, is by the Fire thus disposed, what is there more than one simple thing, which nature has made to be generated of *Sulphur* and *Mercury* in the Bowels of the Earth?

XVI. Thus it is evident, that our Stone is nothing else but *Sol* and *Luna*; *Sulphur* and *Mercury*: *Male* and *Female*; *Heat* and *Cold*. And therefore (to be more short) when all the parts of our Stone, are thus gathered together, it appears plainly enough, what is our *Mercury*, Our *Sulphur*, Our *Alebymick* Body, Our *Ferment*, Our *Menstruum*, Our *Green Lyon*: And what Our *White Fume*, Our two *Dragons*, Our *Fires*, and Our *Egg*, in which is both



the Whiteness and the Redness. out it, it cannot be made

XVII. As also what is Man's Blood, Our *Aqua Vitæ*, Our *Burning*, Water, and what are many other things, which in this Our Art are Metaphorically, or figuratively named to deceive the Foolish and unwary.

XVIII. Also there is a similitude of a *Tri-une*, shining, in the Body, Soul, and Spirit. The Body is the substance of the Stone. The Soul is the *Ferment* which cannot be had, but from the most perfect Body; and the Spirit is that which raiseth up the Natures from Death and Corruption to Life, Perfection and Glory.

XIX. In *Sulphur*, there is an Earthiness for the Body: In Mercury, there is an Aerealness for the Spirit, and in them both a Natural Unctuousity for the Soul or Ferment; all which are inseparably United in their least parts for ever: From this Fermental Body the Stone is formed, and with-

XX. It is the peculiar property of *Sol* and *Luna*, (the which property appertains to the Stone it self.) to give the form of Gold and Silver. And therefore the Elixir, whether it be White or Red, may be Infinitely augmented with the Fermental Oyl: if you do cast the same upon Mercury, it shall transmute it into the Elixir, which Elixir must be cast afterwards upon the Imperfect Bodies.

XXI. Moreover the said White Elixir is augmented with Mercurial Water, and the Red Elixir with the Mercurial Oyl; the which two, viz. the Mercurial Water and Mercurial Oyl, can only be had of Mercury dissolved of it self.

XXII. See what the Scripture saith, *He stroke the Stone, and Water flowed out, and he brought forth Oyl out of the Flinty Rock.* We may Note the whole composition of the Elixir in these four Verses following.

XXIII.

XXIII. *He stretched forth the Heavens as a Curtain. The Water stood above the Mountains: This is the Water which does cover Our Matter, and performs the dissolution thereof, causing a cloudy Ascension. That does walk upon the Wings of the Wind. This figures forth the sublimation of our Stone.*

*Angels Spirits, and his Ministers a flame of Fire. By this is shadowed forth the rectification, separation, and disposition of the Elements. Who has founded the Earth upon its Basis; so fixt, that it shall not be moved for ever. Under which is described the fixation of the Elements, and the perfection of the Philosophick Stone.*

XXIV. *Who makes his*

## C H A P. LXVI.

### *Another way of Elixirating Gold by the Fire against Nature.*

I. **A** Nother way, by which the Body of Gold is Elixirated by the power of the *Fire against Nature*, through the help of the Operation of the *Fire of Nature*; which is thus. Dissolve the Body of pure Gold in the *Fire against Nature*, the same fire being well rectified *Arsenick* [*Mercury sublimate*] as the man-

ner is; from which Gold being so dissolved into a Citrine, clear and shining Water, without any Heterogeneity or Sand remaining, let the water be abstracted, till the Body does remain in the bottom of the Glass, like a fixt Oyl.

II. Upon this Oyl, affuse the said *Water, or Fire against Nature*



*Nature* again, and abstract again, and this work so often repeat till the *water* or *fire against Nature*, have no more sharpness upon the Tongue than common Well-Water.

III. This done, draw such another *new water* or *fire against Nature*, which Affuse upon the former Oyl, and abstract in all respects as before is taught: then Affuse upon this Oyl the *water* or *fire of Nature* well rectified, and let it be double in quantity or proportion of the said Oyl of the Body so dissolved, and put it into a Vessel, which stop well, and set it in *Balneo* for seven days; so will the *water* or *fire of Nature* become a Citrine Color.

IV. This *water* or *fire of Nature* by its attractive Virtue, will draw away the Tincture from the *fire against Nature*, as *Raymundus* saith in his practical Alphabet. And altho' it is somewhat opposite to Nature, to dissolve the Bodies with the *fire against Nature*; yet if

you know how to comfort the matter with the *fire of Nature*, and by *Balnation* in 15 days, to draw it from the blackness of the *water*, or *fire against Nature*, (the which may be done, as I have proved, in 6 days) you shall perfect the work, and attain the desired end.

V. Let the aforesaid Natural Water or fire of Nature, so tinged with a Yellow Color, be always warily emptied, and poured off from the aforesaid dissolved Bodies, into another Vessel, with a narrow Mouth, that may be firmly stopped: and then with more of the said fire, let there be made in *Balneo*, in the space of time aforesaid, another quantity of the said Oyl.

VI. And so the same water being tinged with *Sol* or *Gold*, let it be warily emptied, and poured off as before: and when the *water* of Nature will be tinged no more, then it is a sign, that the Tincture is all drawn forth from the dissolved Body

ody by the *Fire against Nature*.

VII. Put the Tinctures thus decanted off into a Glafs Stillatory, and with soft or easie Fire abstract the Water or Fire of Nature from the same, so long till you see in the bottom an Oyl; to which you must put New Fire of Nature again, well rectified: and after the Matter has stood in *Balneo* for the space of 6 days, then abstract the said water or fire of Nature by distillation.

VIII. And let the work with the same water be repeated upon and from the said Oyl, after the same manner so long till you have brought your Oyl of Gold to be most subtil and pure, without any Fœculent grossness, wherein let nothing of the water or fire of Nature be left behind, but the substance of Gold only, turned to Oyl.

IX. This subtil and pure Oyl of Gold, being put in *Kemia*, or its proper Vessel,

and firmly sealed up, may by the aforesaid Regiments be changed into the great Elixir, as it is shewed before with the other simple Oyl, made with the Compounded Water, in the former practice, at Sect. 8. Chap. 65. foregoing.

X. But to proceed: sublime *Quick-Silver* with *Roman* Vitriol and prepared or Calcined Salt; and after that sublime it by it self alone three times from its Fœculent substance. This done, and the same made into Powder, put this sublimate Powder into a fixatory Vessel, and put thereto a certain quantity of your aforesaid Oyl of Gold, but so much only, as may scarcely cover the sublimate: firmly close the Vessel, and set it in a soft Fire, till the Natures are perfectly joyned together.

XI. This done, grind it upon a Marble, and Incerate it again with your said Oyl of Gold, and after put it again into its Fixatory Vessel, under a Fire  
of



of the first Degree as before, and let the same Vessel stand twice as long as it did before, to the Intent that the Natures may be firmly Compact and United together.

XII. Now this Rule is generally to be Observed, that the Vessel with the Matter in it to be fixed, ought always to be set over the fire from time to time to be augmented : and this Inceration to be continued still upon the *Argent Vive* sublimed, until the same is perfectly fixed with the said Oyl or substance of Gold.

XIII. The which must be proved upon a Plate of Silver Red Hot : And if it be found fixed, let it have for the greater cer-

tainty, one Inceration more of the said Oyl, which set under a strong fire for the space of three days : then grind it with your Oyl upon the same Stone, till it be as thick as an Oyntment, which make perfectly dry with an easie fire, and then let it be Calcined with a strong fire for the space of eight hours.

XIV. Which done, then Incerate it, and dry it again with a soft or gentle fire oftentimes, till it stands in the fire like melted Wax. This Medicine will transmute Silver substantially and perfectly into fine and pure *Alchymick Gold*, perfect to all the works of *Goldsmiths*, but not to Medicine for Man.

## C H A P. LXVII.

*Two other Mineral Elixirs , or Two other Processes of Mercury.*

I. **T**Here be many other Noble and Profitable Secrets in this Art, or Mystery of our Mineral Stone; viz. good Elixirs to be made out of Metalline Bodies; of which Mineral Elixirs, two are more excellent than the rest, the first of which we shall handle in this Chapter.

[*Here comes in the Process or Practical Operation of Mercury mentioned Chap. 61. Sect. 13. foregoing.*]

II. The first of these Elixirs is only in Mercury: The second, in Mercury and the White Body for the White Elixir; and with the same to the Red too, if you so please, being prudently pursued and sought after.

III. The first manner to Elixirate only with *Mercury* is thus. Dissolve *Mercury* only, by it self into a Milky water, with the which *Mercury* so dissolved, you may dissolve so much more *Mercury*, and so continually, as long as you please.

IV. Put this into a gentle Fire to be Distilled, so shall you have Our Virgins Milk White and Chrystalline, wherewith all Bodies may be dissolved into their first Matter, Washed and Purged.

V. This water is of a Silver Colour, which if you fix with its Earthy Faces Calcin'd, and after that dissolved again in the quantity of its remaining water, and



and then again Coagulated and Congealed, (which work is to be done upon a Stone,) you will have at length the Elixir of *Argent Vive*, which will transmute all Imperfect Bodies to a perfect Whiteness.

VI. And so of this Mercurial substance is made a water permanent or fixt, wherewith the Calces of all Bodies may be so depurated and Whitenes, as thereby to become the most pure and fine Silver.

VII. And therefore as I have said before in the beginning of this work, when *Mercury* is dissolved, then are its Elements separable; and after the separation of its Mercurial Liquor, and that a competent putrefaction is performed; after the same White Liquor, there will Distill a Golden moisture or humour, to which if you add a small quantity of the Ferment of the Gum of the aforesaid Elixirated White Stone, that then the same White Stone, with the said Golden hu-

mour, shall be made the Red Stone, which shall transmute *Argent Vive*, and all Metalline Bodies into the finest and most pure Gold.

VIII. Again, if you take the aforesaid Red humour of *Mercury* and Dissolve in it a little of the aforesaid Red Ferment, being made as aforesaid of the White Stone, and then with the same Red humour of *Mercury*, so Fermented with it self, the Calces of all Bodies, may be so depurated and Citrinated, that thereby they may become most pure Gold.

IX. When also *Argent Vive* is dissolved, then dissolve in it a little of the aforesaid Red Ferment, and so put all into *Kemia*, or a proper Vessel, which firmly close up with a Philosophick Seal. Then with a continual and easie or gentle Fire, draw out the Chariot of the four Elements through the Depth of the Sea, until (the Floods being dried up) there appears in

in the Matter a bright shining substance, like to the Eyes of the Fishes.

X. For by this Operation, if you keep your Temperate Fire continually alive, the Floods shall dry up, with an exceeding drought, and the dry Land or Earth shall appear, as in the days of *Noah*, the waters were dried up from off the Earth, and behold the Face of the Ground was dry. And by lifting up the Rod of *Moses*, and stretching out his hand, the waters were dried up, and the dry Ground appeared in the midst of the Sea: for so says *David*, *He Rebuked the Red Sea, and it was dried up; he led them through the Depths as through the Wilderness.*

XI. And then by the Space

of Forty days following, it shall be Rubified, (as the Philosophers Demonstrate) by the help of a Vehement Fire, as the Nature of it requires, continuing and remaining in the same strong Fire till it melt and flow like Wax, whereby it will be able to transmute all Bodies into pure fine Gold.

XII. And thus the White and Red Medicines are multiplied with their own proper humidities: *viz.* only by the solution of the White Medicines in their own proper White and Red humours, and by their Coagulation again of the same, as necessity requires. Thus have we explicated with singular plainness of Speech, the Elixiration of *Mercury per se*, or *Argent Vive* alone.



## C H A P. LXVIII.

*The second of the former Elixirs, with Mercury and the Body Alchymick.*

I. **T**O Elixirate with Mercury, and the Body Alchymick. Take One part of the most pure Kibrick [*quod est pater Mercurij & omnium Liquabilium,*] Sea water twelve parts, in which dissolve the Kibrick: being dissolved, strain the water through a Linnen Cloth; and what remains undissolved, which will not go through, put into the Vessel called Kemia, set it over a gentle fire, as it were the heat of the Sun, untill there appears on the Top a Red Color.

II. Then put to it a quarter more of the Sea-water aforesaid, being kept in a very clean Vessel, set it on a very gentle fire, and dry it up again, as you did before, by little and little at a time.

III. For in this Work, by so much less there is put of the Spirit, and more of the Body; by so much the sooner and better shall the Solution be made; the which Solution is made by the Congelation of its water.

IV. And therefore as the Rosary saith, you must beware that the Belly be not made over moist, for if it be, the water shall not receive or attain to its dryness.

V. This manner of Imbibition must be Observed and continued so long, till the whole water by several Imbibitions shall be dried up into a Body.

VI. This done, let the Vessel be firmly and Philosophically Sealed up, and placed in its proper Fornace, with a mean or gentle fire, which must not wax cold, from the first hour you begin to set the same into the Fornace, till you have made an end of the whole work.

VII. And when the matter is sublimed, then let it be made to Descend by little and little without Violence, the fire being Artificially made or set over it; which done, let it be again sublimed as before.

VIII. And so let the Soul of the *Sun* of the Vulgar (the which Soul is Our unclean Oyntment, the Spirit not yet conjoynd with the Body) Ascend from the Earth to the Heaven; and again make it to Descend from Heaven to the Earth, till all becomes Earth, which before was Heaven.

IX. To the end there may be made a substance,

not so hard as the Body, nor yet so soft as the Spirit; but holding a mean disposition, standing fixed and Permanent in the fire, like a White peice of melted Wax, flowing in the bottom of the Vessel.

X. The which White substance, of a mean or middle consistency, must be fed and nourished with Milk and Meat, till the quantity thereof be increased according to your desire.

XI. This Medicine being Fermented to the Red, with a portion of *Sel* Dissolved in the water of the Sea, by reason of separating the first; the form from the Matter, to the end, that it may be in a more noble form than it was before, when the first qualities did remain undivided; and that it may be brought into a Purple Colour by the help of a strong and continual fire: whereby is made the true Elixir, both for the White and Red Work.



XII. Now this Elixir, be it White or Red, shall be increased an hundred fold more, both in Virtue and Goodness, if its Quintessence be fixed with it, and that then afterwards it be brought and reduced by

the Fire of Nature into a thin Oyl, the which must be done in a Circulatory Vessel: for truly, then the least drop thereof does Congeal a thousand drops of Mercury into the very greatest Medicine.

## C H A P. LXIX.

### *Of the Vegetable Stone.*

I. **T**HE Vegetable Stone is gotten by Virtue of the Fire of Nature, of the Composition of which fire we now intend plainly to treat, and of the way how to work with it, in every respect.

II. [*Its Composition is of four things, as Raymundus saith; in his Book of Quintessences: It is a Composition of Sal Amarum, which is Ignis adeptus, a fire that is gotten without Wood or Coal, and by an easie working, does work against all manner of sharpness of Action of the Visible*

*Fire, like as if it were the fire of Hell; and therefore, altho' Wine be hot, yet this water of Mercury is hotter: for it is able to dissolve all Bodies, to putrefie, and also to divide the Elements, which neither common Fire nor Wine can do.*]

III. Some think that this Fire of Nature is extracted or drawn from Wine, according to the common way, and that it must be rectified by often Distillations, until its Flegm is wholly abstracted, which hinders its Heat, Virtue, Strength

Strength and Burning. But this, when it is done to all advantages, and its highest perfection (which Fools call the *pure Spirit*) and then put to the *Calx* of the Body never so well prepared, yet will it be weak and ineffectual to Our purpose, for Dissolution, Conservation, &c.

IV. [*The true and Pure Spirit is Our Silverish Spirit of Wine, which is our Vegetable Mercury, and the true water of the Philosophers. Concerning which, see in Ripley's Secret Concord.*]

V. Wherefore since the vulgar Spirit or Wine is such, it is evident that there is an Error in choosing of this Principle: for the true Principle, (which is the beginning) is the *Resolutive Menstruum* [*which is the Soul of Mercury, and this Tincture is a very Oyl, separate from its foul Earth and faint Water*] which, as we know, and according to the traditions of the Wise Philosophers, is an *Unctuous moisture*, which is the near-

est Matter of Our Vegetable and Philosophick Mercury.

VI. The which Principle, *Resolutive Menstruum*, *Near Matter*, or *Unctuous Moisture*, Raymundus [*in Cap. 6. and Cap. 8. of his Clavis*] does call Black, Blacker than Black: The which Black thing or Matter I certainly know.

VII. But since Raymundus saith, that this *Resolutive Menstruum*, does come from Wine, or the Lees, or Tartar thereof, how is he to be understood? Truly, he himself unfolds the Mystery: Our Water or Menstruum, is a *Metalline Water*, generated of a Metalline Matter only: So that Raymundus speaks, either of the *Resolutive Menstruum* or of the *Resoluble Menstruum*.

VIII. [*This Menstruum springs from a Silver Wine, which does Naturally make a dissolution of its own Sulphur. It is apparent in the 11. Cap. of Raymundus, that Our Mercurial and Radical moi-*



sture, is not only Congealed into perfect Metal, by Vapour of its hot and dry Sulphur, but that also the same Metalline Water, being so terminated in the form of a Metal, after its Resolution in Ashes has power naturally of a Menstruum to dissolve Our Stone or Sulphur, and change it to its Vegetable Nature, without prejudice or hurt to its own Nature.

IX. [Wherefore he says, that from whatsoever any thing does spring or grow by Nature, that into the same it may again be resolved.]

X. If he (viz. Raymundus) speaks of the first water or Resolutive Menstruum; you are to understand that it is (so as he speaks) not a Metalline Water, but after a certain manner: for this water of the Resolutive Menstruum, is both a Sulphurous and a Mercurial Vapour [Ignis and Azoth] and by reason of its Sulphuricity, it burns with the fire.

XI. [This Resolutive Menstruum is our Vegetable Mercury, which is our Vapourous Menstruum, and every burning water of Life, Aqua Vitæ ardens, by whose attractive Virtue, the Body of the Volatile Spirit, being fixed by the fire against Nature, is dissolved naturally into the water of Philosophers, and exalted and lifted up from its Salt and Combustible Dregs into a clear Mercurial and Natural substance, which must be Fermented with the Oyl of Sol and Luna, and then is made there of the great Elixir; with which Mercurial substance we also counterfeit Pearls and Pretious Stones.]

XII. We see also, that in Tartar dried only in the Sun, there are certain Mercurial Qualities shining and giving of light to the Eye, but the kind of Metals is a Composition of Sulphur and Argent Vive. And therefore, if he means after this sort, then the Resolutive Menstruum, may be taken for a Metalline water; for other-

otherwise it is not Answered.

XIII. Again, Raymundus proves clearly to the contrary, where he answers him who demanded of him; *in what is the Vegetable Mercury, in Gold or in Silver?* It is (saith he) a *simple Coessential substance*, the which is brought from its own Concrete parts and proper Veins, to such a pass or point by the Dissolutive Menstruum, that by Virtue of the simple and Co-essential substance, they are able to multiply their similitudes in Mercuries, which have none in themselves, and are also apt Medicines for Mens Bodies, and to expel and put away from them many Diseases, & to restore to the Old and Aged, their former Youth, and preserve them in Health so long a time as God has designed them to Live.

XIV. [*This Coessential substance is Our White and Red Tincture by whom these Earths that are wanting, are multiplied in Tincture, whereby*

*they are made Elixirs, to purge Metals, and a Medicine for Man's Body.*]

XV. Therefore, Our true Metalline Water is an Unctuous humidity of the Body dissolved to the similitude of Black Pitch, Liquid and Melted; and this Unctuous and Black humidity is called the true Resoluble Menstruum. And because we shall afterwards demonstrate the true Resolutive Menstruum, required in this Work, we will here only declare from what principles, and how the said Resolutive Menstruum is drawn.

XVI. [*Our Metalline Water is separated from the Body of Lunaria, which is its terminated and Radical humidity in the kind and Color of White shining Silver, and its Body, is Our black Sulphur: Therefore see Chap. 62. in the Lunar Branch, and in his Clavis where you will find the Radical humidity to be the true Menstruum wherewith the solemn dissolution of its own black Body is made.*]



XVII. *Raymundus* doth say, that an Unctuous Humidity is the last comfort and support to the Humane Body, which what it is, is manifest to the Philosophers; it makes a noise or sound in the Vessel, and is Distilled with a great deal of Art. He also saith, that Our Stone is made of the hottest Matter or substance in Nature: And I say that Wine is hot; but there is another thing which is much hotter than Wine, whose substance, by reason of its exceeding Airyness or Spirituosity is most quickly inflamed by the Fire.

XVIII. And the Lees, or Tartar, and Dregs of this Unctuous humidity, is gross, like the Rinde or Bark of a Tree: and the same Tartar is blacker than the Tartar of the black Grape of *Catalonia*, for which cause it is called by *Raymundus*, a Black, more Black than Black. [*By these Lees, or Tartar and Dregs, is meant the Lees of our Silver Wine, separated from the Lunary Body.*]

XIX. And because that

this humidity is Unctuous, therefore it better agrees with the Unctuosity of Metals, than the Spirit drawn from Common Wine; for through its Liquefactive Virtue, Metals do Melt, and are made flowing and moist in the Fire; the which Operation truly the Spirit of Common Wine cannot do.

XX. For the Spirit of Wine, how strong soever it be, is (comparatively) but clear Flegm or Water: whereas contrariwise, in Our Unctuous Distilled Spirit, there is no watrishness at all. But this thing being rare in our parts, as well as other Countries, *Guido Montanor* found out another Unctuous humidity, which swims upon other Liquors, which humidity proceeds from Wine, which *Raymundus*, & *Arnoldus* knew, with some others, but they taught not how it should be obtained.

XXI. [*Our Tincture in Distilling, is separated both from the Flegm and its gross Faces, till it be like an Oyl, and that is the Soul of Mercury, which is Air and Fire, separate from its*

*its two extreames; and so it being an Unctuous moisture, is the mean. See the first and last Chapter of Raymund's Codicil.]*

XXII. Notwithstanding, Raymundus saith, it must be drawn from Death, and from the Fæces of Wine by rectification, that it may be acuated in Distillation by hot Vegetable substances, thereunto appertaining, as Pepper, *Euphorbium*, &c. for without these things he saith, the Virtue thereof is not sufficient, but by long time to dissolve Metals.

XXIII. [Raymundus saith in the end of his natural Magick, that there is a Salt made

*of the Lees or Tartar of Wine, or Aquæ Vitæ, called the Salt of Art and Mercury, without which Salt (saith he) there is nothing can be done: Also he begins his Practice with this Salt in the first and last Chapter of his Codicil.]*

XXIV. Wherefore as the same Philosopher affirms, among these things is this Menstruum one of the Secrets of this Art, whose Virtue must be increased by a wise management of the Matter: you must circulate this Menstruum in the Unctuous humidity in a Vessel of Circulation, by rotation continually, an hundred and twenty days, in the hottest Fornace.

## CHAP. LXX.

### *The Remaining Process of the Vegetable Stone.*

I. **H**itherto the Process of the Vegetable Stone has been long and Obscure; but that nothing may be doubtful to the prejudice of my professed Love to your Lordship, I say that all these things spoken by

Raymundus are covered with the Mantle of Philosophy. Truly his intention is, that there should be made a dissolution with the Spirit of Wine, but that this Spirit of Wine should be joyned with another Menstruum resolu-



luble, without which Resolution can never be attained.

II. [ *Here the two Spirits are joyned together, the Vegetable Menstruum or White Oyl of Tartar, and our Metalline Oyl.* ]

III. And that Menstruum Resoluble is generated only of a Metalline kind : for it is a potential or mighty Vapour, being in every Metalline Body, joyning together two extreams, *Sulphur* and *Argent Vivum*.

IV. And so indeed after this sort, Our water is a Metalline water, which because it does favour of the Nature of either extream, it therefore brings our Resolutive Menstruum into Act.

V. Now how this Menstruum, which is *Unctuous*, *Moist*, *Sulphurous*, and *Mercurial*, agreeing with the Nature of Metals, and wherewith Bodies must be Artificially Dissolved, may be had, we will here shew by clear practice.

VI. *Take the sharpest humidity of Grapes, and in it being Distilled, dissolve the Body, well Calcin'd into a Redness, into a Crystalline clear and Ponderous water, the which Body Calcin'd into Redness, is of the Masters of this Science called Sericon.*

VII. [ *Now comes in the Practice of Pupilla, of the dissolution of the Red Lyon, for the Fire of Nature, called also Red Lead, Red Coral. Sericon is of the Nature of Black Pepper, Euphorbium, &c. of a hot biting and fiery Nature, all which things are spoken only by way of Comparison.* ]

VIII. Then of this Crystalline water, let there be made a Gum, the which in Taste will be like to *Alum*. This Gum by *Raymundus* is called *Vitriol Azoth*, from which let there be drawn with a gentle Fire, first a weak water, with no more Taste or sharpness than simple Well water. [ *Fresher water there is none in Taste, yet will it never Consume or Waste,*

*Waste, tho' it be used never so often; nor will it be ever less in quantity.]*

and it will not cease to Ferment or work, till it be all dried up into the *Calx*.

IX. And when the White Fume shall begin to appear, change your Receiver, and Lute it strongly, that it breath not forth; so shall you have our burning water, Our *Aqua Vitæ*, and Resolutive Menstruum, (the which before was Resoluble) a Vapour potential, a mighty Vapour, able to dissolve Bodies, to Putrifie, and to Purifie, to divide the Elements, and also to exalt the Earth into a wonderful Salt, by the force of its attractive Virtue. This is our Fire of Nature.

X. This water has a bitter sharp Taste upon the Tongue, and also a kind of stinking Menstruum: and because it is a water which is very Spirituous and Volatile, therefore within a Month after it is Distilled, it ought to be put upon its *Calx*. When it is Affused upon the *Calx*, it will without any external Fire, boil if the Vessel be closely shut;

XI. Therefore you must put no greater a quantity of it to the *Calx*, but what may just cover it as it were, and so proceed, [*when the Fornace is dried up*] to the whole Complement thereof, (as in the Operation of the Compound water,) and as the work requires.

XII. And when the Elixir shall be brought into a Purple Color, then let it be dissolved with the aforesaid Vegetable Menstruum into a thin Oyl, the same Menstruum being first rectified, and let the same by the Circulation of the Spirit of our water be fixed; so will it have Power to transmute or change all Bodies into pure Gold, and to Heal and Cure all Infirmities and Diseases in Man's Body, ten thousand times better than all the Potions and Prescriptions of *Galen* or *Hippocrates*.

XIII. This Elixir is the true



true *Aurum potabile*, and no other; for it is made of Gold Elementated and Circulated by the spirituous wheel of Philosophy; and it is so wrought with the Air, Gase, potency, or spirit of Mercury dissolved by its self, sublimed and rectified, as that the body of Gold by it may not only be curiously and exquisitely Elixirated; but also that it may then afterwards be brought to such a perfection by this our Art, as to be applied profitably to the most desirable work.

XIV. Thus you may see, we have hid nothing concerning this our desired Elixir of the Vegetable

Stone: I shall now proceed to that of the Animal Stone, which is but a work of three days; and in three days will be compleatly ended. My advice to you is, not to gather the Leaves of Words; but the Fruits of Works, the profit of the things sought after.

XV. And know that in this Work, I have not so much affected the Curiosity of Language, or Elegancies of Stile, as the denudating the Essential Verity, and exposing the very Power of Truth to your View, which by reason of my haste I have now concisely done in few words:

## C H A P. LXXI.

### *Of Our Animal Stone.*

1. **W**E now come to reveal the most noble and High Secret of Secrets, viz. the Mystery of our Animal Stone desired of all Mankind, and the

way and manner of its Elixiration. But this Animal Elixir is neither from Wine, as it is Wine, nor from Eggs, Hair or Blood, as they are such things, but only from the

the Elements : And these Elements we ought to search out, in the Excellency of their exceeding Simplicity and Rectification.

II. The Elements as *Roger Bacon* saith, are the Roots of all things, the Mothers of every thing: yet the Elements of the said things do not enter into the Work of this Our Elixir; but only by the Virtue and Commixtion of those Elements, with the Elements of Spirits, and Bodies of Metals.

III. Yet so indeed as *Roger Bacon* saith, the Elements of those things aforesaid do so enter in as to pierce through [*tho' not to dwell there*] and to Accomplish this Our great Elixir.

IV. Notwithstanding among all those things which be Natural, (as all the rest be, which Philosophers have taken,) there is one thing yet, which is found more pretious, more excellent, more proper, and more Natural than all the rest, for this our purpose.

V. The which one thing, because it is more excellent than all the rest, the Philosophers have taken for the nearest; because of the singular perfection which God has given to the *Microcosm* or lesser World, in whom are not only the *Idea's* of the Courses and effects of the Planets, Stars, and Asterisms, but also the Complexions, humours, Spirits, and Natural Virtues of the Elements.

VI. And therefore consider the most noble Bird of *Hermes*, which when the *Sun* is in *Aries*, begins to fly; and as it is advised, so let it be brought forth and sought for. Seek out the true *Sulphur* from his *Mine* or *Mine-*ra**, not being corrupted, for the whole perfection lies in the uncorrupt *Sulphur*.

VII. This is our Stone, the which as *Aristotle* saith, in his Secret of Secrets, is generated in the Dunghill, High-ways, and must be divided into four parts: because saith he, each part has one



one Nature, the which parts must be joyned together again, till they resist or strive no more; when they are joyned unto it, it shall be White; if Fire, Red; as you please.

VIII. But understand, that this Division, must not be a Manual Division, [*but in Power and Effect*], wherefore, let this one thing which all Men have (its over-flowing Flegmatick property being somewhat Evacuated) be put into *Kemia* or proper Vessels, which Seal up Philosophically; let it putrifie in a moist Fire a long Season, into a black thickness.

IX. Then by the second Degree of Fire, let it be Coagulated into a dryness, after many Bublins, which it will make, wherein shall shine innumerable Colors: and when all that which is fine and subtil, shall Ascend upwards [*or sublime*] in the Vessel most White, like as the Eyes of Fishes, the work is compleat in the first part.

X. This truly is a marve-

lous thing, more to be wondred at, than any Miracle of Nature, for then the self same White, has fully the Nature of White Sulphur, not Burning [*or Silver*], and is the very Sulphur of Nature and *Argent Vive*.

XI. Let some quantity of *Luna* be added to it in the manner of an Amalgama; then it brings forth, by Operation, or generation of White into White; and the same thing worketh it into Red, and is made compleat into Red, by a greater Digestion in the Fire.

XII. Then, as the Philosophers advise, let the two Sulphurs, *viz.* the White and the Red be mingled with the Oyl of the White Elixir, that they may work the more strongly; upon which, if the Quintessence of the Vegetable Stone shall be fixed, you shall have the highest Medicine in the World, both to Heal and Cure Humane Bodies, and to transmute the Bodies of Metals into the most pure and fine Gold and Silver.

CHAP.

## C H A P. LXXII.

*The Reserved Secret Explicated.*

I. **A**ND now we are drawing near to the end of this work, we shall hereunto add and Explicate one Secret, even our reserved Secret, hitherto Buried in the *Abyss* of *Enigma's* and deep Silence.

II. We say that the Body of the Volatile Spirit, fixed, by Fire against Nature, ought to be dissolved in the Vegetable Water, that is to say, in our Vaporous Menstruum; not in water of the Cloud, but in water of the Philosophers.

III. In which Dissolution, the Body is made light, for its more pure and subtil part is lifted up [*or sublimed*] from Salt and Combustible Fæces, by Virtue of the water attractive: which is more clear than the water of the *Margarite*, as I have seen.

IV. And of this substance Fermented with the Oyl of *Luna* or *Sol*, is made the great Elixir, for the transmutation of imperfect Bodies.

V. It must oftentimes be dissolved and Coagulated with its Ferment, that it may work the better; and with this said Mercurial substance, thus Elevated [*or sublimed*] we Counterfeit the most pretious *Margarites* or *Pearls*, not inferior to the sight, to the very best that ever Nature produced.

VI. And with these Artificial pretious Stones, we shall finish the discourse of Our pretious Stones, [*Mineral, Vegetable, and Animal*] the abcondite Mysteries of which, being by the Wise and upright Sons of Art prudently kept Secret.

VII.



VII. I Pray the most Good and Gracious God, to open and reveal the same, at one time or another, even as it shall please him, to his despised Servants and little ones.

VIII. O most incomprehensible light, most Glorious in Majesty, who with the Charity of thy Heavenly Rays dost Darken our Dimmer Light; O substantial Unity, the Divine three, the joy and Rejoycing of the Heavenly Host, the Glory of Our Redemption.

IX. Thou most Merciful, the Purifier of Souls, and the perpetual subsistence; O most Gracious, through daily Dangers and Perils which thou suffers us to undergo, and through this Vexatious veil of Vanity, bring us to thy heavenly Kingdoms.

X. O Power and Wisdom, thou goodness inexplicable, uphold us daily, and be Our Guide and Director, that we may never displease thee all the days of our Lives, but obey thee, as Faithful Professors of thy Holy Name.

XI. Early, even betimes O Lord, hear thou my Prayers by the Virtue of thy Grace, help forward my desires, and enable me I beseech thee to perform thy Holy Will.

XII. O most excellent Fountain, boundless in Treasures, thou scatterest thy good things without measure amongst the Sons of Men, and thou makest every other Creature to partake of thine especial kindness.

XIII. Thou art worthy O Lord, to behold the Works of thy Hand and to defend what thy Right Hand has planted, that we may not live unprofitably, nor spend the course of our Years in Vanities.

XIV. Grant therefore we beseech thee, that we may live without falshood and deceit, that avoiding the Great danger of a sinful course of Life, we may escape the Snares of Sin.

XV. And as I Renounce the Loves of the things of this Life, and the Concupiscences or Lusts thereof, so accept of me

thy Servant, as a true  
and Spontaneous Votary, who  
holly depends on thy goodness,  
with all Confidence, possessing  
nothing more.

XVI. We submit our selves  
thee, for so it is fit; vouch-  
safe thy Light to discover to  
the Immortal Treasures of  
life; shew us thy hidden things,

and be merciful and good un-  
to us.

XVII. Among the rest of  
thy Servants who profess thy  
Name, I offer my self with all  
humble Submission; And I  
beseech thee O Lord, to for-  
give me, if I open and reveal  
thy Secrets to thy Faithful Ser-  
vants. Amen.

## CHAP. LXXIII.

### Ripley's Philosophical Axioms out of the Thea- trum Chymicum.

OUR Stone is called  
the *Microcosm*; One  
and Three; *Magnesia* and  
*Sulphur* and *Mercury*, all pro-  
portioned by Nature her  
self. Now understand that  
that there are three *Mercuri-  
es*, which being the Key  
of the whole Science, *Ray-  
mundus* calls his *Menstru-  
ums*, without which, no-  
thing is to be done in this  
Art: but the Essential *Mer-  
cury* of the Bodies is the  
chief material of our Stone.

II. Our Stone is a Soul

and a substance, by which  
the Earth does receive its  
splendor: what other thing  
is *Sol* or *Luna*, than a  
*Terra Munda*, a pure Earth,  
Red and White? The whole  
Composition we call Our  
*Plumbum* or *Lead*, the Qua-  
lity of whose splendor pro-  
ceeds from *Sol* and *Luna*.

III. No impure Body,  
one excepted, which the  
Philosophers vulgarly call  
the *Green Lyon*, (which is  
the Medium which Con-  
joyns the Tinctures between  
*Sol*



*Sol* and *Luna* with perfection) does Enter into our Magistry.

IV. These Menstruums you ought to know, without which no true Calcination, or natural dissolution can possibly be done. But our principal Menstruum may be said indeed to be Invisible or Spiritual; yet by the help of our *Aqua Philosophica secunda*, through a separation of the Elements, in form of clear water, it is brought to light, and made to appear.

V. And by this Menstruum with great Labour is made the Sulphur of Nature, by Circulation in a pure Spirit; and with the same you may dissolve your Body after divers manners: and an Oyl may be extracted therefrom, of a Golden Color, like as from Our Red Lead.

VI. I. *De Calcinatione.* Calcination is the Purgation of our Stone, restoring it to its own Natural Color, inducing first a necessary

dissolution thereof, but neither with *Corrosives*, nor fire alone, nor A. F. nor with other Burning waters, or the Vapour of Lead, is our Stone Calcined; for by such Calcinations, Bodies are destroyed, for that they diminish their humidities.

VII. Whereas in our Calcination the Radical humidity is Augmented or multiplied, for like increases like, he which knows not this knows nothing in this Art. Joyn like with like, and kind with kind, as you ought; every seed answers and rejoices in seed of its own kind: and every Spirit is fixed with a Calx of its own kind [or Nature.

VIII. The Philosophers make an Unctuous Calx, both White and Red, of three Degrees, before it can be perfected, that shall melt as Wax, till which it is of no use. If your water shall be in a right or just proportion with your Earth, and in a fit Heat, your Matter will Germinate, the White together with the Red, which

which will endure in a perpetual Fire.

IX. Make a Trinity of Unity, without dissention; this is the most certain and best proportion: and by how much the lesser part is the more spiritual, by so much the more easily will the dissolution be performed: drown not the Earth with too much water, lest you destroy the whole Work.

X. 2. *De Dissolutione.* Seek not that in a thing which is not in it, as in Eggs, Blood, Wine, Vitriol, and the other middle Minerals; there is no profit to be had in things not Metallick: In Metals, from Metals, and by or through Metals, Metals are made perfect.

XI. First make a Rotation of all the Elements; and before all things, convert the Earth into water by dissolution: Then Dissolve that Water into Air, and then make that Air into Fire: this done, reduce it again into Earth, for otherwise you labour in vain.

XII. Here is nothing besides the Sister and the Brother; that is, the Agent and the Patient, Sulphur and Mercury, which are generated Co-essential substances. The dissolution of one part of the Corporeal Substance, causeth a Congelation of another part of the spiritual.

XIII. Every Metal was once a Mineral Water, wherefore they may all be dissolved into Water again; in which Water are the four repugnant Qualities with diversity. In one Glass all things ought to be done, made in the form of an Egg, and well closed.

XIV. Let not your Glass be hotter than you can endure your naked Hand upon, so long as your matter is in dissolution: When the Body is altered from its first form, it immediately puts on a new form.

XV. 3. *De Dispositione.* Beware that you open not your Glass, nor ever move it,



it, from the beginning of the work to the end thereof; for then you will never bring your work to perfection. Dry the Earth till it becomes thirsty in Calcination, otherwise you Act in vain. Divide the matter into two parts, that you may separate the subtil from the gross, or thin from the thick, till the Earth remains in the bottom of a Livid Color.

XVI. One part is Spiritual and Volatile; but they ought all to be converted to one matter or substance. And distil the Water, with which you would Vivify the Stone, till it be pure & thin as water, shining with a Blew Livid Colour, retaining its Figure and Ponderosity: with this Water *Hermes* moistens or waters his Tree, whilst in his Glass, and makes the Flowers to increase on high.

XVII. First divide that, which Nature first tyed together, converting the Essential Mercury into Air, or a Vapour, without which

natural and subtil separation, no future Generation can be compleated.

XVIII. Your Water ought to be seven times sublimed, otherwise there can never be any natural Dissolution made; nor shall you see any Putrefaction like Liquid Pitch; nor will the Colors appear, because of the defect of the Fire Operating in your Glass.

XIX. 4. *De Ignibus*. There are four kinds of Fires which you ought to know; the Natural, the Innatural, that contrary to Nature, and the Elemental, which burns Wood: These are the fires we use, and no others.

XX. The Fire of Nature is in every thing, and is the third Menstruum. The Innatural Fire is occasionally so called, and it is the Fire of Ashes, of Sand, and Baths for putrefying: and without this no Putrefaction can be done.

XXI. The Fire against Nature, is that which tears Bodies

Bodies to pieces or Atoms ; which is the fiery Dragon, violently burning like the fire of Hell. Make therefore that your fire within, in your Glas, which will burn the Bodies much more powerfully than the vulgar Elemental fire can do.

XXII. *De Conjunctione.* Conjunction is the joyning together of things separated, and of differing Qualities ; or the Adequation or bringing to an equality of principles : he which knows not how to separate the Elements, and to divide them, and then to conjoyn them again, errs, not knowing the true way.

XXIII. Divide the Soul from the Body, and get that, for it is the Soul which causes the perpetual Conjunction : the Male, which is our Sol, requires three parts ; and the Female which is his Sister, nine parts ; then like rejoyses with like for ever.

XXIV. Certainly Dissolution and Conjunction, are

two strong principles of this Science, tho' there may be many other principles besides.

XXV. 6. *De Putrefactione.* The Destruction of the Bodies is such, that you are diligently to Conserve them in a Bath, or our Horse-Dung, viz. in a moist heat for ninety days Natural : but the Putrefaction is not completely Absolved, and brought to whiteness, like the Eyes of Fishes, in less than 150 days ; the blackness first appearing, is the Index or Sign, that the matter draws on to Putrefaction.

XXVI. Being together Black like Liquid Pitch, in the same time, they swell and cause an Ebullition, with Colors like those of the Rainbow, of a most beautiful aspect ; and then the water begins to whiten the whole Mass.

XXVII. A temperate heat working in moist Bodies, brings forth blackness, which having obtained, there is



nothing that you need fear: for in the same way, the Germination of our Stone does follow, and forthwith, to wit, in the space of thirty [or Forty] days, you have Gas, or Adrop, which is our Uzifer or Cinnabar, and our Red Lead.

XXVIII. Take heed to defend your Glais from a Violent Heat, and a sudden Cold; make use of a moderate Fire, and beware of Vitrification. Beware how you bind up your matter; mix it not with Salts, Sulphurs, nor the middle Minerals; let Sophisters prate what they will, Our Sulphur and our Mercury are found in Metals only.

XXIX. 7. *De Coagulatione.* Coagulation or Congelation is the induration or hardening of things, in *Calore Candido*, and the fixing of the Volatile Spirit. The Elements are forthwith converted, but the Congelation is no way impeded, for those things which are Congealed in the Air, melt or soften not in the Water; for if so,

Our work would be destroyed, and come to nothing.

XXX. When the Compositum is brought to Whiteness, then the Spirit is United and Congealed with the Body; but it will be a good length of time before such a Congelation will appear in the likeness or Beauty of Pearls. The cause of all these things is the most temperate heat, continually working and moving the Matter. Believe me also, that your whole Labour is lost, except you revivifie your Earth with the Water, without that you shall never see a true Congelation.

XXXI. This Water is a Secret drawn from the Life of all things existing in Nature; for from Water all things in the World have their first beginning, as you may easily perceive in many things. The substance or Matter is nourished with its proper Menstruum, which the Water and the Earth only produce, whose proper Color is Greenness.

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XXXII. Understand also that our fiery Water thus acuated is called the Menstrual Water, in which Our Earth is dissolved, and naturally Calcined by Congelation; when you have made seven Imbibitions, then by a Circumvolution, putrifie again all the Matter without addition, beholding in the first place the blackness, then the Whiteness of the Congealed Matters.

XXXIII. Thus your Water is divided into two parts: with the first part, the Bodies are purified: the second part is reserved for Imbibitions; with which afterwards the Matter is made black, and presently after with a gentle fire, made White, then reduce to Redness.

XXXIV. 8. *De Cibatione.* Cibation, is the Feeding or Nourishing of our dry Matter with Milk and Meat, being both administred moderately, till it is reduced to the third Order: you must never give so much as to cause a suffocation, or that the Aqueous humour should

exceed the Blood: if it drinks too much, the work will be hurt.

XXXV. Three times must you turn about the Philosophick Wheel, observing the Rule of the said Cibation, and then in a little time it will feel the Fire, so as to melt presently like Wax.

XXXVI. 9. *De Sublimatione.* Sublime not the matter to the top of the Vessel, for without Violence, you cannot bring it down to the bottom again; by a temperate heat below, in the space of 40 days, it will become black and obscure. When the Bodies are purified, let them be sublimed by degrees more and more, till they shall be all elevated or converted into Water.

XXXVII. We use Sublimation for three Causes. First, that the Body may be made spiritual. Secondly, that the the Spirit may be made Corporeal and fixed with it, and become Consubstantial with it. Thirdly, that it may be purified from its Original Impurities; and its Sulphurous Salt may be



diminished, with which it is infected; subliming it to the Top, as White as Snow.

XXXVIII. 10. *De Fermentatione.* Fermentations are made after divers manners, by which our Medicine is perpetuated. Some dissolve *Sol* and *Luna* into a certain clear Water; and with the Medicine of them, they make the same to Coagulate, or be Coagulated, but such a Fermentation we propose not.

XXXIX. This only is our Intention, that first you must Break, or Tear, or Grind the matter to *Atoms*, before you Ferment it: Mix then presently your Water and Earth together; and when the Medicine shall flow like Wax, then see the above mentioned Amalgamation, and put forth the same; and when all that is mixed together, above or on the top of the Glass, (being well closed,) make a Fire, till the whole be Fluxed; then make projection as you shall think fit, because

it is a Medicine wholly perfect: Thus have you made the Ferment both for the Red and the White.

XL. The true Fermentation is the Incorporation of the Soul with the Body, restoring to the same the Natural Odour, Consistency, and Colour, by a Natural Inspissation of the separated things. And as the Magnet draws *Iron* to it self, so our Earth by Nature draws down its Soul to it self, Elevated with Wind: For without doubt, the Earth is the Ferment of the Water, and by Course or Turns, the Water is the Ferment of the Earth.

XLI. We make the Water most Odoriferous, with which we reduce all the Bodies into Oyl, with which Oyl we make our Medicine flow. We call this Water a Quintessence, or the Powers, and it Heals or Cures all humane Diseases. Make therefore this Oyl of *Sol* and *Luna*, which is a Ferment most fragrant in smell.

XLII.

XLII. 11. *De Exaltatione.* Exaltation differs a little from Sublimation, if you understand aright the words of the Philosophers. If therefore you would Exalt your Bodies, sublime them first with *Spiritus Vita*; then let the Earth be subtiliated by a Natural rectification of all the Elements; so shall it be more precious than Gold, because of the Quintessence or Powers which they contain.

XLIII. When the Cold does overcome the Heat, then the Air is converted into water, & so two contraries are made by the way, till they kindly conjoyn and rest together: after this manner you must work them, that they may be Circulated, that they (one with another) may speedily be Exalted together. In one Glass well Sealed, all this Operation is to be done, and not with hands.

XLIV. Convert the Water into Earth, which will quickly be the Nest of the other Elements; for the Earth is in the Fire, which rests in the Air. Begin this Circulation in the West, then continue it till past the Meridian, so will they be exalted.

XLV. 12. *De Multiplicatione.* Multiplication is the thing which makes the augmentation of the Medicine, in Color, Smell, Vertue, and Quantity; for it is a Fire, which being Excited, never dies, but always dwells with you, one spark of which is able to make more Fire by the Virtue of Multiplication.

XLVI. He is rich which has but one Particle or Grain of this our Elixir, because that Grain is possible to be augmented (by one way) to Infinity: if you dissolve this our dry Poudre, and make a frequent Coagulation thereof, you will augment it, and so you may Multiply

it, till it increases in your Glass, into the form of a Tree, and which *Hermes* calls a Tree, most Beautiful in Aspect. Of which one Grain may be Multiplied to an hundred, if you know how wisely to make your Projection.

XLVII. Our Elixir, the more fine and subtle it is made, so much the more compleatly it tinges, and disperses its Tincture. Let your Fire be kept equally close, Evening and Morning; so much the longer you keep the Fire, so much the more profitable it will be; and Multiply more and more in your Glass, nourishing your Mercury in its enclosure, whereby you will have a greater Treasure than you could desire.

XLVIII. 13. *De Projectione.* If your Tincture be true and not Variable, you may prove it in a small quantity thereof, either in Metal or Mercury: It cleaves thereto as Pitch, and so Tinges in Projection, that it is able to endure the strongest Fire: But many through Ignorance destroy their work, by making Projection upon an impure Metal.

XLIX. See that you Project your Medicine upon your Ferment, so will that Ferment be Brittle as Glass: Project that Brittle Medicine upon pure Bodies, so have you Silver or Gold, enduring the severest Test.

L. Give not liberty to the Reins lest you sin, but Religiously Fear and serve the Lord your God; think your self always before the Tribunal of the most high, the great Judge and Rewarder of Mankind, who will return to every Man according to his works.

LI. 14. *Recapitulatio.* Take heed dili-



diligently to the Latitude of our Stone, and begin in the Occident, where the *Sun* sets, where the *Red Man and White Wife* are made one, conjoyned and Married by the Spirit of Life, that they may live in Love and Quietness.

LII. The Earth and Water, are joyned in a fit proportion; one part of Earth or Body to three of Spirit, which is 4 to 12. and is a good proportion: you must take three parts of the Female to one of the Male: by how much less there shall be of the Spirit in this Dispensation, Conjunction, or Marriage, by so much the sooner will the Calcination be Absolved.

LIII. The Calcination performed, then you must dissolve the Bodies, divide, and Putrefie them; and all the Secrets of our other lower Stars will have a perfect Coherence and understanding with the Poles of our Heaven, and will appear with inexplicable Colors of Light and Glory, Transcending in Lustre and Beauty, all other things in the World, and all this before the perfect Whiteness.

LIV. And after the perfect Whiteness, you will have a Yellow, the false Citrion Colour: afterwards the Blood Red, unchangable for ever, will be manifest; so have you a Medicine of the third Order in its kind, which may continually be Multiplied. But this you must not in the least be Ignorant of, that the *RED MAN* does not Tinge, nor yet his *WHITE WIFE*, till they themselves are first Tinged with our Tincture or Stone.

LV. When therefore you prepare your Matter by this our Art; hide your Bodies all over, and lay open their Profundities or In-sides, destroy the first quality of all your

Materials, and the more excellent second qualities, which in these you must separate; and in one Glasse, and by one Government and Order, convert the four Natures into one.

LVI. The Red Elixir must be divided into two parts, before it be Rubified, which put into two Glasses; and if you would have a double Elixir, one of *Sol*, and another of *Luna*, do thus:

LVII. With Mercury multiply presently the Medicine into a great quantity, if you have at first only so small a quantity as a Spoonful: then may you multiply them together into a White and Red Medicine, which by Circulation you must convert into a perfect Oyl according to our directions; and this Multiplication from your first small quantity may be continued, should you live a thousand Years. These Oyls will fix Crude Mercury into perfect *Sol* and *Luna*.

LVIII. This pure and fixed Oleaginous substance, *Raymundus* calls his *Basilisk*, whose Explication is so easie to be understood, that it needs no more Words.

LIX. For our Metals are nothing else, than our two *Minera*, viz. those of *Sol* and *Luna*, as *Raymundus* wisely Notes; The Splendor of *Luna*, and the Light of shining *Sol*. In these two *Minera*, the Secret dwells; tho' the Splendor may for a while be hid from your Eyes, which by the help of Art, you may easily bring to light.

LX. This hidden Stone, this one thing, purifie it, wash it in its own Liquor, Water or Blood, till it grows White; then prudently Ferment it, so have you the Summe and Perfection of the whole Work.

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which will endure in a perpetual Fire.

IX. Make a Trinity of Unity, without dissention; this is the most certain and best proportion: and by how much the lesser part is the more spiritual, by so much the more easily will the dissolution be performed: drown not the Earth with too much water, lest you destroy the whole Work.

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XIV. Let not your Glass be hotter than you can endure your naked Hand upon, so long as your matter is in dissolution: When the Body is altered from its first form, it immediately puts on a new form.

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XVI. One part is Spiritual and Volatile; but they ought all to be converted to one matter or substance. And distil the Water, with which you would Vivifie the Stone, till it be pure & thin as water, thinning with a Blew Livid Colour, retaining its Figure and Ponderosity: with this Water *Hermes* moistens or waters his Tree, whilst in his Glass, and makes the Flowers to increase on high.

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Bodies to pieces or Atoms ; which is the fiery Dragon, violently burning like the fire of Hell. Make therefore that your fire within, in your Glass, which will burn the Bodies much more powerfully than the vulgar Elemental fire can do.

XXII. 5. *De Conjunctione.* Conjunction is the joyning together of things separated, and of differing Qualities ; or the Adequation or bringing to an equality of principles : he which knows not how to separate the Elements, and to divide them, and then to conjoyn them again, errs, not knowing the true way.

XXIII. Divide the Soul from the Body, and get that, for it is the Soul which causes the perpetual Conjunction : the Male, which is our Sol, requires three parts ; and the Female which is his Sister, nine parts ; then like rejoyces with like for ever.

XXIV. Certainly Dissolution and Conjunction, are

two strong principles of this Science, tho' there may be many other principles besides.

XXV. 6. *De Putrefactione.* The Destruction of the Bodies is such, that you are diligently to Conserve them in a Bath, or our Horse-Dung, viz. in a moist heat for ninety days Natural : but the Putrefaction is not completely Absolved, and brought to whiteness, like the Eyes of Fishes, in less than 150 days ; the blackness first appearing, is the Index or Sign, that the matter draws on to Putrefaction.

XXVI. Being together Black like Liquid Pitch, in the same time, they swell and cause an Ebullition, with Colors like those of the Rainbow, of a most beautiful aspect ; and then the water begins to whiten the whole Mass.

XXVII. A temperate heat working in moist Bodies, brings forth blackness, which having obtained, there is



nothing that you need fear: for in the same way, the Germination of our Stone does follow, and forthwith, to wit, in the space of thirty [or Forty] days, you have Gas, or Adrop, which is our Uzifer or Cinnabar, and our Red Lead.

XXVIII. Take heed to defend your Glafs from a Violent Heat, and a sudden Cold; make use of a moderate Fire, and beware of Vitrification. Beware how you bind up your matter; mix it not with Salts, Sulphurs, nor the middle Minerals; let Sophisters prate what they will, Our Sulphur and our Mercury are found in Metals only.

XXIX. 7. *De Coagulatione.* Coagulation or Congelation is the induration or hardening of things, in *Calore Candido*, and the fixing of the Volatile Spirit. The Elements are forthwith converted, but the Congelation is no way impeded, for those things which are Congealed in the Air, melt or soften not in the Water; for if so,

Our work would be destroyed, and come to nothing.

XXX. When the Compositum is brought to Whiteness, then the Spirit is United and Congealed with the Body; but it will be a good length of time before such a Congelation will appear in the likeness or Beauty of Pearls. The cause of all these things is the most temperate heat, continually working and moving the Matter. Believe me also, that your whole Labour is lost, except you revivifie your Earth with the Water, without that you shall never see a true Congelation.

XXXI. This Water is a Secret drawn from the Life of all things existing in Nature; for from Water all things in the World have their first beginning, as you may easily perceive in many things. The substance or Matter is nourished with its proper Menstruum, which the Water and the Earth only produce, whose proper Color is Greenness.

XXXII.

XXXII. Understand also that our fiery Water thus coagulated is called the Menstrual Water, in which Our Earth is dissolved, and naturally Calcined by Congelation; when you have made seven Imbibitions, then by a Circumvolution, putrifie again all the Matter without addition, beholding in the first place the blackness, then the Whiteness of the Congealed Matters.

XXXIII. Thus your Water is divided into two parts: with the first part, the Bodies are purified: the second part is reserved for Imbibitions; with which afterwards the Matter is made black, and presently after with a gentle fire, made White, then reduce to Redness.

XXXIV. 8. *De Cibatione.* Cibation, is the Feeding or Nourishing of our dry Matter with Milk and Meat, being both administered moderately, till it is reduced to the third Order: you must never give so much as to cause a suffocation, or that the Aqueous humour should

exceed the Blood: if it drinks too much, the work will be hurt.

XXXV. Three times must you turn about the Philosophick Wheel, observing the Rule of the said Cibation, and then in a little time it will feel the Fire, so as to melt presently like Wax.

XXXVI. 9. *De Sublimatione.* Sublime not the matter to the top of the Vessel, for without Violence, you cannot bring it down to the bottom again; by a temperate heat below, in the space of 40 days, it will become black and obscure. When the Bodies are purified, let them be sublimed by degrees more and more, till they shall be all elevated or converted into Water.

XXXVII. We use Sublimation for three Causes. First, that the Body may be made spiritual. Secondly, that the the Spirit may be made Corporeal and fixed with it, and become Consubstantial with it. Thirdly, that it may be purified from its Original Impurities; and its Sulphurous Salt may be



diminished, with which it is infected; subliming it to the Top, as White as Snow.

XXXVIII. 10. *De Fermentatione.* Fermentations are made after divers manners, by which our Medicine is perpetuated. Some dissolve *Sol* and *Luna* into a certain clear Water; and with the Medicine of them, they make the same to Coagulate, or be Coagulated, but such a Fermentation we propose not.

XXXIX. This only is our Intention, that first you must Break, or Tear, or Grind the matter to *Atoms*, before you Ferment it: Mix then presently your Water and Earth together; and when the Medicine shall flow like Wax, then see the above mentioned Amalgamation, and put forth the same; and when all that is mixed together, above or on the top of the Glass, (being well closed,) make a Fire, till the whole be Fluxed; then make projection as you shall think fit, because

it is a Medicine wholly perfect: Thus have you made the Ferment both for the Red and the White.

XL. The true Fermentation is the Incorporation of the Soul with the Body, restoring to the same the Natural Odour, Consistency, and Colour, by a Natural Inspissation of the separated things. And as the Magnet draws *Iron* to it self, so our Earth by Nature draws down its Soul to it self, Elevated with Wind: For without doubt, the Earth is the Ferment of the Water, and by Course or Turns, the Water is the Ferment of the Earth.

XLI. We make the Water most Odoriferous, with which we reduce all the Bodies into Oyl, with which Oyl we make our Medicine flow. We call this Water a Quintessence, or the Powers, and it Heals or Cures all humane Diseases. Make therefore this Oyl of *Sol* and *Luna*, which is a Ferment most fragrant in smell.

XLII.

XLII. 11. *De Exaltatione.* Exaltation differs a little from Sublimation, if you understand aright the words of the Philosophers. If therefore you would Exalt your Bodies, sublime them first with *Spiritus Vita*; then let the Earth be subtiliated by a Natural rectification of all the Elements; so shall it be more precious than Gold, because of the Quintessence or Powers which they contain.

XLIII. When the Cold does overcome the Heat, then the Air is converted into water, & so two contraries are made by the way, till they kindly conjoyn and rest together: after this manner you must work them, that they may be Circulated, that they (one with another) may speedily be Exalted together. In one Glass well Sealed, all this Operation is to be done, and not with hands.

XLIV. Convert the Water into Earth, which will quickly be the Nest of the other Elements; for the Earth is in the Fire, which rests in the Air. Begin this Circulation in the West, then continue it till past the Meridian, so will they be exalted.

XLV. 12. *De Multiplicatione.* Multiplication is the thing which makes the augmentation of the Medicine, in Color, Smell, Vertue, and Quantity; for it is a Fire, which being Excited, never dies, but always dwells with you, one spark of which is able to make more Fire by the Virtue of Multiplication.

XLVI. He is rich which has but one Particle or Grain of this our Elixir, because that Grain is possible to be augmented (by one way) to Infinity: if you dissolve this our dry Pouders, and make a frequent Coagulation thereof, you will augment it, and so you may Multiply

it, till it increases in your Glass, into the form of a Tree, and which *Hermes* calls a Tree, most Beautiful in Aspect. Of which one Grain may be Multiplied to an hundred, if you know how wisely to make your Projection.

XLVII. Our Elixir, the more fine and subtile it is made, so much the more compleatly it tinges, and disperses its Tincture. Let your Fire be kept equally close, Evening and Morning; so much the longer you keep the Fire, so much the more profitable it will be; and Multiply more and more in your Glass, nourishing your Mercury in its enclosure, whereby you will have a greater Treasure than you could desire.

XLVIII. 13. *De Projectione.* If your Tincture be true and not Variable, you may prove it in a small quantity thereof, either in Metal or Mercury: It cleaves thereto as Pitch, and so Tinges in Projection, that it is able to endure the strongest Fire: But many through Ignorance destroy their work, by making Projection upon an impure Metal.

XLIX. See that you Project your Medicine upon your Ferment, so will that Ferment be Brittle as Glass: Project that Brittle Medicine upon pure Bodies, so have you Silver or Gold, enduring the severest Test.

L. Give not liberty to the Reins lest you sin, but Religiously Fear and serve the Lord your God; think your self always before the Tribunal of the most high, the great Judge and Rewarder of Mankind, who will return to every Man according to his works.

LI. 14. *Recapitulatio.* Take heed dili-



diligently to the Latitude of our Stone, and begin in the Occident, where the *Sun* sets, where the *Red Man and White Wife* are made one, conjoynd and Married by the Spirit of Life, that they may live in Love and Quietness.

LII. The Earth and Water, are joyned in a fit proportion; one part of Earth or Body to three of Spirit, which is 4 to 12. and is a good proportion: you must take three parts of the Female to one of the Male: by how much less there shall be of the Spirit in this Dispensation, Conjunction, or Marriage, by so much the sooner will the Calcination be Absolved.

LIII. The Calcination performed, then you must dissolve the Bodies, divide, and Putrefie them; and all the Secrets of our other lower Stars will have a perfect Coherence and understanding with the Poles of our Heaven, and will appear with inexplicable Colors of Light and Glory, Transcending in Lustre and Beauty, all other things in the World, and all this before the perfect Whiteness.

LIV. And after the perfect Whiteness, you will have a Yellow, the false Citrion Colour: afterwards the Blood Red, unchangable for ever, will be manifest; so have you a Medicine of the third Order in its kind, which may continually be Multiplied. But this you must not in the least be Ignorant of, that the *RED MAN* does not Tinge, nor yet his *WHITE WIFE*, till they themselves are first Tinged with our Tincture or Stone.

LV. When therefore you prepare your Matter by this our Art; hide your Bodies all over, and lay open their Profundities or In-sides, destroy the first quality of all your

Materials, and the more excellent second qualities, which in these you must separate; and in one Glass, and by one Government and Order, convert the four Natures into one.

LVI. The Red Elixir must be divided into two parts, before it be Rubified, which put into two Glasses; and if you would have a double Elixir, one of *Sol*, and another of *Luna*, do thus:

LVII. With Mercury multiply presently the Medicine into a great quantity, if you have at first only so small a quantity as a Spoonful: then may you multiply them together into a White and Red Medicine, which by Circulation you must convert into a perfect Oyl according to our directions; and this Multiplication from your first small quantity may be continued, should you live a thousand Years. These Oyls will fix Crude Mercury into perfect *Sol* and *Luna*.

LVIII. This pure and fixed Oleaginous substance, *Raymundus* calls his *Basilisk*, whose Explication is so easie to be understood, that it needs no more Words.

LIX. For our Metals are nothing else, than our two *Minerae*, viz. those of *Sol* and *Luna*, as *Raymundus* wisely Notes; The Splendor of *Luna*, and the Light of shining *Sol*. In these two *Minerae*, the Secret dwells; tho' the Splendor may for a while be hid from your Eyes, which by the help of Art, you may easily bring to light.

LX. This hidden Stone, this one thing, purifie it, wash it in its own Liquor, Water or Blood, till it grows White; then prudently Ferment it, so have you the Summ and Perfection of the whole Work.

F I N I S.

